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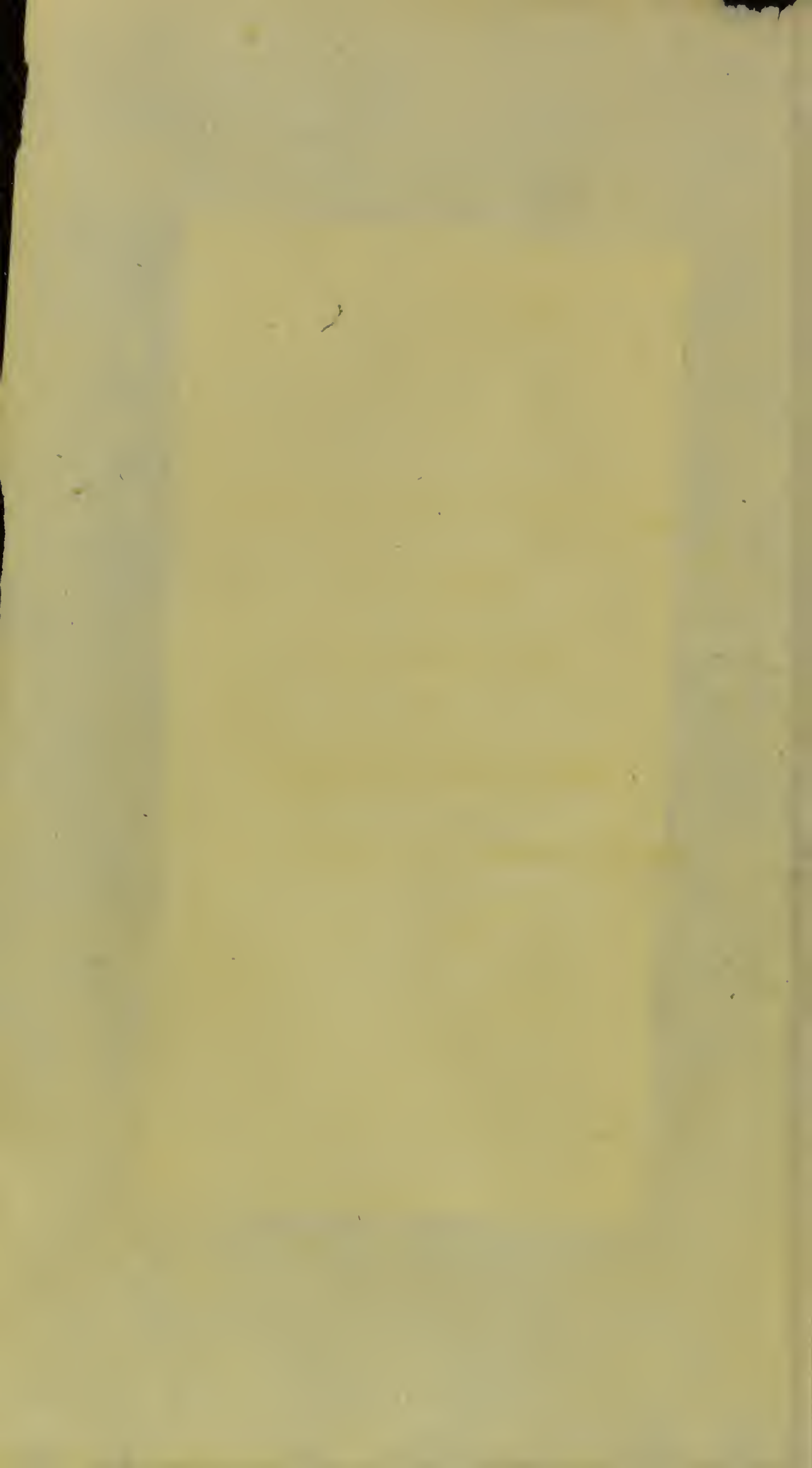
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*BURTON'S*  
ANATOMY  
OF  
MELANCHOLY.

VOL. II

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THE  
SCHOOL  
OF

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..... Dull, Melancholy!  
 Whose drossy thoughts, drying the feeble brain,  
 Corrupts the sense, deludes the intellect,  
 And in the soul's fair table falsely graves  
 Whole squadrons of fantastical chimeras.

Brevet



THE  
ANATOMY  
OF  
MELANCHOLY,

WHAT IT IS, WITH ALL THE  
KINDS, CAUSES, SYMPTOMS, PROGNOSTICKS,  
AND  
SEVERALL CURES OF IT.

In Three Partitions.

WITH THEIR SEVERALL  
SECTIONS, MEMBERS, AND SUBSECTIONS,  
*Philosophically, Medicinally, Historically opened and cut up.*

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BY  
DEMOCRITUS JUNIOR.

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WITH  
A SATYRICALL PREFACE CONDUCTING TO THE FOLLOWING DISCOURSE.

*The Eleventh Edition corrected.*

To which is prefixed,  
AN ACCOUNT OF THE AUTHOR.

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Omne tulit punctum, qui miscuit utile dulci.

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VOL. II.

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## SECT. III.

### MEMB. I. SUBSECT. I.

*A Consolatory Digression, containing the Remedies of all manner of Discontents.*

**B**ECAUSE, in the precedent section, I have made mention of good counsell, comfortable speches, perswasion, how necessarily they are required to the cure of a discontented or troubled minde, how present a remedy they yeeld, and many times a sole sufficient cure of themselves; I have thought fit, in this following section, a little to digress, (if at least it be to digress in this subject) to collect and glean a few remedies, and comfortable speches, out of our best oratours, philosophers, divines, and fathers of the church, tending to this purpose. I confess, many have copiously written of this subject, Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boëthius—and some of late, Sadoletus, Cardan, Budæus, Stella, Petrarch, Erasmus, besides Austin, Cyprian, Bernard, &c. and they so well, that, as Hierom in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dryed up, they might be copiously irrigated from those well-springs; and I shall but *actum agere*. Yet, because these tracts are not so obvious and common, I will epitomize, and briefly insert some of their divine precepts, reducing their voluminous and vast treatises to my small scale; for it were otherwise impossible to bring so great vessels into so little a creek. And, although (as Cardan said of his book *de consol.*) *I know before hand, this tract of mine many will contemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speches; they that are miserable and*

<sup>a</sup> Lib. de lib. propriis. Hos libros scio multos spernere; nam felices his se non indigere putant, infelices ad solationem miseriz non sufficere. Et tamen felicibus moderationem, dum inconstantiam humanz felicitatis docent, præstant; infelices, si omnia recte æstimare velint, felices reddere possunt.



unhappy, think them insufficient to ease their grieved mindes, and comfort their miserie; yet I will go on; for this must needs do some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the unconstancy of humane felicity, others miserie: and to such as are distressed, if they will but attend and consider of this, it cannot choose but give some content and comfort. <sup>a</sup> 'Tis true, no medicine can cure all diseases: some affections of the minde are altogether incurable: yet these helps of art, physick, and philosophy, must not be contemned. Arrianus and Plotinus are stiff in the contrary opinion, that such precepts can do little good. Boëthius himself cannot comfort in some cases: they will reject such speeches, like bread of stones:

Insana stultæ mentis hæc solatia.

Words add no courage (which <sup>b</sup> Catiline once said to his souldiers): a captains oration doth not make a coward a valiant man: and, as Job <sup>c</sup> feelingly said to his friends, you are but miserable comforters all. 'Tis to no purpose, in that vulgar phrase, to use a company of obsolete sentences, and familiar sayings: as <sup>d</sup> Plinius Secundus, being now sorrowful and heavy for the departure of his dear friend Cornelius Rufus a Roman senatour, wrote to his fellow Tiro in like case, *adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam: nam quæ audivi, quæ legi, omnia tanto dolore superantur*; either say something, that I never read nor heard of before, or else hold thy peace. Most men will here except, trivial consolations, ordinary speeches, and known perswasions, in this behalf will be of small force; what can any man say that hath not been said? to what end are such parænetical discourses? you may as soon remove mount Caucasus, as alter some mens affections. Yet sure I think they cannot choose but do some good, comfort and ease a little: though it be the same again, I will say it; and upon that hope, I will adventure. <sup>e</sup> *Non meus hic sermo*, 'tis not my speech this, but of Seneca, Plutarch, Epictetus, Austin, Bernard, Christ, and his apostles. If I make nothing, as <sup>f</sup> Montaigne said in like case, I will mar nothing: 'tis not my doctrine but my study; I hope I shall do no body wrong to speak what I think, and deserve not blame in imparting my minde. If it be not for thy ease, it may be for my own; so Tullie, Cardan, and Boëthius wrote *de consol.* as well to help themselves, as others. Be it as it may, I will essay.

\* Nullum medicamentum omnes sanare potest; sunt affectus animi qui prorsus sunt insanabiles; non tamen artis opus sperni debet, aut medicinæ, aut philosophiæ.

<sup>b</sup> Sallust. Verba virtutem non addunt, nec imperatori oratio fuit erimido fortem.

<sup>c</sup> Job, cap. 16.

<sup>d</sup> Epist. 12. lib. 1.

<sup>e</sup> Hor.

Lib. 2. Essayes, cap. 6.

Discontents and grievances are either generall or particular; generall are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, epidemical diseases, which afflict whole kingdomes, territories, cities: or peculiar to private men, <sup>a</sup> as cares, crosses, losses, death of friends, poverty, want, sickness, orbities, injuries, abuses, &c. generally all discontent: <sup>b</sup> *hominēs quatinus fortunæ salo: no condition free: quisque suos patimur manes.* Even in the midst of our mirth and jollity, there is some grudging, some complaint; as <sup>c</sup> he saith, our whole life is a *glucupicron*, a bitter-sweet passion, hony and gaul mixt together; we are all miserable and discontent; who can denye it? If all, and that it be a common calamity, an inevitable necessity, all distressed then, as Cardan infers, <sup>d</sup> *who art thou, that hopest to go free? Why dost thou not grieve, thou art a mortall man, and not governour of the world?*

Ferre, quam sortem patiuntur omnes,  
Nemo recuset:

<sup>e</sup> *if it be common to all, why should one man be more disquieted than another? If thou alone wert distressed, it were indeed more irksome, and less to be endured: but, when the calamity is common, comfort thyself with this, thou hast more fellowes:*

Solamen miseris socios habuisse doloris:

'tis not thy sole case; and why shouldst thou be so impatient? <sup>f</sup> *I, but alas we are more miserable than others: what shall we do? Besides private miseries, we live in perpetuall feare, and danger of common enemies; we have Bellona's whips, and pitifull out-cryes, for epithalamiums; for pleasant musick, that fearfull noyse of ordnance, drums, and warlike trumpets, still sounding in our ears: instead of nuptiall torches, we have firing of towns and cities; for triumphs, lamentations; for joy, tears. <sup>g</sup> So it is, and so it was, and ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom, so long as they live, with a reciprocall course, joyes*

<sup>a</sup> Alium paupertas, alium orbitas. hunc morbi, illum timor, alium injuriæ, hunc insidiæ, illum uxor, filii, distrahunt. Cardan.

<sup>b</sup> Boëthius. l. 1. met. 5.

<sup>c</sup> Apuleius, 4. florid. Nihil homini tam prospere datum divinitus, quin ei admixtum sit aliquid difficultatis; in amplissima quaque lætitiâ subest quædam querimoniâ, conjugatione quâdam mellis et fellis.

<sup>d</sup> Si omnes premantur, quis tu es, qui solus evadere cupis ab eâ lege cui neminem præterit?

Cur te non mortalem factum, et universi orbis regem fieri, non doles? <sup>e</sup> Puteanus, ep. 75.

Neque eniquam præcipue dolendum eo quod accidit universis. <sup>f</sup> Lorchan, Gallobelgicus, lib 3 Anno 1598. de Belgis. Sed eheu! inquis; euge! quid agemus? ubi pro epithalamio Bellonæ flagellum, pro musicâ harmoniâ terribilium

litiorum et tubarum audias clangorem, pro lætitiâ nuptialibus, villarum, pagorum, urbium videas incendia; ubi pro jubilo lamenta, pro risu fletus, aërem comp'ent.

<sup>g</sup> Ita est profecto; et quisquis hæc videre abnuis, hunc seculo parum aptus es; aut potius nostrorum omnium conditionem ignoras, quibus reciproco quodam nexu læta tristibus, tristia lætis, invicem succedunt.



and sorrows are annexed, and succeed one another. It is inevitable; it may not be avoided; and why then shouldst thou be so much troubled?

Grave nihil est homini quod fert necessitas,

as <sup>a</sup> Tullie deems out of an old poet: that which is necessary, cannot be grievous. If it be so, then comfort thyself in this, <sup>b</sup> that whether thou wilt or no, it must be endured: make a vertue of necessity, and conform thy self to undergo it.

<sup>c</sup> Si longa est, levis est: si gravis est, brevis est:

if it be long, 'tis light; if grievous, it cannot last; it will away; *dies dolorem minuit*, and, if nought else, yet time will wear it out; custome will ease it: <sup>d</sup> oblivion is a common medicine for all losses, injuries, griefes, and detriments whatsoever; <sup>e</sup> and, when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us; <sup>f</sup> atque hæc olim meminisse juvabit: the privation and want of a thing many times makes it more pleasant and delightsome than before it was. We must not think, the happiest of us all, to escape here without some misfortunes.

<sup>g</sup> — Usque adeo nulla est sincera voluptas,  
Solicitemque aliquid lætis intervenit.

Heaven and earth are much unlike: <sup>h</sup> those heavenly bodies indeed are freely carried in their orbs without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hindrances, oppositions, still crossing, interrupting their endeavours and desires; and no mortall man is free from this law of nature. We must not therefore hope to have all things answer our expectation, to have a continuance of good success and fortunes: *Fortuna nunquam perpetuo est bona*. And, as Minutius Felix the Roman consul told that insulting Coriolanus, drunk with his good fortunes, look not for that success thou hast hitherto had: <sup>i</sup> it never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom

<sup>a</sup> In Tusc. e veterè poëtâ.

<sup>b</sup> Cardan. lib. 1. de consol. Est consolationis genus non leve, quod a necessitate fit; sive feras, sive non feras, ferendum est tamen.

<sup>c</sup> Seneca.

<sup>d</sup> Omni dolori tempus est medicina; ipsum luctum extinguit; injurias delet; omnis mali oblivionem adfert. <sup>e</sup> Habet hoc quoque commodum omnis infelicitas; suaviorem vitam, cum abierit, relinquit. <sup>f</sup> Virg. <sup>g</sup> Ovid.

<sup>h</sup> Lorchan. Sunt namque infera superis, humana terrenis, longe disparia. Etenim beatæ mentes feruntur libere, et sine ullo impedimento: stellæ, æthereiquæ orbes, cursus et conversiones suas jam seculis innumerabilibus constantissime conficiunt: verum homines magnis angustiis. Neque hac naturæ lege est quisquam mortaliū solutus. <sup>i</sup> Dionysius Halicar. lib. 8. Non enim unquam contigit, nec post homines natos invenies quemquam, cui omnia ex animi sententiâ successerint, ita ut

nullâ in re fortuna sit ei adversata.



fortune was never opposite and adverse. Even so it fell out to him as he foretold; and so to others, even to that happiness of Augustus: though he were Jupiter's almoner, Pluto's treasurer, Neptune's admiral, it could not secure him. Such was Alcibiades fortune, Narsetes, that great Gonsalvus, and most famous mens, that, as <sup>a</sup> Jovius concludes, *it is almost fatal to great princes, through their own default or otherwise circumvented with envy and malice, to lose their honours, and dye contumeliously.* 'Tis so, still hath been, and ever will be:

—————nihil est ab omni

Parte beatam:

There's no perfection is so absolute,  
That some impurity doth not pollute.

Whatsoever is under the moon is subject to corruption, alteration; and, so long as thou livest upon earth, look not for other. <sup>b</sup>Thou shalt not here finde peaceable and chearful dayes, quiet times, but rather clouds, storms, calumnies: such is our fate. And, as those errant planets, in their distinct orbs, have their severall motions, sometimes direct, stationary, retrograde, in *apogeo*, *perigeo*, orientall, occidentall, combust, ferall, free, and, as our astrologers will, have their fortitudes and debilities, by reason of those good and bad irradiations, conferr'd to each others site in the heavens, in their terms, houses, case, detriments, &c. so we rise and fall in this world, ebb and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities, as well from our selves as others.

Yea, but thou thinkest thou art more miserable than the rest; other men are happy in respect of thee; their miseries are but flea-bitings to thine; thou alone art unhappy; none so bad as thy self. Yet if, as Socrates said, *all the men in the world should come and bring their grievances together, of body, minde, fortune, sores, ulcers, madness, epilepsies, agues, and all those common calamities of beggery, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion, or be as thou art? Without question, thou wouldst be as thou art.* If some Jupiter should say, to give us all content,

<sup>a</sup> Jam faciam quod vultis; eris tu, qui modo miles,  
Mercator; tu, consultus modo, rusticus: hinc vos,

<sup>a</sup> Vit. Gonsalvi. lib. ult. Ut ducibus fatale sit clarissimis, aut culpâ suâ aut secus, circumveniri malitiâ et invidiâ, imminutâque dignitate per contumeliam mori.

<sup>b</sup> In terris purum illum ætherem non invenies, et ventos serenos; nimbos potius, procellas, calumnias. Lips. cent. misc. ep. 8.

<sup>c</sup> Si omnes homines sua mala suasque curas in unum cumulum conferrent, æquis divisuri portionibus, &c.

<sup>d</sup> Hor. ser. lib. 1.

Vos hinc, mutatis discedite partibus. Eia!  
Quid statis? Nolint.

Well, be't so then : you master souldier,  
Shall be a merchant ; you, sir lawyer,  
A countrey gentleman ; go you to this,  
That side you ; why stand ye ? It's well as 'tis.

<sup>a</sup> Every man knows his own, but not others defects and miseries ! and 'tis the nature of all men still to reflect upon themselves, their own misfortunes, not to examine or consider other mens, not to conferr themselves with others ; to recount their miseries, but not their good gifts, fortunes, benefits, which they have ; to ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want ; to look still on them that go before, but not on those infinite numbers that come after ; <sup>b</sup> whereas many a man would think himself in heaven, a petty prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest, and accountest a most vile and wretched estate. How many thousands want that which thou hast ? how many myriades of poor slaves, captives, as such as work day and night in cole-pits, tin-mines, with sore toil to maintain a poor living, of such as labour in body and minde, live in extreame anguish, and pain, all which thou art free from ?

O fortunatos nimium, bona si sua nôrint !

Thou art most happy if thou couldst be content, and acknowledge thy happiness. *Rem carendo, non fruendo, cognoscimus* : when thou shalt hereafter come to want that which thou now loathest, abhorrest, and art weary of, and tyred with, when 'tis past, thou wilt say thou werst most happy ; and, after a little iniss, wish with all thine heart, thou hadst the same content again, might'st lead but such a life ; a world for such a life : the remembrance of it is pleasant. Be silent then ; *rest satisfied ; desine, intuensque in aliorum infortunia, solare mentem* ; comfort thy self with other mens misfortunes ; and, as the moldiwarp in Æsop told the fox, complaining for want of a tail, and the rest of his companions, *tacete, quando me oculis captum videtis* ; you complain of toys ; but I am blind ; be quiet ; I say to thee, be thou satisfied. It is <sup>d</sup> recorded of the hares, that with a general consent they went to drown themselves, out of a feeling of their miserie : but, when they

<sup>a</sup> Quod unusquisque propria mala novit, aliorum nesciat, in caussâ est, ut se inter alios miserum putet. Cardan. lib. 3. de consol. Plutarch. de consol. ad Apollonium.

<sup>b</sup> Quam multos putas qui se cælo proximos putarent, totidem regulos, si de fortunæ turæ reliquiis pars iis minima contingat. Boëth. de consol. lib. 2. pros. 4.

<sup>c</sup> Hesiod. Esto quod es ; quod sunt alii, sine quemlibet esse. Quod non es, nolis ; quod potes esse, velis.

<sup>d</sup> Æsopi fab.

saw a company of frogs more fearfull than they were, they began to take courage and comfort again. Conferr thine estate with others.

————— Similes aliorum respice casus;  
Mitius ista ferēs.

Be content, and rest satisfied; for thou art well in respect of others; be thankfull for that thou hast, that God hath done for thee; he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man: consider aright of it, thou art full well as thou art. <sup>a</sup> *Quidquid vult, habere nemo potest*: no man can have what he will: *illud potest nolle, quod non habet*; he may chuse whether he will desire that which he hath not. Thy lot is faine: make the best of it. <sup>b</sup> *If we should all sleep at all times*, (as Endymion is said to have done) *who then were happier than his fellow?* Our life is but short, a very dream; and, while we look about, <sup>c</sup> *immortalitas adest*, eternity is at hand. <sup>d</sup> *Our life is a pilgrimage on earth, which wise men pass with great alacrity*. If thou be in woe, sorrow, want, distress, in pain, or sickness, think of that of our apostle; *God chastiseth them whom he loveth. They that sow in tears, shall reap in joy*, Psal. 126. 5. *As the furnace proveth the potters vessell, so doth temptation trye mens thoughts*, Eccl. 27. 5. 'Tis for <sup>e</sup>thy good: *periisses, nisi periisses*: hadst thou not been so visited, thou hadst been utterly undone. *As gold in the fire, so men are tryed in adversity. Tribulatio ditat*: and, which Camerarius hath well shadowed in an emblem of a thresher and corn,

Si tritura absit, paleis sunt abdita grana:  
Nos crux mundanis separat a paleis.

As threshing separates from straw the corn,  
By crosses from the worlds chaff are we born.

'Tis the very same which <sup>f</sup>Chrysostome comments, *hom. 2. in 3. Mat. Corn is not separated but by threshing, nor men from worldly impediments but by tribulation*. 'Tis that which <sup>g</sup>Cyprian ingeminates, *Ser. 4. de immort.* 'Tis that which <sup>h</sup>Hierom, which all the fathers inculcate; *so we are catechized for eternity*. 'Tis that which the proverb insinuates, *Nocumentum documentum*; 'tis that which all the world rings into our ears. *Deus unicum habet filium sine peccato, nulum sine flagello*: God, saith <sup>i</sup>Austin, hath one son

<sup>a</sup> Senecr.      <sup>b</sup> Si dormirent semper omnes, nullus alio felicior esset. Card.  
<sup>c</sup> Seneca, de ira.      <sup>d</sup> Plato, Axiocho. An ignoras vitam hanc peregrinationem,  
&c. quam sapientes cum gaudio percurrunt.      <sup>e</sup> Sic expedit Medicus non  
dat quod patiens vult, sed quod ipse bonum scit.      <sup>f</sup> Frumentum non egreditur nisi tritaturum, &c.      <sup>g</sup> Non est poena damnantis, se flagellum corrigentis.      <sup>h</sup> Ad hæreditatem æternam sic erudimur.      <sup>i</sup> Confess. 6.



without sin, none without correction. <sup>a</sup> *An expert sea-man is tryed in a tempest, a runner in a race, a captain in a battel, a valiant man in adversity, a Christian in tentation and miserie.* (Basil. hom. 8.) We are sent as so many souldiers into this world, to strive with it, the flesh, the diuel; our life is a warfare; and who knows it not?

<sup>b</sup> Non est ad astra mollis e terris via :

<sup>c</sup> *and therefore peradventure this world here is made troublesome unto us, that, as Gregory notes, we should not be delighted by the way, and forget whither we are going.*

<sup>d</sup> Itē nunc fortes, ubi celsa magni  
Ducit exempli via : cur inertes  
Terga nudatis? superata tellus  
Sidera donat.

Go on then merrily to heaven. If the way be troublesome, and you in miserie, in many grievances, on the other side you have many pleasant sports, objects, sweet smells, delightsome tastes, musick, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, contemned; yet comfort thy self, as it was said to Agar in the wilderness, <sup>e</sup> *God sees thee : he takes notice of thee* : there is a God above that can vindicate thy cause, that can relieve thee. And surely, <sup>f</sup> Seneca thinks, he takes delight in seeing thee : *The gods are well pleased when they see great men contending with adversity*, as we are to see men fight, or a man with a beast. But these are toys in respect : <sup>g</sup> *behold, saith he, a spectacle worthy of God : a good man contented with his estate.* A tyrant is the best sacrifice to Jupiter, as the ancients held, and his best object a contented minde. For thy part then, rest satisfied; cast all thy care on him, thy burdeu on him; rely on him; <sup>h</sup> trust in him; and he shall nourish thee, care for thee, give thee thine hearts desire: say with David, *God is our hope and strength, in troubles ready to be found* (Psal. 46. 1) : *for they that trust in the Lord shall be as mount Sion, which cannot be removed* (Psal. 125. 1, 2) : *as the mountains are about Jernsalem, so is the Lord about his people, from henceforth and for ever.*

<sup>a</sup> Nauclerum tempestas, atletam stadium, ducem pugna, magnanimum calamitâs. Christianum vero tentatio probat et examinat. <sup>b</sup> Sen. Herc. fur.

<sup>c</sup> Ideo Deus asperum fecit iter, ne, dum delectantur in viâ, obliuiscantur eorum quæ sunt in patriâ. <sup>d</sup> Boëthius, l. 5. met. ult. <sup>e</sup> Boëth. pro. ult. Manet spectator cunctorum desuper præsciens deus, bonis præmia, malis supplicia, dispensans.

<sup>f</sup> Lib. de provid. Voluptatem capiunt dii, siquando magnos viros colluctantes cum calamitate vident. <sup>g</sup> Ecce spectaculum Deo dignum, vir fortis malâ fortunâ compositus. <sup>h</sup> 1 Pet. 5. 7. Psal. 55. 22.



## MEMB. II.

*Deformity of body, sickness, baseness of birth, peculiar discontents.*

**P**ARTICULAR discontents and grievances are either of body, minde, or fortune, which, as they wound the soule of man, produce this melancholy, and many great inconveniencs, by that antidote of good counsell and perswasion may be eased or expelled. Deformities and imperfections of our bodies, as lameness, crookedness, deafness, blindness, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soule, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye; yet this hinders not but that thou maist be a good, a wise, upright, honest man. <sup>a</sup>*Seldome*, saith Plutarch; *honesty and beauty dwell together*; and oftentimes, under a thread-bare coat, lies an excellent understanding:

Sæpe sub attritâ latitat sapientia veste.

<sup>b</sup>Cornelius Mussus, that famous preacher in Italy, when he came first into the pulpit of Venice, was so much contemned by reason of his outside, a little, lean, poor, dejected person, <sup>c</sup>they were all ready to leave the church; but, when they heard his voyce, they did admire him; and happy was that senatour could enjoy his company, or invite him first to his house. A silly fellow to look to, may have more wit, learning, honesty, than he that struts it out, *ampullis jactans*, &c. *grandia gradiens*, and is admired in the worlds opinion.

Vilis sæpe cadus nobile nectar habet:

the best wine comes out of an old vessell. How many deformed princes, kings, emperours, could I reckon up. philosophers, oratours? Hannibal had one eye, Appius Claudus, Timoleon, blind, Muleasses king of Tunis, John king of Bohemia, and Tiresias the prophet. <sup>d</sup>*The night hath his pleasure*; and, for the loss of that one sense, such men are commonly recompensed in the rest: they have excellent memories, other good parts, musick, and many recreations; much happiness, great wisdom, as Tulliewell discourseth in his <sup>e</sup>*Tusculan Questions*. Homer was blind; yet who (saith he) made more accurate, lively, or better descriptions, with both his eys? Democritus was blind; yet, as Lærtius writes of him, he saw

<sup>a</sup> Raro sub eodem lare honestas et forma habitant. vitâ ejus.

<sup>c</sup> Homuncio brevis, macilentus. umbra hominis, &c. Ad stuporem ejus eruditionem et eloquentiam admirati sunt.

<sup>b</sup> Josephus Mussus,

<sup>d</sup> Nox habet suas voluptates.

<sup>e</sup> Lib. 5. ad finem. Cæcus potest esse sapiens et beatus, &c.

more than all Greece besides; as <sup>a</sup>Plato concludes, *tum sane mentis oculus acute incipit cernere, quum primam corporis oculus deflorescit*; when our bodily eys are at worst, generally the eys of our soule see best. Some philosophers and divines have evirated themselves, and put out their eys voluntarily, the better to contemplate. Angelus Politianus had a tetter in his nose continually running, fulsome in company; yet no man so eloquent and pleasing in his workes. Æsop was crooked, Socrates pur-blind, long-legged, hairy; Democritus withered, Seneca lean and harsh, ugly to behold; yet shew me so many flourishing wits, such divine spirits: Horace, a little blear-eyed contemptible fellow; yet who so sententious and wise? Marcilius Ficinus, Faber Stapulensis, a couple of dwarfs; <sup>b</sup>Melancthon a short, hard-favoured man; *parvus erat, sed magnus erat, &c.* yet of incomparable parts all three. <sup>c</sup>Ignatius Loyola, the founder of the Jesuites, by reason of an hurt he received in his leg at the siege of Pampelona the chiefe town of Navarre in Spain, unfit for wars, and less serviceable at court, upon that accident betook himself to his beads, and by those meanes got more honour than ever he should have done with the use of his limbs, and properness of person. <sup>d</sup>*Vulnus non penetrat animam*; a wound hurts not the soule. Galba the emperour was crooked-backed, Epictetus lame; that great Alexander a little man of stature; <sup>e</sup>Augustus Cæsar of the same pitch; Agesilaus *despicabili formâ*; Boccharis a most deformed prince as ever Egypt had, yet (as <sup>f</sup>Diodorus Siculus records of him) in wisdom and knowledge far beyond his predecessours. *A. Dom. 1306*, <sup>g</sup>Uladeslaus Cubitalis, that pigmy king of Poland, raigned and fought more victorious battels, than any of his long-shanked predecessours. *Nullam virtus respuit staturam*; vertue refuseth no stature; and commonly your great vast bodies, and fine features, are sottish, dull, and leaden spirits. What's in them?

<sup>h</sup> Quid nisi pondus iners, stolidæque ferocia mentis?

what in Otus and Ephialtes (Neptune's sons in Homer) nine acres long?

————— <sup>b</sup> Qui, ut magnus Orion,  
Cum pedes incedit, medii per maxima Nerei  
Stagna viam findens, humero supereminet undas:

what in Maximinus, Ajax, Caligula, and the rest of those

<sup>a</sup> In Convivio. lib. 25.  
vit. ejus.

<sup>d</sup> Macrobius.

<sup>b</sup> Joachimus Camerarius, vit. ejus.

<sup>e</sup> Sueton. c. 7. 9.

<sup>c</sup> Riber.

<sup>f</sup> Lib. 1. Corpore exili

et despecto, sed ingenio et prudentiâ longe ante se reges cæteros præveniens.

<sup>g</sup> Alexander Gaguius, hist. Polandiæ. Corpore parvus eram, cubito vix altior

uno: Sed tamen in parvo corpore magnus eram.

<sup>h</sup> Ovid.

<sup>i</sup> Virg.

Æn. 10.

great Zanzummins, or gyganticall Anakims, heavy, vast, barbarous lubbers?

— si membra tibi dant granda Parcæ,  
Mentis eges.

*Their body (saith <sup>a</sup> Lemnius) is a burden to them, and their spirits not so lively, nor they so erect and merry :*

Non est in magno corpore mica salis.

A little diamond is more worth than a rocky mountain: which made Alexander Aphrodisiæus positively conclude, *the lesser, the <sup>b</sup> wiser, because the soule was much contracted in such a body.* Let Bodine (in his 5. c. *method hist.*) plead the rest: the lesser they are, as in Asia, Greece, they have generally the finest wits. And for bodily stature, which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper and tall, *I grant, — caput inter nubila condunt ; but belli pusilli, little men are pretty :*

Sed si bellus homo est Cotta, pusillus homo est.

Sickness, diseases, trouble many, but without a cause. *<sup>c</sup> It may be 'tis for the good of their soules : pars fati fuit :* the flesh rebels against the spirit ; that which hurts the one, must needs help the other. Sickness is the mother of modesty, putteth us in minde of our mortality ; and, when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know ourselves. <sup>d</sup> Pliny calls it the sum of philosophy, *if we could but perform that in our health, which we promise in our sickness. Quum infirmi sumus optimi sumus ;* for what sick man (as <sup>e</sup> Secundus expostulates with Rufus) was ever *lascivious, covetous, or ambitious ? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lyes and tales, &c.* And, were it not for such gentle remembrances, men would have no moderation of themselves ; they would be worse than tygers, wolves, and lions : who should keep them in awe ? *Princes, masters, parents, magistrates, judges, friends, enemies, faire or fowl meanes cannot contain us ; but a little sickness (as <sup>f</sup> Chrysostome observes) will correct and amend us.* And therefore, with good

<sup>a</sup> Lib. 2. cap. 20. Oneri est illis corporis moles, et spiritus minus vividi.

<sup>b</sup> Corpore breves prudentiores, quum coarctata sit anima. Ingenio pollet, cui vim natura negavit.

<sup>c</sup> Multis ad salutem animæ profuit corporis aegritudo. Petrarch.

<sup>d</sup> Lib. 7. Summa est totius philosophiæ, si tales, &c. <sup>e</sup> Plinius epist. 7. lib. Quem infirmum libido sollicitat, aut avaritia, aut honores ? nemini invidet, neminem miratur, neminem despicit, sermone maligno non alitur.

<sup>f</sup> Non terret princeps, magister, parens, judex ; at aegritudo superveniens omnia correxit.



discretion, <sup>a</sup> Jovianus Pontanus caused this short sentence to be engraven on his tomb in Naples: *Labour, sorrow, griefe, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and lury your dearest friends, &c. are the sawces of our life.* If thy disease be continuat and painfull to thee, it will not surely last: *and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternall weight of glory* (2 Cor. 4. 17): bear it with patience: women endure much sorrow in childbed; and yet they will not contain; and those that are barren, wish for this pain: *be couragious*: <sup>b</sup> *there is as much valour to be shewed in thy bed, as in an army or at a sea-fight: aut vincetur, aut vincet*; thou shalt be rid at last. In the mean time, let it take his course; thy minde is not any way disabled. Bilibaldus Pirkermerus, senatour to Charles the fifth, ruled all Germany, lying most part of his dayes sick of the gowt upon his bed. The more violent thy torture is, the less it will continue: and, though it be severe and hideous for the time, comfort thy self, as martyrs do, with honour and immortality. <sup>c</sup> That famous philosopher Epicurus, being in as miserable pain of stone and collicke, as a man might endure, solaced himself with a conceit of immortality; *the joy of his soule for his rare inventions repelled the pain of his bodily torments.*

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a common-wealth: then, (as <sup>d</sup> he observes) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorn their own father and mother, denye brothers and sisters, with the rest of their kindred and friends, and will not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatness, to have such beggerly beginnings. Simon, in Lucian, having now got a little wealth, changed his name from Simon to Simonides, for that there were so many beggers of his kin, and set the house on fire where he was born, because no body should point at it. Others buy titles, coats of arms, and by all meanes screw themselves into ancient families, falsifying pedegrees, usurping scutcheons, and all because they would not seem to be base. The reason is, for that this genti-

<sup>a</sup> Nat. Chytræus, Europ. deliciis. Labor, dolor, ægritudo, luctus, servire superbis dominis, jugum ferre superstitionis, quos habet caros sepelire, &c. condimenta vitæ sunt.

<sup>b</sup> Non tam mari quam prælio virtus, etiam lecto exhibetur: vincetur aut vincet; aut tu febrem relinques, aut ipsa te. Seneca.

<sup>c</sup> Tullius, lib. 7. fam. ep. Vesicæ morbo laborans, et urinæ mittendæ difficultate tantâ, ut vix incrementum caperet; repellebat hæc omnia animi gaudium ob memoriam inventorum.

<sup>d</sup> Boëth. lib. 2. pr. 4. Huic census exsuperat, sed est pudori degener sanguis.



lity is so much admired by a company of outsiders, and such honour attributed unto it, as amongst <sup>a</sup> Germans, Frenchmen, and Venetians, the gentry scorn the commonalty, and will not suffer them to match with them; they depress, and make them as so many asses, to carry burdens. In our ordinary talk and fallings out, the most opprobrious and scurril name we can fasten upon a man, or first give, is to call him base rogue, beggerly rascall, and the like: whereas, in my judgement, this ought, of all other grievances, to trouble men least. Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth?

Tantane vos generis tenuit fiducia vestri?

It is *non ens*, a meer flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progress, ending of gentry; and then tell me what it is. <sup>b</sup> *Oppression, fraud, cosening, usury, knavery, bawdery, murther and tyranny, are the beginning of many ancient families.* <sup>c</sup> *One hath been a blood-sucker, a parricide, the death of many a silly soule in some unjust quarrels, seditions, made many an orphan and poor widow; and for that he is made a lord or an earl, and his posterity gentlemen for ever after.* Another hath been a bawd, a pander to some great men, a parasite, a slave, <sup>d</sup> *prostituted himself, his wife, daughter, to some lascivious prince; and for that he is exalted.* Tiberius preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment row (so <sup>e</sup> one calls it) by flattery or cosening. Search your old families, and you shall scarce finde, of a multitude, (as Æneas Sylvius observes) *qui sceleratum non habent ortum*, that have not a wicked beginning; *aut qui vi et dolo eo fastigii non ascendunt* (as that plebeian in <sup>f</sup> Machiavel, in a set oration, proved to his fellowes) that do not rise by knavery, force, foolery, villany, or such indirect meanes. *They are commonly noble that are wealthy; vertue and riches seldome settle on one man: who then sees not the base beginning of nobility? spoils enrich one, usury ano-*

<sup>a</sup> Gasper Ens. polit. thes. <sup>b</sup> Alii pro pecuniâ emunt nobilitatem, alii illam lenocinio, alii veneficiis, alii parricidiis; multis proditio nobilitatem conciliat; plerique adulatione, detractio, calumniis, &c. Agrip. de vanit. scien. <sup>c</sup> Ex homicidio sæpe orta nobilitas, et strenuâ carnificinâ. <sup>d</sup> Plures ob prostitutas filias, uxores, nobiles facti; multos venationes, rapinæ, cædes, præstigia, &c. <sup>e</sup> Sat. Menip. <sup>f</sup> Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiæ vero raro virtutis sunt comites, quis non videt ortum nobilitatis degenerem? hunc usuræ ditarent, illum spolia, proditiones; hic veneficiis ditatus, ille adulationibus; huic adulteria lucrum præbent, nonnullis mendacia; quidam ex conjuge quæstum faciunt, plerique ex natis, &c. Florent. hist. lib. 3.

ther, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witness a sixth, adultery the seventh, &c. One makes a fool of himself to make his lord merry; another dandles my young master, bestows a little nag on him; a third marryes a crackt peece, &c. Now, may it please your good worship, your lordship, who was the first founder of your family? The poet answers,

\* Aut pastor fuit, aut illud quod dicere nolo.

Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be, his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married women are all honest; thou art his sons sons son, begotten and born *intra quatuor maria*, &c. Thy great great great grandfather was a rich citizen, and then in all likelihood a usurer, a lawyer, and then a . . . ; courtier, and then a . . . ; a country gentleman, and then he scraped it out of sleep, &c. and you are the heir of all his vertues, fortunes, titles; so then what is your gentry, but, as Hierom saith, *opes antiquæ, inveteratæ divitiæ*, ancient wealth? that is the definition of gentility. The father goes often to the devil, to make his son a gentleman. For the present, what is it? *It began* (saith <sup>b</sup>Agrippa) *with strong impiety, with tyranny, oppression, &c.* and so it is maintained: wealth began it (no matter how got); wealth continueth and increaseth it. Those Roman knights were so called, if they could dispend, *per annum*, so much. <sup>c</sup>In the kingdome of Naples and France, he that buys such lands, buys the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, <sup>d</sup>*nobiliorem ex censu judicant*; our nobles are measured by their meanes. And what now is the object of honour? What maintains our gentry, but wealth?

<sup>e</sup> Nobilitas, sine re, projectâ vilior algâ:

without meanes, gentry is naught worth; nothing so contemptible and base. <sup>f</sup>*Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith Nevisanus the lawyer; to dispute of gentry, without wealth, is (saving your reverence) to discuss the originall of a mard. So that it is wealth alone that denominates, mony which maintains it, gives *esse* to it, for which every man may have it. And what is their ordinary

\* Juven.  
Ens. thesauro polit.  
lib. 4. num. III.

<sup>b</sup> Robusta improbitas a tyrannide incepta, &c.  
<sup>d</sup> Gresserus, Itinerar. fol. 266.

<sup>c</sup> Gasper  
<sup>f</sup> Syl. nup.

\* Hor.



exercise? <sup>a</sup> sit to eat, drink, lye down to sleep, and rise to play: wherein lyes their worth and sufficiency? in a few coats of arms, eagles, lions, serpents, bears, tygers, dogs, crosses, bends, fesses, &c. and such like bables, which they commonly set up in their galleries, porches, windowes, on boles, platters, coaches, in tombes, churches, mens sleeves, &c. <sup>b</sup> If he can hawk and hunt, ride an horse, play at cards and dice, swagger, drink, swear, take tobacco with a grace, sing, dance, wear his clothes in fashion, court and please his mistriss, talk big fustian, <sup>c</sup> insult, scorn, strut, contemn others, and use a little mimical and apish complement above the rest, he is a compleat, (*Egregiam vero laudem*) a well qualified gentleman: these are most of their employments, this their greatest commendation. What is gentry, this parchment nobility then, but (as <sup>d</sup> Agrippa defines it) a sanctuary of knavery and naughtiness, a cloke for wickedness and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety? A nobleman therefore, in some likelihood, (as he concludes) is an atheist, an oppressour, an epicure, a <sup>e</sup> gull, a dizard, an illiterate idiot, an outside, a glowworm, a proud fool, an arrant asse, *ventris et inguinis mancipium*, a slave to his lust and belly, *soldaque libidine fortis*. And, as Salvianus observed of his countrymen the Aquitanes in France, *sicut titulis primi fuere, sic et vitiis*; and Cabinet du Roy, their own writer distinctly of the rest—the nobles of Berry are most part leachers, they of Tourraine theeves, they of Narbonne covetous, they of Guyenne coyners, they of Provence atheists, they of Rhemes superstitious, they of Lions treacherous, of Normandy proud, of Picardy insolent, &c. we may generally conclude, the greater men the more vicious. In fine, as Æneas Sylvius adds, <sup>f</sup> they are most part miserable, sottish, and filthy fellowes, like the walls of their houses, faire without, fowl within. What dost thou vaunt of now? <sup>g</sup> What dost thou gape and wonder at? admire him for his brave apparell, horses, dogs, fine houses, mayors, orchyards, gardens, walks? Why, a fool may be possessour of this as well as he; and he that accounts him a better man, a nobleman for having of it, he is a fool himself.

<sup>a</sup> Exod. 32.<sup>b</sup> Omnium nobilium sufficientia in eo probatur, si venatica noverint, si aleam, si corporis vires ingentibus poculis commonstreat, si naturæ robur numerosâ Venere probent, &c.<sup>c</sup> Difficile est, ut non sit superbus dives. Austin, ser. 24.<sup>d</sup> Nobilitas nihil aliud nisi improbitas, furor, rapina, atrocium, homicidium, luxus, venatio, violentia, &c.<sup>e</sup> The fool took away my lord in the mask: 'twas apposite.<sup>f</sup> De miser curial. Miseri sunt, inepti sunt, turpes sunt; multi, ut parietes ædium suarum, speciosi.<sup>g</sup> Miraris aureas vestes, equos, canes, ordinem famulorum, lautas mensas, ædes, villas, prædia, piscinas, sylvas. &c. hæc omnia stultus assequi potest. Pandalus noster lenocinio nobilitatis est, Æneas Sylvius.

Now go and brag of thy gentility. 'This is it, belike, which makes the <sup>a</sup>Turkes at this day scorn nobility, and all those huffing bumbast titles, which so much elevate their poles; except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And, for this cause, the Ragusian commonwealth, Switzers, and the united Provinces, in all their aristocrasies, or democratical monarchies, (if I may so call them) exclude all these degrees of hereditary honours, and will admit of none to bear office, but such as are learned, like those Athenian Areopagites, wise, discreet, and well brought up. <sup>b</sup>The Chinenses observe the same customes; no man amongst them noble by birth; out of their philosophers and docters they choose magistrates; their politick nobles are taken from such as be *moraliter nobiles*, vertuous, noble; *nobilitas, ut olim, ab officio, non a naturá*, as in Israel of old; and their office was to defend and govern their countrey in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their *Loysii, Manderini, literati, licentiati*, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state; and why then should any, that is otherwise of worth, be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as he that hath had noble ancestors? nay why not more? for *plures solem orientem*, we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute præluxi*, to boast himself of his vertues, than of his birth? Catesbeius, sultan of Ægypt and Syria, was by his condition a slave, but, for worth, valour and manhood, secund to no king, and for that cause (as <sup>c</sup>Jovius writes) elected emperour of the Mamelukes: that poor Spanish Pizarro, for his valour, made by Charles the fifth Marquess of Anatio: the Turkey Bassas are all such. Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius, &c. from common souldiers, became emperours; Cato, Cincinnatus, &c. consuls; Pius secundus, Sixtus quintus, Johan secundus, Nicholas quintus, &c. popes. Socrates, Virgil, Horace, *libertino parte nati*. <sup>d</sup>The kings of Denmark fetch their pedegree, as some say, from one Ulfo, that was the son of a bear. <sup>e</sup>*E tenui casá sæpe vir magnus exit*; many a worthy man comes out of a poor cottage. Hercules,

<sup>a</sup> Bellonius, observ. lib. 2. <sup>b</sup> Mat. Riccius, lib. I. cap. 3. Ad regendam remp. soli doctores aut licentiati adsciscuntur, &c. <sup>c</sup> Lib. 1. hist. Conditione servus, cæterum acer bello, et animi magnitudine maximorum regum nemini secundus: ob hæc a Mameluchis in regem eiectus. <sup>d</sup> Olaus Magnus, lib. 18. Saxo Grammaticus. A quo rex Sueno et cætera Danorum regum stemmata. <sup>e</sup> Seneca, de Contro. Philos. epist.



Romulus, Alexander (by Olympia's confession), Themistocles, Jugurtha, king Arthur, William the Conquerour, Homer, Demosthenes, P. Lombard, P. Comestor, Bartholus, Adrian the fourth pope, &c. bastards; and almost in every kingdome, the most ancient families have been at first princes bastards; their worthiest captains, best wits, greatest schollars, bravest spirits in all our annals, have been base. <sup>a</sup> Cardan, in his Subtilities, gives a reason why they are most part better able than others in body and minde, and so, *per consequens*, more fortunate. Castruccio Castrucanus, a poor child, found in the field exposed to miserie, became prince of Luke and Senes in Italy, a most compleat souldier, and worthy captain; Machiavel compares him to Scipio or Alexander. *And 'tis a wonderfull thing* (<sup>b</sup> saith he) *to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents.* A most memorable observation, <sup>c</sup> Scalliger accounts it, *et non prætereundum, maximorum virorum plerosque patres ignoratos, matres impudicas fuisse.* I could recite a great catalogue of them: every kingdome, every province, will yeeld innumerable examples: and why then should baseness of birth be objected to any man? who thinks worse of Tullie for being *Arpinus*, an upstart? or Agathœcles, that Sicilian king, for being a potters son? Iphierates and Marius were meanly born. What wise man thinks better of any person for his nobility? as he said in <sup>d</sup> Machiavel, *omnes eodem patre nati*, Adam's sons, conceived all and born in sin, &c. *We are by nature all as one, all alike, if you see us naked; let us wear theirs, and they our clothes, and what's the difference?* To speak truth, as <sup>e</sup> Bale did of P. Schalichius, *I more esteem thy worth, learning, honesty, than thy nobility; honour thee more that thou art a writer, a doctor of divinity, than earl of the Hunnes, baron of Skradine, or hast title to such and such provinces, &c.* *Thou art more fortunate and great* (so <sup>f</sup> Jovius

<sup>a</sup> Corpore sunt et animo fortiores spurii plerumque ob amoris vehementiam. seminis, crassi &c.

<sup>b</sup> Vita, Castruccio. Nee præter rationem mirum videri debet si quis rem considerare velit, omnes eos, vel saltem maximam partem, qui in hoc terrarum orbe res præstantiores aggressi sunt, atque inter cæteros ævi sui heroes excelluerunt, aut obscuro aut abjecto loco editos, et prognatos fuisse abjectis parentibus. Eorum ego catalogum infinitum recensere possem.

<sup>c</sup> Exercit. 265. <sup>d</sup> Flor. hist. 1. 3. Quod si nudos nos conspici contingat, omnium una eademque erit facies; nam, si ipsi nostras, nos eorum vestes induamus, nos, &c.

<sup>e</sup> Ut merito dicam, quod simpliciter sentiam, Paulum Schalichium, scriptorem et doctorem, pluris facio quam comitem Hunnorum, et baronem Skradinum. Encyclopædiam tuam, et orbem disciplinarum omnibus provinciis antefero. Balæus, epist. nuncupat, ad 5 cent. ultimum script. Brit.

<sup>f</sup> Præfat. hist. lib. 1. Virtutem tuam major, quam aut Hetrusci imperii fortunam, aut numerosam et decora prolis felicitate beatior evadis.

writes to Cosmus Medices, then duke of Florence) *for thy vertues, than for thy lovely wife, and happy children, friends, fortunes, or great dutchy of Tuscany.* So I account thee; and who doth not so indeed? <sup>a</sup> Abdalonymus was a gardner, and yet by Alexander, for his vertues, made king of Syria. How much better is it to be born of mean parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by divines, philosophers, and <sup>b</sup> politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of employment, in countrey and common-wealth, war and peace, than to be *degeneres Neoptolemi*, as many brave nobles are, only wise because rich, otherwise ideots, illiterate, unfit for any manner of service? <sup>c</sup> Udalricus, earl of Cilia, upbraided John Huniades with the baseness of his birth: but he replied, *in te Ciliensis comitatus turpiter extinguitur, in me gloriose Bistricensis exoritur*: thine earldom is consumed with ryot; mine begins with honour and renown. Thou hast had so many noble ancestours; what is that to thee? *Vix ea nostra voco*: <sup>d</sup> when thou art a dizard thyself, *quid prodest, Pontice, longo stemmate censeris?* &c. I conclude, hast thou a sound body, and a good soule, good bringiug up? art thou vertuous, honest, learned, well qualified, religious? are thy conditions good? thou art a true nobleman, perfectly noble, although born of Thersites, *dum modo tu sis Æacidæ similis, non natus, sed factus, noble κατ' ἐξοχην*, <sup>e</sup> *for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the diuel himself, can take thy good parts from thee.* Be not ashamed of thy birth then; thou art a gentleman all the world over, and shalt be honoured, when as he, strip him of his fine clothes, <sup>f</sup> dispossess him of his wealth, is a funge (which <sup>g</sup> Polynices, in his banishment, found true by experience, gentry was not esteemed) like a peece of coin in another countrey, that no man will take, and shall be contemned. Once more, though thou be a barbarian, born at Tontontec, a villain, a slave, a Saldanian negro, or a rude Virginian in Dasamonquepeuc, he a French monsieur, a Spanish don, a signior of Italy, I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, and he not, but a degenerate Neoptolemus, I tell thee in a word, thou art a man, and he is a beast.

Let no *terræ filius*, or upstart, insult at this which I have said, no worthy gentleman take offence. I speak it not to de-

<sup>a</sup> Curtius. <sup>b</sup> Bodine, de rep. lib. 3. cap. 8. <sup>c</sup> Æneas Sylvius, lib. 2. cap. 29.  
<sup>d</sup> If children be proud, haughty, foolish, they defile the nobility of their kindred. Eccl. 22. 10. <sup>e</sup> Cujus possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui, potest. <sup>f</sup> Send them both to some strange place naked, ad ignotos, as Aristippus said, you shall see the difference. Bacon's Essayes. <sup>g</sup> Familiæ splendor nihil opis attulit, &c.



tract from such as are well deserving, truly vertuous and noble: I do much respect and honour true gentry and nobility; I was born of worshipful parents my self, in an ancient family: but I am a yonger brother, it concerns me not: or, had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happiness, honours, &c. they have their period, are brittle and unconstant. As <sup>a</sup> he said of that great river Danubius, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness, by the confluence of 60 navigable rivers, it vanisheth in conclusion, loseth its name, and is suddainly swallowed up of the Euxine sea; I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices; they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the mean time I do attribute to gentility, that, if he be well descended of worshipful or noble parentage, he will express it in his conditions:

————nec enim feroces  
Progenerant aquilæ columbam.

And although the nobility of our times be much like our coins, more in number and value, but less in weight and goodness, with finer stamps, cuts, or outsides, than of old; yet, if he retain those ancient characters of true gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall and generous spirit, than that *vulgus hominum*, those ordinary boors and peasants, *qui adeo improbi, agrestes, et inculti plerumque sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium præsent, ne ipsi Deo, si advenerit, as* <sup>b</sup> one observes of them, a rude, brutish, uncivil, wild, a currish generation, cruel and malicious, uncapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which <sup>c</sup> Lemnius the physitian said of his travel into England, the common people were silly, sullen, dogged clowns, *sed melior nobilitas, ad omne humanitatis officium paratissima*, the gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth,

<sup>a</sup> Fluvius hic illustris, humanarum rerum imago, quæ, parvis ductæ sub initiis, in immensum crescunt, et subito evanescent. Exilis hic primo fluvius in admirandam magnitudinem excrescit, tandemque in mari Euxino evanescit. J. Stuckius, peregr. mar. Euxini.

<sup>b</sup> Sabinus, in 6. Ovid. Met. fab. 4.

<sup>c</sup> Lib. 1.

de 4. Complexionibus.

chance, error, &c. or otherwise; yet, as the cat in the fable, when she was turned to a faire maid, would play with mice, a cur will be a cur, a clown will be a clown; he will likely savour of the stock whence he came; and that innate rusticity can hardly be shaken off.

<sup>a</sup> Licet superbus ambulet pecuniâ,  
Fortuna non mutat genus.

And though, by their education, such men may be better qualified, and more refined, yet there be many symptomes, by which they may likely be descryed, an affected fantastical carriage, a tailor-like sprueeness, a peculiar garb in all their proceedings; choycer than ordinary in his dyet; and (as <sup>b</sup> Hierom well describes such a one to his Nepotian) *an upstart, born in a base cottage, that scarce at first had coarse bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters, &c.* A beggers brat will be commonly more scornful, imperious, insulting, insolent, than another man of his rank: *nothing so intolerable as a fortunate fool*, as <sup>c</sup> Tullie found long since out of his experience.

Asperius nihil est humili, cum surgit in altum:

set a begger on horseback, and he will ride a gallop, a gallop, &c.

————— <sup>d</sup> desævit in omnes,  
Dum se posse putat; nec bellua sævior ulla est,  
Quàm servi rabies in libera colla furentis:

he forgets what he was, domineers, &c. and many such other symptomes he hath, by which you may know him from a true gentleman. Many errors and obliquities are on both sides, noble, ignoble, *factis, natis*; yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And, as Busbequius said of Solyman the magnificent, he was *tanto dignus imperio*, worthy of that great empire; many, meanly descended, are most worthy of their honour, *politice nobiles*, and well deserve it. Many of our nobility so born (which one said of Hephæstion, Ptolemæus, Seleucus, Antigonus, &c. and the rest of Alexander's followers, they were all worthy to be monarchs and generals of armies) deserve to be princes. And I am so far forth of <sup>e</sup> Sesellius his minde, that they ought to be preferred (if eapable) before others, *as being*

<sup>a</sup> Hor. ep. Od. 2.      <sup>b</sup> Lib. 2. ep. 15. Natus sordido tuguriolo et paupere domo, qui vix milio rugientem ventrem, &c.      <sup>c</sup> Nihil fortunato insipiente intolerabilius.      <sup>d</sup> Claud. l. 9. in Eutrop.      <sup>e</sup> Lib. 1. de Rep. Gal. Quoniam et commodiore utuntur conditione, et, honestiore loco nati, jam inde a parvulis ad morum civilitatem educati sunt, et assuefacti.



nobly born, ingenuously brought up, and from their infancy trained to all manner of civility. For learning and vertue in a noble-man is more eminent; and, as a jewell set in gold is more precious, and much to be respected, such a man deserves better than others, and is as great an honour to his family as his noble family to him. In a word, many noblemen are an ornament to their order: many poor mens sons are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, vertue, valour, integrity; excellent members and pillars of a common-wealth. And therefore, to conclude that which I first intended, to be base by birth, meanly born, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

## MEMB. III.

*Against Poverty and Want, with such other Adversities.*

ONE of the greatest miseries that can befall a man, in the worlds esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, and causeth death itself.

ΟΥΔΕΝ ΠΕΝΙΑΣ ΒΑΡΥΤΕΡΟΝ ΕΣΤΙ ΦΟΒΤΙΟΝ

no burden (saith <sup>a</sup> Menander) so intolerable as poverty: it makes men desperate, it erects and dejects: *census honores, census amicitias*; money makes, but poverty mars, &c. and all this in the worlds esteem: yet, if considered aright, it is a great blessing in it self, an happy estate, and yeelds no such cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, <sup>b</sup>lest any man should make poverty a judgement of God, or an odious estate. And, as he was himself, so he informed his apostles and disciples, they were all poor, prophets poor, apostles poor, (Act. 3. *Silver and gold have I none*) as sorrowing, (saith Paul) and yet alway rejoicing; as having nothing, and yet possessing all things, 2 Cor. 6. 10. Your great philosophers have been voluntarily poor, not only Christians, but many others. Crates Thebanus was adored for a god in Athens; <sup>c</sup>a noble man by birth, many servants he had, an honourable attendance, much wealth, many manors, fine apparel; but when he saw this,

<sup>a</sup> Nullum paupertate gravius onus.

<sup>b</sup> Ne quis iræ divinæ judicium putaret, aut paupertas exosa foret. Gualt. in cap. 2. ver. 18. Lucæ.

<sup>c</sup> Inter proceres Thebanos numeratus, lectum habuit genus, frequens famulitium, domus amplas, &c, Apuleius, Florid. 1. 4.

that all the wealth of the world was but brittle, uncertain, and no whit availing to live well, he flung his burden into the sea, and renounced his estate. Those Curii and Fabricii will be ever renowned for contempt of those fopperies, wherewith the world is so much affected. Amongst Christians, I could reckon up many kings and queens, that have forsaken their crowns and fortunes, and wilfully abdicated themselves from these so much esteemed toys, <sup>a</sup> many that have refused honours, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. Riches, I denye not, are God's good gifts, and blessings; and *honor est in honorante*, honours are from God; both rewards of vertue, and fit to be sought after, sued for, and may well be possessed: yet no such great happiness in having. or miserie in wanting of them. *Dantur quidem bonis*, saith Austin, *ne quis mala æstimet: malis autem, ne quis nimis bona*: good men have wealth that we should not think it evil; and bad men, that they should not rely on, or hold it so good. As the rain falls on both sorts, so are riches given to good and bad, *sed bonis in bonum*, but they are good only to the godly. But <sup>b</sup> conferr both estates, for natural parts they are not unlike; and a beggers child, as <sup>c</sup> Cardan well observes, *is no whit inferiour to a princes, most part better*: and for those accidents of fortune, it will easily appear there is no such odds, no such extraordinary happiness in the one, or miserie in the other. He is rich, wealthy, fat; what gets he by it? pride, insolency, lust, ambition, cares, feares, suspition, trouble, anger, emulation, and many filthy diseases of body and minde. He hath indeed variety of dishes, better fare, sweet wine, pleasant sawce, dainty musick, gay clothes, lords it bravely out, &c. and all that which Micyllus admired in <sup>d</sup> Lucian: but with them he hath the gowt, dropsies, apoplexies, palsies, stone, pox, rheumes, catarrhes, crudities, oppilations, <sup>e</sup> melancholy, &c. Lusts enter in, anger, ambition. According to <sup>f</sup> Chrysostome, *the sequel of riches is pride, ryot, intemperance, arrogancy, fury, and all irrational courses.*

— <sup>g</sup> turpi fregerunt sæcula luxu  
Divitiæ molles:

<sup>a</sup> P. Blesensis, ep. 72. et 232. Oblatos respui honores, ex onere metiens motus ambitiosos: rogatus non ivi, &c. <sup>b</sup> Sudat pauper foras in opere, dives in cogitatione; hic os aperit oscitatione, ille ructatione; gravius ille fastidio, quam hic inedia, cruciatur. Ber. ser. <sup>c</sup> In Hyperchen. Natura æqua est, puerosque videmus mendicorum nullâ ex parte regum filiis dissimiles, plerumque saniores. <sup>d</sup> Gallo, Tom. 2. <sup>e</sup> Et e cor-tubernio sædi atque olidi ventris mors tandem educit. Seneca, ep. 103. <sup>f</sup> Divitiarum sequela, luxus, intemperies, arrogantia, superbia, furor injustus, omnisque irrationabilis motus. <sup>g</sup> Juvén. Sat. 6.



with their variety of dishes, many such maladies of body and minde get in, which the poor man knows not of. As Saturn, in <sup>a</sup>Lucian, answered the discontented commonalty, (which, because of their neglected Saturnal feasts in Rome, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happiness in riches: <sup>b</sup>*you see the best* (said he); *but you know not their severall gripings and discontents: they are like painted walls, faire without, rotten within, diseased, filthy, crasie, full of intemperances effects: and who can reckon half? if you but knew their feares, cares, anguish of minde and vexation, to which they are subject, you would hereafter renounce all riches.*

<sup>d</sup>O si pateant pectora divitum,  
Quantos intus sublimis agit  
Fortuna metus! Brutia, Coro  
Pulsante fretum, mitior unda est.

O that their breasts were but conspicuous,  
How full of feare within, how furious?  
The narrow seas are not so boisterous.

Yea, but he hath the world at will that is rich, the good things of the earth; *suave est de magno tollere acervo*; he is a happy man, <sup>e</sup>adored like a God, a prince; every man seeks to him, applauds, honours, admires him. He hath honours indeed, abundance of all things: but (as I said), withal, <sup>f</sup>*pride, lust, anger, faction, emulation, feares, cares, suspition enter with his wealth*; for his intemperance he hath akes, crudities, gowts, and, as fruits of his idleness and fulness, lust, surfeiting and drunkenness, all manner of diseases: *pecuniis augetur improbitas*: the wealthier, the more dishonest. <sup>g</sup>*He is exposed to hatred, envy, peril and treason, feare of death, of degradation, &c. 'tis lubrica statio et proxima præcipitio*; and the higher he climbs, the greater is his fall.

———— <sup>h</sup>*celsæ graviore casu*  
Decidunt turres, feriuntque summos  
Fulgura montes,

the lightning commonly sets on fire the highest towres; <sup>i</sup>in the more eminent place he is, the more subject to fall.

<sup>a</sup> Saturn. Epist.

<sup>b</sup> Vos quidem divites putatis fœlices; sed nescitis eorum miserias.

<sup>c</sup> Et quota pars hæc eorum quæ istos discruciant? si nôsetis metus et curas, quibus obnoxii sunt, plane fugiendas vobis divitias existimaretis.

<sup>d</sup> Seneca, in Herc. Cætæo. <sup>e</sup> Et diis similes stulta cogitatio facit. <sup>f</sup> Flamma simul libidinis ingreditur; ira, furor et superbia, divitiarum sequela. Chrys.

<sup>g</sup> Omnium oculis, odio, insidiis expositus, semper sollicitus, fortunæ ludibrium.

<sup>h</sup> Hor. 2. l. od. 10. <sup>i</sup> Quid me fœlicem toties jactâstis, amici? Qui cecidit, stabili non fuit ille loco. Boëth.



Rumpitur innumeris arbor uberrima pomis;  
Et subito nimix præcipitantur opes.

As a tree, that is heavy laden with fruit, breaks her own boughs, with their own greatness they ruine themselves: which Joachimus Camerarius hath elegantly expressed in his 13. Embleme, cent. 1. *Inopem se copia fecit.* Their meanes is their miserie: though they do apply themselves to the times, to lye, dissemble, collogue and flatter their lieges, obey, second his will and commands, as much as may be, yet too frequently they miscarry: they fat themselves like so many hogs, as <sup>a</sup>Æneas Sylvius observes, that, when they are full fed, they may be devoured by their princes, as Seneca by Nero was served, Sejanus by Tiberius, and Haman by Ahasuerus. I resolve with Gregory, *potestas culminis est tempestas mentis; et quo dignitas altior, casus gravior;* honour is a tempest; the higher they are elevated, the more grievously depressed. For the rest of his prerogatives which wealth affords, as he hath more, his expences are the greater. *When goods increase, they are increased that eat them; and what good cometh to the owners, but the beholding thereof with the eys?* Eccles. 5. 11.

<sup>b</sup> Millia frumenti tua triverit area centum,  
Non tuus hinc capiet venter plus quam meus.

An evil sickness Solomon calls it, and reserved to them for an evil, 17. verse. *They that will be rich fall into many feares and temptations, into many foolish and noysome lusts, which drown men in perdition.* 1 Tim. 6. 9. *gold and silver hath destroyed many,* Eccles. 8. 2. *divitiæ sæculi sunt laquei diaboli:* so writes Bernard; worldly wealth is the divels bait; and as the moon, when she is fuller of light, is still farther from the sun, the more wealth they have, the farther they are commonly from God. (If I had said this of my self, rich men would have pulled me a peece; but hear who saith, and who seconds it, an apostle) therefore St. James bids them *weep and howl for the miseries that shall come upon them; their gold shall rust and canker, and eat their flesh as fire,* James 5. 1, 2, 3. I may then boldly conclude with <sup>c</sup>Theodoret, *quotiescunque divitiis affluentem, &c. as often as you shall see a man abounding in wealth,*

Qui gemmis bibit, et Sarrano dormit in ostro,  
and naught withal, I beseech you call him not happy, but esteem him unfortunate, because he hath many occasions of-

<sup>a</sup> Ut, postquam inpinguati fuerint, devorentur. <sup>b</sup> Hor. <sup>c</sup> Cap. 6. de curat. Græc. affect. cap. de providentiâ. Quotiescunque divitiis affluentem hominem videmus, eumque pessimum, ne, quæso, hunc beatissimum putemus, sed infelicem censeamus, &c.

ferred to live unjustly: on the other side, a poor man is not miserable, if he be good, but therefore happy, that those evil occasions are taken from him,

<sup>a</sup> Non possidentem multa vocaveris  
Recte beatum. Rectius occupat  
Nomen beati, qui deorum  
Muneribus sapienter uti,  
Duramque callet pauperiem pati,  
Pejusque leto flagitium timet.

He is not happy that is rich,  
And hath the world at will,  
But he that wisely can God's gifts  
Possess, and use them still;  
That suffers, and with patience  
Abides hard poverty,  
And chuseth rather for to dye,  
Than do such villany.

Wherein now consists his happiness? what privileges hath he more than other men? or rather what miseries, what cares and discontents hath he not more than other men?

<sup>b</sup> Non enim gazæ, neque consularis  
Sammovet lictor miseros tumultus  
Mentis, et curas laqueata circum  
Tecta volantes.

Nor treasures nor maiors officers remove  
The miserable tumults of the minde,  
Or cares that lye about, or flye above  
Their high-roofed houses, with huge beames combin'd.

'Tis not his wealth can vindicate him; let him have Job's inventory, *sint Cræsi et Crassi licet, non hos Pactolus aureas undas agens, eripiet unquam e miseris*: Cræsus or rich Crassus cannot now command health, or get himself a stomach. <sup>c</sup> His worship, as Apuleius describes him, in all his plenty and great provision, is forbidden to eat, or else hath no appetite, (sick in bed, can take no rest, sore grieved with some chronick disease contracted with full dyet and ease, or troubled in minde) when as, in the mean time, all his houshold are merry, and the poorest servant that he keeps, doth continually feast. 'Tis *bracteata felicitas*, as <sup>d</sup> Seneca terms it, tin-foyl'd happiness, *infelix felicitas*, an unhappy kinde of happiness, if it be happiness at all. His gold, guard, clattering of

<sup>a</sup> Hor. l. 2. Od. 9.      <sup>b</sup> Hor. lib. 2.      <sup>c</sup> Florid. lib. 4. Dives ille cibo interdicitur, et in omni copiâ suâ cibum non accipit, cum interea totum ejus servitium hilare sit, atque epuletur.      <sup>d</sup> Epist. 115.

harness, and fortifications against outward enemies, cannot free him from inward feares and cares.

Reverâque metus hominum, curæque sequaces,  
Nec metuunt fremitus armorum, aut ferrea tela;  
Audacterque inter reges, regumque potentes,  
Versantur, neque fulgorem reverentur ab auro.

Indeed men still attending cares and feares,  
Nor armours clashing, nor fierce weapons feare:  
With kings converse they boldly, and kings peers,  
Fearing no flashings that from gold appear.

Look how many servants he hath, and so many enemies he suspects; for liberty, he entertains ambition; his pleasures are no pleasures; and, that which is worst, he cannot be private or enjoy himself as other men do; his state is a servitude. <sup>a</sup>A countrey man may travel from kingdome to kingdome, province to province, city to city, and glut his eyes with delightful objects, hawk, hunt, and use those ordinary disports, without any notice taken, all which a prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilescat*, as our China kings, of Bornay, and Tartarian Chams, those *aurea mancipia*, are said to do, seldome or never seen abroad, *ut major sit hominum erga se observantia*; which the <sup>b</sup>Persian kings so precisely observed of old. A poor man takes more delight in an ordinary meals meat, which he hath but seldome, than they do with all their exotick dainties and continuall viands:

Quippe voluptatem commendat rarior usus:

'tis the rarity and necessity that makes a thing acceptable and pleasant. Darius, put to flight by Alexander, drank puddle water to quench his thirst; and it was pleasanter, he swore, than any wine or mede. All excess, as <sup>c</sup>Epictetus argues, will cause a dislike: sweet will be sowr, which made that temperate Epicurus sometimes voluntarily fast. But they being alwayes accustomed to the same <sup>d</sup>dishes, (which are nastily dressed by slovenly cooks, that, after their obscenities, never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed: nectar itself grows loathsome to them; they are weary of all their fine palaces; they are to them but as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuffe: the other in gold, silver, and precious stones; but with what suc-

<sup>a</sup> Hor. et mihi curto Ire licet mulo, vel, si libet, usque Tarentum.

<sup>b</sup> Brisonius.

<sup>c</sup> Si modum excesseris, suavissima sunt molesta.

<sup>d</sup> Et in cupediis gulæ, coquus et pueri illotis manibus ab exoneratione ventris omnia tractant, &c. Cardan. l. 8. cap. 46. de rerum varietate.



cess? *in auro bibitur venenum*: feare of poyson in the one, security in the other. A poor man is able to write, to speak his minde, to do his own business himself; *locuples mittit parasitum*, saith <sup>a</sup> Philostratus; a rich man employs a parasite, and as the maior of a city speaks by the town-elark, or by Mr. recorder, when he cannot express himself. <sup>b</sup> Nonius the senatour hath a purple coat as stiffe with jewells, as his minde is full of vices; rings on his fingers worth 20,000 sestericies; and, <sup>c</sup> as Perox the Persian king, an union in his ear worth 100<sup>d</sup> weight of gold: <sup>e</sup> Cleopatra hath whole boars and sheep served up to her table at once, drinks jewells dissolved, 40000 sestericies in value; but to what end?

<sup>e</sup> Num, tibi cum fauces urit sitis, aurea quæris  
Pocula?

Doth a man that is dry desire to drink in gold? doth not a cloth sute become him as well, and keep him as warm, as all their silks, sattins, damasks, taffatics and tissues? Is not home-spun cloth as great a preservative against cold, as a coat of Tartar lambs wooll dyed in grain, or a gown of gyants beards? Nero, saith <sup>f</sup> Sueton, never put on one garment twiee; and thou hast scarce one to put on: what's the difference? one's siek, the other sound: such is the whole tenour of their lives; and that which is the consummation and upshot of all, death it self makes the greatest difference. One, like an hen, feeds on the dunghil all his dayes, but is served up at last to his lords table; the other, as a falcon, is fed with partridge and pigeons, and carryed on his masters fist, but, when he dyes, is flung to the muckhil, and there lyes. The rich man lives, like Dives, jovially here on earth, *temulentus divitiis*, make the best of it; *and boasts himself in the multitude of his riches* (Psal. 49. 6. 11): he thinks his house, *called after his own name*, shall continue for ever; *but he perisheth like a beast* (ver. 20): *his way utters his folly* (ver. 13): *male parta male dilabuntur; like sheep, they lye in the grave* (14). *Puncto descendunt ad infernum: they spend their dayes in wealth, and go suddainly down to hell* (Job. 21. 13). For all physitians and medicines inforcing nature, a swouning wife, families complaints, friends tears, dirges, masses, *næmias*, funerals, for all orations, eounterfeit hired acclamations, eulogiums, epitaphs, hereses, heralds, black mourners, solemnities, obelisks, and Mausolean tombes, (if he have them at least) <sup>g</sup> he, like a hog, goes to hell, with a guilty conscience (*propter*

<sup>a</sup> Epist.<sup>b</sup> Plin. lib. 57. cap. 6.<sup>c</sup> Zonaras, 3. annal.<sup>d</sup> Plutarch.

vit. ejus.

<sup>e</sup> Hor. Ser. lib. 1. Sat. 2.<sup>f</sup> Cap. 30. Nullam vestem bis induit.<sup>g</sup> Ad generum Cereris sine cæde et sanguine pauci Descendunt reges, et sicca morte tyranni,

*hos dilatavit infernus os suum*) and a poor mans curse: his memory stinks like the snuff of a candle when it is put out; scurril libels and infamous obloquies accompany him: when as poor Lazarus is *Dei sacrarium*, the temple of God, lives and dyes in true devotion, hath no more attendants, but his own innocency, the heaven a tomb, desires to be dissolved, buried in his mothers lap, and hath a company of <sup>a</sup> angels ready to convey his soule into Abraham's bosom: he leaves an everlasting and a sweet memory behind him. Crassus and Sylla are indeed still recorded, but not so much for their wealth, as for their victories, Cræsus for his end, Solomon for his wisdom. In a word, <sup>b</sup> *to get wealth is a great trouble, anxiety to keep, griefe to lose it.*

<sup>c</sup> *Quid dignum stolidis mentibus imprecer?*

Opes, honores ambient:

Et, cum falsa gravi mole paraverint,

Tum vera cognoscant bona.

But consider all those other unknown, concealed happineses, which a poor man hath (I call them unknown, because they be not acknowledged in the worlds esteem, or so taken):

O fortunatos nimium, bona si sua nôrint!

happy they are in the mean time, if they would take notice of it, make use, or apply it to themselves. *A poor man wise is better than a foolish king* (Eccl. 4. 13.) <sup>d</sup> *Povërty is the way to heaven,* <sup>e</sup> *the mistriss of philosophy,* <sup>f</sup> *the mother of religion, vertue, sobriety, sister of innocency, and an upright minde.* How many such encomiums might I add out of the fathers, philosophers, oratours? It troubles many that they are poor; they account of it as a great plague, a curse, a sign of God's hatred, *ipsum scelus*, damn'd villany it self, a disgrace, shame and reproach; but to whom, or why? <sup>g</sup> *If fortune hath envyyed me wealth, theeves have robbed me, my father have not left me such revenues as others have,* that I am a yonger brother, basely born,

— cui sine luce genus, surdumque parentum  
Nomen,

of mean parentage, a dirt-daubers son, am I therefore to be blamed? *an eagle, a bull, a lion, is not rejected for his po-*

<sup>a</sup> God shall deliver his soule from the power of the grave, Psal. 49. 15. <sup>b</sup> Contempl. Idiot. Cap. 37. Divitiarum acquisitio magni laboris, possessio magni timoris, amissio magni doloris. <sup>c</sup> Boëthius, de consol. phil. l. 3. <sup>d</sup> Austin, in Ps. 76. Omnis philosophiæ magistra, ad cælum via. <sup>e</sup> Bonæ mentis soror paupertas. <sup>f</sup> Pædagogia pietatis, sobria, pia mater, cultu simplex, habitu secura, consilio benesuada. Apul. <sup>g</sup> Cardan. Opprobrium non est paupertas: quod latro eripit, aut pater non reliquit, cur mihi vitio daretur, si fortuna divitias invidit? non aquilæ, non, &c.



erty; and why should a man? 'Tis a *fortuna telum, non culpa*, fortunes fault, not mine. Good Sir, I am a servant, (to use <sup>b</sup> Seneca's words) *howsoever your poor friend; a servant, and yet your chamberfellow, and, if you consider better of it, your fellow servant.* I am thy drudge in the worlds eyes, yet, in God's sight, peradventure thy better, my soule is more precious, and I dearer unto him. *Etiam servi diis curæ sunt*, as Evangelus at large proves in Macrobius; the meanest servant is most precious in his sight. Thou art an Epicure, I am a good Christian: thou art many parasanges before me in meanes, favour, wealth, honour, Claudius his Narcissus, Nero's Massa, Domitian's Parthenius, a favourite, a golden slave; thou coverest thy floors with marble, thy roofes with gold, thy walls with statues, fine pictures, curious hangings, &c. what of all this? *calcas opes, &c.* what's all this to true happiness? I live and breathe under that glorious heaven, that august Capitol of nature, enjoy the brightness of stars, that clear light of sun and moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land affords, far surpassing all that art and *opulentia* can give. I am free, and, which <sup>c</sup> Seneca said of Rome, *culmen, liberos textit, sub marmore et auro postea servitus habitavit*; thou hast *Amalthææ cornu*, plenty, pleasure, the world at will; I am despicable and poor; but a word overshot, a blow in choler, a game at tables, a loss at sea, a suddain fire, the princes dislike, a little sickness, &c. may make us equal in an instant: howsoever take thy time, triumph and insult a while; *cinis æquat*, as <sup>d</sup> Alphonius said; death will equalize us all at last. I live sparingly, in the mean time, am clad homely, fare hardly; is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man, in <sup>e</sup> Nevisanus, was taken down for sitting amongst gentlemen; but he replied, *my nobility is about the head, yours declines to the tail*; and they were silent. Let them mock, scoffe, and revile; 'tis not thy scorn, but his that made thee so: *he that mocketh the poor, reproacheth him that made him* (Prov. 17. 5); and *he that rejoyceth at affliction, shall not be unpunished.* For the rest, the poorer thou art, the happier thou art; *ditior est, at non melior*, saith <sup>f</sup> Epictetus; he is richer, not better, than thou art, not so free from lust, envy, hatred, ambition.

<sup>a</sup> Tullie.<sup>b</sup> Epist. 74. Servus, summe homo; servus sum, immo contubernalis; servus sum, at humilis amicus, immo conservus, si cogitaveris.<sup>c</sup> Epist.

66. et 90.

<sup>d</sup> Panormitan. rebus gestis Alph.<sup>e</sup> Lib. 4. num. 218. Qu-

dam deprehensus quod sederet loco nobilium, mea nobilitas, ait, est circa caput, vestra declinat ad caudam.

<sup>f</sup> Tanto beator es, quanto collectior.



Beatus ille, qui, procul negotiis,  
Paterna rura bobus exeret suis.

Happy he, in that he is <sup>a</sup> freed from the tumults of the world, he seeks no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but lives privately, and well contented in his estate ;

Nec spes corde avidas, nec curam pascit inanem,  
Securus quo fata cadant.

He is not troubled with state matters, whether kingdoms thrive better by succession or election; whether monarchies should be mixt, temperate, or absolute; the house of Ottomans and Austria is all one to him; he enquires not after colonies or new discoveries; whether Peter were at Rome, or Constantine's donation be of force; what comets or new stars signifie, whether the earth stand or move, there be a new world in the moon, or infinite worlds, &c. He is not touched with feare of invasions, factions, or emulations;

<sup>b</sup> Felix ille animi, divisque simillimus ipsis,  
Quem non mordaci resplendens gloria fuco  
Solicitat, non fastosi mala gaudia luxus,  
Sed tacitos sinit ire dies, et paupere cultu  
Exigit innocuæ tranquilla silentia vitæ.

An happy soule, and like to God himself,  
Whom not vain glory macerates or strife,  
Or wicked joyes of that proud swelling pelfe,  
<sup>c</sup> But leads a still, poor and contented life.

<sup>d</sup> A secure, quiet, blissful state he hath, if he could acknowledge it. But here is the miserie, that he will not take notice of it; he repines at rich mens wealth, brave hangings, dainty fare: as Simonides objecteth to Hieron, he hath all the pleasures of the world; *in lectis eburneis dormit, vinum phialis bibit, optimis unguentis delibuitur*; he knows not the affliction of Joseph, stretching himself on ivory beds, and singing to the sound of the viol; and it troubles him that he hath not the like; there is a difference, (he grumbles) between laplolly and pheasants, to tumble i'th' straw and lye in a down bed, betwixt wine and water, a cottage and a palace. *He hates*

<sup>a</sup> Non amoribus inservit, non appetit honores; et, qualitercunque relictus, satis habet, hominem se esse meminit; invidet nemini, neminem despicit, neminem miratur, sermonibus malignis non attendit aut alitur. Plinius. <sup>b</sup> Politianus in Rustico. <sup>c</sup> Gyges, regno Lydiæ inflatus, sciscitatum misit Apollinem, an quis mortalium se fœlicior esset? Aglaium, Arcadum pauperrimum, Apollo prætulit, qui terminos agri sui nunquam excesserat, rure suo contentus. Val. lib. 1. c. 7. <sup>d</sup> Hor. hæc est Vita solutorum miserâ ambitione, graviq̃ue. <sup>e</sup> Amos, 6.

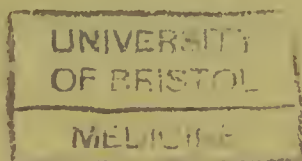
nature (as <sup>a</sup>Pliny characterizeth him) that she hath made him lower than a god, and is angry with the gods that any man goes before him; and although he hath received much, yet (as <sup>b</sup>Seneca follows it) he thinks it an injury that he hath no more, and is so far from giving thanks for his tribuneship, that he complains that he is not prætor; neither doth that please him, except he may be consul. Why is he not a prince, why not a monarch, why not an emperor? Why should one man have so much more than his fellowes, one have all, another nothing? Why should one man be a slave or drudge to another? one surfeit, another starve, one live at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine, not considering that inconstancy of humane affaires, judicially conferring one condition with another, or well weighing their own present estate. What they are now, thou maist shortly be; and what thou art, they shall likely be. Expect a little; conferr future and times past with the present; see the event, and comfort thyself with it. It is as well to be discerned in commonwealths, cities, families, as in private mens estates. Italy was once lord of the world; Rome, the queen of cities, vaunted herself of two <sup>c</sup>myriades of inhabitants; now that all commanding cuntry is possessed by petty princes; <sup>d</sup>Rome a small village in respect. Greece, of old the seat of civility, mother of sciences and humanity, now forlorn, the nurse of barbarism, a den of theeves. Germany then, saith Tacitus, was ineult and horrid, now full of magnificent cities: Athens, Corinth, Carthage, (how flourishing cities!) now buried in their own ruines; *corvorum, ferarum, aprorum, et bestiarum lustra*, like so many wildernesses, a receptacle of wild beasts. Venice, a poor fisher-town; Paris, London, small cottages in Cæsar's time, now most noble emporiums. Valois, Plantagenet, and Sealiger, how fortunate families! how likely to continue! now quite extinguished and rooted out. He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of Fortunes wheel; to morrow in prison, worse than nothing; his son's a begger. Thou art a poor servile drudge, *fæx populi*, a very slave; thy son may come to be a prince, with Maximinus, Agathocles, &c. a senatour, a generall of an army; thou standest bare to him now, workest for him, drudgest for him and his, takest an alms of him: stay but a little, and his next heir peradventure

<sup>a</sup> Præfat. lib. 7. Odit naturam, quod infra deos sit; irascitur diis, quod quis illi antecedit.

<sup>b</sup> De irâ, cap. 21. lib. 3. Et si multum acceperit, injuriam putat: plura non accepisse; non agit pro tribunatu gratias, sed queritur quod non sit ad præturam perductus; neque hæc grata, si desit consulatus.

<sup>c</sup> Lips. admittit.

<sup>d</sup> Of some 90000 inhabitants now,





shall consume all with ryot, be degraded, thou exalted, and he shall beg of thee. Thou shalt be his most honourable patron, he thy devout servant: his posterity shall run, ride, and do as much for thine: as it was with <sup>a</sup> Frisgobald and Cromwell, it may be for thee. Citizens devour countrey gentlemen, and settle in their seats: after two or three descents, they consume all in ryot; it returns to the city again.

<sup>b</sup> ————— Novus incola venit:  
 Nam propriæ telluris herum natura neque illum,  
 Nec me, nec quequam, statuit. Nos expulit ille;  
 Illum aut nequities, aut vafri inscitia juris.

A lawyer buyes out his poor client; after a while his clients posterity buy out him and his; so things go round, ebb and flow.

Nunc ager Umbreni sub nomine, nuper Ofelli  
 Dictus, erat nulli proprius, sed cedit in usum  
 Nunc mihi, nunc aliis.

As he said then, *ager cujus, quot habes dominos?* so say I of land, houses, moveables, and mony, mine to day, his anon, whose to morrow? In fine (as <sup>c</sup> Machiavel observes) *vertue and prosperity beget rest; rest, idleness; idleness, ryot; ryot, destruction: from which we come again to good lawes; good lawes engender vertuous actions; vertue, glory and prosperiuy; and 'tis no dishonour then* (as Guicciardine adds) *for a flourishing man, city, or state, to come to ruine, nor infelicity to be subject to the law of nature. Ergo terrena calcanda, sitienda caelestia;* therefore (I say) scorn this transitory state; look up to heaven; think not what others are, but what thou art: <sup>d</sup> *quâ parte locatus es in re;* and what thou shalt be, what thou maist be. Do (I say) as Christ himself did, when he lived here on earth; imitate him as much as in thee lyes. How many great Cæsars, mighty monarchs, tetrarchs, dynasties, princes, lived in his dayes! in what plenty, what delicacy, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they! what provinces and cities, ample territories, fields, rivers, fountains, parkes, forrests, lawns, woods, cells, &c! Yet Christ had none of all this; he would have none of this; he voluntarily rejected all this; he could not be ignorant, he could not err in his choyce; he contemned all this; he chose that which was safer, better, and more certain, and less to be repented, a mean

<sup>a</sup> Read the story at large in John Fox his Acts and Monuments. Sat. 2. ser. lib. 2. <sup>b</sup> Hor. <sup>c</sup> 5 Florent. hist. Virtus quietem parit, quies otium, otium porro luxum generat, luxus interitum, a quo iterum ad saluberrimas, &c. <sup>d</sup> Guicciardine. Nulla infelicitas subjectum esse legi naturæ, &c. <sup>e</sup> Persias.



estate, even poverty it self; and why dost thou then doubt to follow him, to imitate him, and his apostles, to imitate all good men? So do thou tread in his divine steps, and thou shalt not err eternally, as too many worldlings do, that run on in their own dissolute courses, to their confusion and ruine; thou shalt not do amiss. Whatsoever thy fortune is, be contented with it; trust in him; rely on him; refer thyself wholly to him. For know this, in conclusion: *non est volentis nec currentis, sed miserentis Dei*; 'tis not as men, but as God will. *The Lord maketh poor and maketh rich, bringeth low and exalteth* (1 Sam. 2. ver. 7. 8): *he lifteth the poor from the dust, and raiseth the begger from the dunghill, to set them amongst princes, and make them inherit the seat of glory*; 'tis all as he pleaseth, how, and when, and whom; he that appoints the end (though to us unknown), appoints the meanes likewise subordinate to the end.

Yea, but their present estate crucifies and torments most mortall men; they have no such forecast to see what may be, what shall likely be, but what is, though not wherefore, or from whom: *hoc angit*; their present misfortunes grinde their soules, and an envious eye which they cast upon other mens prosperities:

Vicinumque pecus grandius uber habet:

how rich, how fortunate, how happy is he! But in the mean time he doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects upon his own false conceived woes and wants: whereas, if the matter were duely examined, <sup>a</sup> he is in no distress at all, he hath no cause to complain.

————— <sup>b</sup> tolle querelas;  
Pauper enim non est, cui rerum suppetit usus:

he is not poor; he is not in need. <sup>c</sup> *Nature is content with bread and water; and he that can rest satisfied with that, may contend with Jupiter himself for happiness.* In that golden age,

<sup>d</sup> Somnos dedit umbra salubres,  
Potum quoque lubricus amnis;

the trees gave wholesome shade to sleep under, and the clear rivers drink. The Israelites drank water in the wilderness; Sampson, David, Saul, Abraham's servant when he went for Isaac's wife, the Samaritan woman, and how many besides might I reckon up, Ægypt, Palæstina, whole countreys in the <sup>e</sup> Indies, that drink pure water all their lives. <sup>f</sup> The Per-

<sup>a</sup> Omnes divites, qui cœlo et terrâ frui possunt. <sup>b</sup> Hor. lib. 1. epist. 12.  
<sup>c</sup> Seneca, epist. 15. Panem et aquam natura desiderat; et hæc qui habet. ipso cum Jove de fœlicitate contendat. Cibus simplex famem sedat, vestis tenuis frigus ardet.  
Senec. epist. 8. <sup>d</sup> Boëthius. <sup>e</sup> Maffæus et alii. <sup>f</sup> Brissonius.

sian kings themselves drank no other drink than the water of Choaspis, that runs by Susa, which was carryed in bottles after them, whithersoever they went. Jacob desired no more of God, but bread to eat, and clothes to put on in his journey (Gen. 28. 20).

—————Bene est, cui deus obtulit  
Parcâ, quod satis est, manu :

bread is enough <sup>a</sup> to strengthen the heart. And if you study philosophy aright, saith <sup>b</sup> Madaurensis, *whatsoever is beyond this moderation, is not usefull, but troublesome.* <sup>c</sup> Agellius (out of Euripides) accounts bread and water enough to satisfie nature, *of which there is no surfeit: the rest is not a feast, but ryot.* <sup>d</sup> St. Hierom esteems him rich, *that hath bread to eat, and a potent man that is not compelled to be a slave: hunger is not ambitious, so that it have to eat; and thirst doth not preferr a cup of gold.* It was no Epicurean speech of an Epicure—He that is not satisfied with a little, will never have enough; and very good counsell of him in the <sup>e</sup> poet, *O my son, mediocrity of meanes agrees best with men; too much is pernicious.*

Divitiæ grandes homini sunt vivere parce,  
Æquo animo:

and if thou canst be content, thou hast abundance; *nihil est, nihil deest*; thou hast little, thou wantest nothing. 'Tis all one to be hanged in a chain of gold, or in a rope; to be filled with dainties or coarser meat.

<sup>f</sup> Si ventri bene, si lateri, pedibusque tuis, nil  
Divitiæ poterunt regales addere majus.

If belly, sides, and feet, be well at ease,  
A princes treasure can thee no more please.

Socrates in a fair, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forthwith, *O ye Gods! what a sight of things do not I want* 'Tis thy want alone that keeps thee in health of body and minde; and that which thou persecutest and abhorrest as a ferall plague, is thy physitian <sup>g</sup> and chiefest friend, which makes thee a good man, an healthfull, a sound, a vertuous, an honest and happy man. For, when Vertue came from heaven (as the poet saigns) rich men kicked her up, wicked men abhorr'd her,

<sup>a</sup> Psal. 84.

<sup>b</sup> Si recte philosophemini quidquid aptam moderationem supergreditur, oneri potius quam usui est. <sup>c</sup> Lib. 7. 16. Cereris manus et aquæ poculum mortales quæruunt habere, quorum saties nunquam est; luxus autem sunt cætera, non epulæ.

<sup>d</sup> Satis est dives, qui pane non indiget; nimium potens, qui servire non cogitur. Ambitiosa non est fames, &c. <sup>e</sup> Euripides, Menalip. O filii, mediocres divitiæ hominibus conveniunt, nimia vero moles pernicioſa.

<sup>f</sup> Hor.

<sup>g</sup> O noctes cœnæque dæum.



courtiers scoffed at her, citizens hated her, <sup>a</sup> and that she was thrust out of doors in every place, she came at last to her sister Poverty, where she had found good entertainment. Poverty and Vertue dwell together.

————— <sup>l</sup> O vitæ tuta facultas  
Pauperis, angustique lares! o munera nondum  
Intellecta deûm!

How happy art thou if thou couldst be content! *Godliness is great gain, if a man can be content with that which he hath* (1 Tim. 6. 6): and all true happiness is in a mean estate. I have little wealth, as he said, <sup>c</sup> *sed quas animus magnus facit*; a kingdome in conceit:

————— <sup>d</sup> nil amplius opto,  
Maiâ nate, nisi ut propria hæc mihi munera faxis;

I have enough and desire no more.

<sup>e</sup> Di bene fecerunt, inopis me quodque pusilli  
Fecerunt animi:

<sup>g</sup> tis very well, and to my content. <sup>f</sup> *Vestem et fortunam concinnam potius quam laxam probo*: let my fortune and my garments be both alike, fit for me. And, which <sup>g</sup> Sebastian Foscarinus, sometime duke of Venice, caused to be engraven on his tombe in S<sup>t</sup>. Mark's church, *Hear, O ye Venetians, and I will tell you which is the best thing in the world: to contemn it.*—I will engrave it in my heart; it shall be my whole study to contemn it. Let them take wealth (*Stercora stercus amet*), so that I may have security; *bene qui latuit, bene vixit*; though I live obscure, <sup>h</sup> yet I live clean and honest; and when as the lofty oke is blown down, the silly reed may stand. Let them take glory, for that's their miserie; let them take honour, so that I may have hearts ease. *Duc me, O Jupiter, et tu fatum,* <sup>i</sup> &c. Lead me, O God, whither thou wilt; I am ready to follow; command, I will obey. I do not envy at their wealth, titles, offices;

Stet, quicumque volet potens  
Aulæ culmine lubrico:  
Me dulcis saturet quies:

let me live quiet and at ease. <sup>k</sup> *Erimus fortasse*, (as he com-

<sup>a</sup> Per mille fraudes doctosque dolos ejicitur; apud sociam paupertatem ejusque cultores divertens in eorum sinu et tutelâ deliciatur. <sup>b</sup> Lucan. <sup>c</sup> Lip. miscell. ep. 40. <sup>d</sup> Sat. 6. lib. 2. <sup>e</sup> Hor. Sat. 4. <sup>f</sup> Apuleius. <sup>g</sup> Chytræus,

in Europæ deliciis. Accipite, cives Veneti, quod est optimum in rebus humanis, res humanas contemnere.

<sup>h</sup> Vah! vivere etiam nunc lubet, as Demea said, Adolph. Act. 4.—Quam multis non egeo! quam multa non desidero! ut Socrates in pompâ, ille in nudinis.

<sup>i</sup> Epictetus, 77. cap. Quo cum destinatus, et sequar alacriter. <sup>k</sup> Puteanus, ep. 62.



forted himself) *quando illi non erunt* : when they are dead and gone, and all their pomp vanished, our memory may flourish:

—————<sup>a</sup> dant perennes  
Stemmata non peritura Musæ.

Let him be my lord, patron, baron, earl, and possess so many goodly castles: 'tis well for me<sup>b</sup> that I have a poor house, and a little wood, and a well by it, &c.

His me consolor, victurum suavius, ac si  
Quæstor avus, pater atque meus, patruusque fuissent.

I live (I thank God) as merrily as he, and triumph as much in this my mean estate, as if my father and uncle had been lord treasurer, or my lord maior. He feeds of many dishes, I of one: <sup>c</sup> *qui Christum curat, non multum curat quam de pretiosis cibus stercus conficiat*: what care I of what stuffe my excrements be made? <sup>d</sup> *He that lives according to nature, cannot be poor; and he that exceeds, can never have enough: totus non sufficit orbis*; the whole world cannot give him content. *A small thing that the righteous hath, is better than the riches of the ungodly* (Psal. 37. 16); and better is a poor morsell with quietness, than abundance with strife (Prov. 17. 1).

Be content then; enjoy thyself, and, as <sup>e</sup> Chrysostome adviseth, *be not angry for what thou hast not, but give God hearty thanks for what thou hast received.*

<sup>f</sup> Si dat oluscula  
Mensa minuscula  
Pace referta,  
Ne pete grandia,  
Lautaque prandia,  
Lite repleta.

But what wantest thou? (to expostulate the matter) or what hast thou not better than a rich man? <sup>g</sup> *Health, competent wealth, children, security, sleep, friends, liberty, dyet, apparell, and what not?* or at least maist have (the meanes being so obvious, easy, and well known); for, as he inculcated to himself,

<sup>a</sup> Marullus. <sup>b</sup> Hoc erat in votis, modus agri non ita parvus, Hortus ubi, et tecto vicinus jugis aquæ fons, Et paullum sylvæ, &c. Hor. Sat. 6. lib. 2. Ser.  
<sup>c</sup> Hieronym. <sup>d</sup> Seneca, consil. ad Albinum, c. 11. Qui continet se intra naturæ limites, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur.  
<sup>e</sup> Hom. 12. Pro his quæ accepisti, gratias age; noli indignari pro his quæ non accepisti. <sup>f</sup> Nat. Chytræus, deliciis Europ. Gustonii in ædibus Hubianis in cœnaculo e regione mensæ. <sup>g</sup> Quid non habet melius pauper quam dives? vitam, valetudinem, cibum, somnum, libertatem, &c. Card.

Vitam quæ faciunt beatiorem,  
Jucundissime Martialis, hæc sunt;  
Res, non parta labore, sed relictæ,  
Lis nunquam, &c. <sup>a</sup>

I say again, thou hast, or at least maist have it, if thou wilt thy self, and that which I am sure he wants, a merry heart. *Passing by a village in the territory of Millan,* <sup>b</sup> saith St. Austin, *I saw a poor begger that had got belike, his belly full of meat, jesting and merry. I sighed, and said to some of my friends that were then with me, what a deal of trouble, madness, pain, and grieve, do we sustain and exaggerate unto our selves, to get that secure happiness which this poor begger hath prevented us of, and which we peradventure shall never have? For that which he hath now attained with the begging of some small peeces of silver, a temporall happiues, and present hearts ease, I cannot compass with all my careful windings, and running in and out.* <sup>c</sup> *And surely the begger was very merry; but I was heavy: he was secure, but I was timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous and sad, I should say, merry. If he should ask me again, whether I had rather be as I am, or as this begger was, I should surely choose to be as I am, tortured still with cares and feares; but out of peevishness, and not out of truth.* That which St. Austin said of himself here in this place, I must say to thee: thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad, 'tis not want, but peevishness, which is the cause of thy woes: setle thine affection; thou hast enough.

<sup>d</sup> Denique sit finis quærendi, quoque habeas plus,  
Pauperiem metuas minus, et finire laborem  
Incipias; parto, quod avebas, utere.

Make an end of scraping, purchasing this manour, this field, that house, for this and that child; thou hast enough for thy self and them;

—————<sup>e</sup> Quod petis, hic est,  
Est Ulubris, animus si te non deficit æquus:

'Tis at hand, at home already, which thou so earnestly seekest.  
But

<sup>a</sup> Martial. l. 10. epig. 47. read it out thyself in the author. <sup>b</sup> Confess. lib. 6. *Transiens per vicum quemdam Mediolanensem, animadverti pauperem quemdam mendicum, jam credo saturum, jocantem atque ridentem, et ingemui, et locutus sum cum amicis qui mecum erant, &c.* <sup>c</sup> *Et certe ille lætabatur, ego anxius; securus ille, ego trepidus. Et si percontaretur me quispiam, an exsultare mallet, an metuere, responderem, exsultare: et si rursus interrogaret, an ego talis essem, an qualis nunc sum, me ipsum curis confectum eligerem; sed perversitate, non veritate.* <sup>d</sup> Hor, <sup>e</sup> Hor. ep. lib. 1.

—————O! si angulus ille  
Proximus accedat, qui nunc denormat agellum!

O! that I had but that one nook of ground, that field there,  
that pasture!

O! si venam argenti fors qua mihi monstret——

Oh! that I could but finde a pot of mony now, to purchase,  
&c. to build me a new house, to marry my daughter, place my  
son, &c. <sup>a</sup> O! if I might but live a while longer, to see all  
things settled, some two or three year; I would pay my debts,  
make all my reckonings even; but they are come and past, and  
thou hast more business than before. O madness! to think  
to settle that in thine old age, when thou hast more, which  
in thy youth thou canst not now compose, having but a little.  
<sup>b</sup> Pyrrhus would first conquer Africk, and then Asia, *et tum  
suaviter agere*, and then live merrily, and take his ease; but,  
when Cineas the oratour told him he might do that already, *id  
jam posse fieri*, rested satisfied, condemning his own folly. *Si  
parva licet componere magnis*, thou maist do the like, and  
therefore be composed in thy fortune. Thou hast enough; he  
that is wet in a bath, can be no more wet, if he be flung into  
Tiber, or into the ocean it self; and if thou hadst all the  
world, or a solid mass of gold as big as the world, thou canst  
not have more than enough; enjoy thy self at length, and that  
which thou hast; the minde is all; be content; thou art not  
poor, but rich, and so much the richer, as <sup>c</sup> Censorinus well  
writ to Cerellius, *quanto pauciora optas, non quo plura possi-  
des*, in wishing less, not having more. I say then, *non ad-  
jice opes, sed minue cupiditates* ('tis <sup>d</sup> Epicurus advice); add  
no more wealth, but diminish thy desires; and, as <sup>e</sup> Chryso-  
stome well seconds him, *si vis ditari, contemne divitias*, that's  
true plenty, not to have, but not to want riches; *non habere,  
sed non indigere, vera abundantia*; 'tis more glory to con-  
temn, than to possess; *et nihil egere, est deorum*. How  
many deaf, dumb, halt, lame, blind, miserable persons could  
I reckon up, that are poor, and withall distressed, in impri-  
sonment, banishment, gally-slaves, condemned to the mines,  
quarries, to gyves, in dungeons, perpetuall thraldome, than all

<sup>a</sup> O! si nunc morerer, inquit, quanta et qualia mihi imperfecta manerent: sed  
si mensibus decem vel octo supervixero, omnia te igam ad libellam; ab omni  
debito creditoque me explicabo. Prætereunt interim menses decem et octo, et  
cum illis anni, et adhuc restant plura quam prius. Quid igitur speras, o insane,  
finem, quem rebus tuis non inveneras in juventâ, in senectâ impositurum? O de-  
mentiam! quum ob curas et negotiâ tuo iudicio sis infælix, quid putas futurum,  
quum plura supererint? Cardan. lib. 8. cap. 40. de rer. var. <sup>b</sup> Platarch.  
<sup>c</sup> Lib. de natali. cap. 1, <sup>d</sup> Apud Stobæum, ser. 17, <sup>e</sup> Hom. 12. in 2 Cór. 6.



which thou art richer, thou art more happy, to whom thou art able to give an almes, a lord, in respect, a petty prince: <sup>a</sup> be contented then, I say; repine and mutter no more; *for thou art not poor in deed, but in opiuiion.*

Yea, but this is very good counsell, and rightly applyed to such as have it, and will not use it, that have a competency, that are able to work and get their living by the sweat of their brows, by their trade, that have something yet: he that hath birds, may catch birds; but what shall we do that are slaves by nature, impotent, and unable to help our selves, meer beggers, that languish and pine away, that have no meanes at all, no hope of meanes, no trust of delivery, or of better success? as those old Britans, complained to their lords and masters the Romans, oppressed by the Piets, *mare ad barbaros, barbari ad mare*; the barbarians drove them to the sea, the sea drove them back to the barbarians: our present miserie compells us to cry out and howl, to make our moan to rich men; they turn us back with a scornfull answer to our misfortune again, and will take no pittie of us; they commonly overlook their poor friends in adversity; if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot help us. Instead of comfort, they threaten us, miscall, scoffe at us, to aggravate our miserie, give us bad language; or, if they do give good words, what's that to relieve us? According to that of Thales, *facile est alios monere*: who cannot give good counsell? 'tis cheap; it costs them nothing. It is an easy matter, when ones belly is full, to declaim against feasting:

Qui satur est, pleno laudat jejunia ventre.

*Doth the wild ass bray when he hath grass, or loweth the oxe when he hath fodder? (Job, 6. 5). <sup>b</sup> Neque enim populo Romano quid quam potest esse lætius: no man living so jocund, so merry, as the people of Rome when they had plenty; but when they came to want, to be hunger-starved, neither shame, nor lawes, nor arms, nor magistrates, could keep them in obedience. <sup>c</sup> Seneca pleadeth hard for poverty; and so did those lazy philosophers: but in the mean time he was rich; they had wherewithall to maintain themselves; but doth any poor man extoll it? There are those (saith <sup>d</sup> Bernard) that approve of a mean estate, but on that condition they never want themselves; and some again are meek so long as they*

<sup>a</sup> Non in paupertate, sed in paupere (Seneca): non re, sed opinione, laboras.  
<sup>b</sup> Vopiscus, in Aureliano. Sed si populus famelicus inediã labore, nec arma, leges, pudor, magistratus, coercere valent.  
<sup>c</sup> One of the richest men in Rome.  
<sup>d</sup> Serm. Quidam sunt, qui pauperes esse volunt, ita ut nihil illis desit; sic commendant, ut nullam patiantur inopiam; sunt et alii mites, quamdiu dicitur et agitur ad eorum arbitrium, &c.

may say or do what they list; but, if occasion be offered, how far are they from all patience? I would to God (as he said) <sup>a</sup> no man should commend poverty, but he that is poor, or he that so much admires it, would relieve, help, or ease others.

<sup>b</sup> Nunc, si nos audis, atque es divinus Apollo,  
Dic mihi, qui nummos non habet, unde petat;

Now if thou hear'st us, and art a good man,  
Tell him that wants, to get meanes, if you can.

But no man hears us: we are most miserably dejected, the scum of the world.

<sup>c</sup> Vix habet in nobis jam nova plaga locum,

We can get no relief, no comfort, no succour;

<sup>d</sup> Et nihil inveni quod mihi ferret opem.

We have tryed all meanes, yet finde no remedy: no man living can express the anguish and bitterness of our soules, but we that endure it; we are distressed, forsaken, in torture of body and minde, in another hell: and what shall we do? When <sup>e</sup> Crassus, the Roman consul, warred against the Parthians, after an unlucky battel fought, he fled away in the night, and left four thousand men sore sick and wounded in his tents, to the fury of the enemy; which when the poor men perceived, *clamoribus et ululatibus omnia complerunt*, they made lamentable moan, and rored down right, as loud as Homer's Mars when he was hurt, which the noyse of 10000 men could not drown, and all for feare of present death. But our estate is far more tragicall and miserable, much more to be deplored; and far greater cause have we to lament: the divel and the world persecute us; all good fortune hath forsaken us; we are left to the rage of beggery, cold, hunger, thirst, nastiness, sickness, irksomeness, to continuall torment, labour and pain, to derision and contempt, bitter enemies all, and far worse than any death: *death* alone we desire, death we seek, yet cannot have it; and what shall we do?

Quod male fers, assuesce, feres bene——

accustom thyself to it, and it will be tolerable at last. Yea, but I may not, I cannot:

In me consumpsit vires fortuna nocendo;

I am in the extremity of humane adversity: and, as a shadow leaves the body when the sun is gone, I am now left and lost, and quite forsaken of the world.

Qui jacet in terrâ, non habet unde cadat:

<sup>a</sup> Nemo paupertatem commendaret, nisi pauper. <sup>b</sup> Petronius, Catalec. <sup>c</sup> Ovid.  
<sup>d</sup> Ovid. <sup>e</sup> Plutarch. vit. Crassi.



comfort thy self with this yet, thou art at the worst; and, before it be long, it will either overcome thee, or thou it. If it be violent, it cannot endure; *aut solvetur, aut solvet*. Let the divel himself, and all the plagues of Egypt, come upon thee at once,

Ne tu cede malis, sed contra audentior ito:

be of good courage; miserie is vertues whetstone.

—————<sup>a</sup> serpens, sitis, ardor, arenæ,  
Dulcia virtuti,

as Cato told his souldiers marching in the desarts of Libya; thirst, heat, sands, serpents, were pleasant to a valiant man; honourable enterprises are accompanied with dangers and damages, as experience evinceth: they will make the rest of thy life relish the better. But put case they continue; thou art not so poor as thou wast born; and, as some hold, much better to be pittied than envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grieffe of minde, thine enemies insult over thee, thou art as bad as Job; yet tell me (saith Chrysostome) *was Job or the divel the greater conquerour? surely Job. The<sup>b</sup> divel had his goods; he sat on the muck-hil, and kept his good name; he lost his children, health, friends; but he kept his innocency: he lost his mony; but he kept his confidence in God, which was better than any treasure. Do thou then as Job did, triumph as Job did, <sup>c</sup> and be not molested as every fool is. Sed quâ ratione potero? How shall this be done? Chrysostome answers, facile, si cœlum cogitaveris, with great facility, if thou shalt but meditate on heaven. <sup>d</sup> Hannah wept sore, and, troubled in minde, could not eat: but, why weapest thou, said Elkanah her husband, and why eatest thou not? why is thine heart troubled? am not I better to thee than ten sons? and she was quiet. Thou art here vexed <sup>e</sup> in this world; but say to thy self, *Why art thou troubled, O my soule?* Is not God better to thee than all temporalities, and momentany pleasures of the world? be then pacified. And though thou beest now peradventure in extrem want, <sup>f</sup> it may be it is for thy further good, to try thy patience, as it did Job's, and exercise thee in this life: trust in God, and rely upon him, and thou shalt be <sup>g</sup> crowned in the*

<sup>a</sup> Lucan. lib. 9.

<sup>b</sup> An quum super fimo sedit Job, an cum omnia abstulit diabolus, &c. pecuniis privatus fiduciam Deo habuit, omni thesauro pretiosiore.

<sup>c</sup> Hæc viventes sponte Philosophemini, nec insipientum affectibus agitemur.

<sup>d</sup> 1 Sam. 1. 8.

<sup>e</sup> James, 1. 2. My brethren, count it an exceeding joy, when you fall into divers temptations.

<sup>f</sup> Afflictio dat intellectum. Quos Deus diligit castigat. Deus optimum quemque aut malâ valetudine aut luctu afficit. Seneca.

<sup>g</sup> Quam sordet mihi terra, quum cœlum intueor!



end. What's this life to eternity? The world hath forsaken thee; thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbered, that God is a spectator of all thy miseries; he sees thy wrongs, woes, and wants; *'tis his good will and pleasure it should be so; and he knows better what is for thy good than thou thyself.* His providence is over all, at all times; *he hath set a guard of angels over us, and keeps us as the apple of his eye* (Ps. 17. 8). Some he doth exalt, prefer, bless with worldly riches, honours, offices and preferments, as so many glistering stars he makes to shine above the rest: some he doth miraculously protect from theeves, incursions, sword, fire, and all violent mischances: and, as the <sup>b</sup>poet saigns of that Lycian Pandarus, Lyacon's son, when he shot at Menelaüs the Grecian with a strong arm and deadly arrow, Pallas, as a good mother keeps flies from her childs face asleep, turned by the shaft, and made it hit on the buckle of his girdle; so some he solicitously defends, others he exposeth to danger, poverty, sickness, want, miserie, he chastiseth and corrects, as to him seems best, in his deep, unsearchable, and secret judgement, and all for our good. The tyrant took the city; (saith <sup>c</sup>Chrysostome) *God did not hinder it; led them away captives, so God would have it; he bound them, God yeilded to it: flung them into the furnace, God permitted it: heat the oven hotter, it was granted: and when the tyrant had done his worst, God shewed his power, and the childrens patience: he freed them: so can he thee, and can help <sup>d</sup>in an instant, when it seems to him good. <sup>e</sup>Rejoyce not against me, O my enemy; for, though I fall, I shall rise: when I sit in darkness, the Lord shall lighten me.* Remember all those martyrs, what they have endured, the utmost that humane rage and fury could invent, with what <sup>f</sup>patience they have borne, with what willingness embraced it. *Though he kill me, saith Job, I will trust in him. Justus <sup>g</sup>inexpugnabilis,* as Chrysostome holds, a just man is impregnable, and not to be overcome. The govt may hurt his hands, lameness his feet, convulsions may torture his joynts, but not *rectam mentem*: his soule his free.

<sup>a</sup> Senec. de Providentiâ, cap. 2. Diis ita visum; dii melius nôrunt quid sit in commodum meum. <sup>b</sup> Hom. Iliad. 4. <sup>c</sup> How. 9. Voluit urbem tyrannus evertere. &c. Deus non prohibuit; voluit captivos ducere, non impedivit; voluit ligare, concessit, &c. <sup>d</sup> Psal. 113. De terrâ inopem, de stercore erigit pauperem. <sup>e</sup> Micah, 7. 8. <sup>f</sup> Preme, preme; ego, cum Pindaro, ἀδαπτιστος εἰμι, ὡς φελλος ὑπὲρ ἄλμα· immersabilis sum, sicut suber super maris septum. Lipsius. <sup>g</sup> Hic ure, hic seca, ut in æternum parcas. Austin. Diis fruitur iratis: superat et crescit malis Mutium ignis, Fabricium paupertas, Regulum tormenta, Socratem venenum superare non potuit.

————— nempe pecus, rem,  
 Lectos, argentum tollas licet; in mancis et  
 Compedibus sævo teneas custode—————

*b* Take away his money; his treasure is in heaven: banish him his countrey; he is an inhabitant of that heavenly Jerusalem: cast him into bands; his conscience is free: kill his body, it shall rise again: he fights with a shadow, that contends with an upright man: he will not be moved.

————— si fractus illabatur orbis,  
 Impavidum ferient ruinæ:

though heaven it self should fall on his head, he will not be offended. He is impenetrable, as an anvil hard, as constant as Job.

*c* Ipse deus, simul atque volet, me solvet, opinor.

Be thou such a one; let thy miserie be what it will, what it can, with patience endure it; thou maist be restored, as he was. *Terris proscriptus, ad cælum propera; ab hominibus desertus, ad Deum fuge.* The poor shall not alwayes be forgotten; the patient abiding of the meek shall not perish for ever, (Psal. 9. 9. 18.) *The Lord will be a refuge of the oppressed, and a defence in the time of trouble.*

Servus Epictetus, mutilati corporis; Irus  
 Pauper: at hæc inter carus erat superis.

Lame was Epictetus, and poor Irus;  
 Yet to them both God was propitious.

Lodovicus Vertomannus, the famous traveller, endured much miserie; yet surely, saith Scaliger, he was *vir deo carus*, in that he did escape so many dangers; God especially protected him, he was dear unto him. *Modo in egestate, tribulatione, convalle deplorationis, &c.* Thou art now in the vale of miserie, in poverty, in agony, *d* in temptation; rest, eternity, happiness, immortality shall be thy reward, as Chrysostome pleads, *if thou trust in God, and keep thine innocency. Non, si male nunc, et olim sic erit semper;* a good hour may come upon a suddain; *e* expect a little.

Yea, but this expectation is it which tortures me in the mean

<sup>a</sup> Hor. epist. 18. lib. 1.      <sup>b</sup> Hom. 5. Auferet pecunias? at habet in cœlis: patriâ dejiciet? at in cœlestem civitatem mittet: vincula injiciet? at habet solutam conscientiam: corpus interficiet? at iterum resurget. Cum umbrâ pugnat, quâ cum justo pugnat.      <sup>c</sup> Leonides.      <sup>d</sup> Modo in pressurâ, in tentationibus; erit postea bonum tuum requies, æternitas, immortalitas.      <sup>e</sup> Dabit Deus his quoque finem.

time; <sup>a</sup> *futura expectans, præsentibus angor*; whilest the grass grows, the horse starves. <sup>b</sup> Despair not, but hope well.

<sup>c</sup> *Spera, Batte: tibi melius lux crastina ducet;  
Dum spiras, spera——*

Cheer up, I say, be not dismayd. *Spes alit agricolas: he that sows in tears, shall reap in joy* (Psal. 126. 5.)

Si fortune me tourmente,  
Esperance me contente:

hope refresheth, as much as miserie depresseth; hard beginnings have many times prosperous events; and that may happen at last, which never was yet. *A desire accomplished delights the soule*, (Prov. 13. 19).

<sup>d</sup> *Grata superveniet, quæ non sperabitur, hora.*

Which make m' enjoy my joyes long wish'd at last,  
Welcome that hour shall come when hope is past:

a louring morning may turn to a faire afternoon.

<sup>e</sup> *Nube solet pulsâ candidus ire dies.*

*The hope that is defer'd, is the fainting of the heart; but, when the desire cometh, it is a tree of life* (Prov. 13. 12): <sup>f</sup> *suavissimum est voti compos fieri*. Many men are both wretched and miserable at first, but afterwards most happy; and oftentimes it so falls out, as <sup>g</sup> Machiavel relates of Cosmus Medices, that fortunate and renowned citizen of Europe, *that all his youth was full of perplexity, danger, and miserie, till forty yeares were past; and then upon a suddain the sun of his honour brake out, as through a cloud*. Hunniades was fetched out of prison, and Henry the third of Portugall out of a poor monastery, to be crowned kings.

*Multa cadunt inter calicem supremaque labra:*

beyond all hope and expectation many things fall out: and who knows what may happen? *Nondum omnium dierum soles occiderunt*, as Philipppus said: all the suns are not yet set; a day may come to make amends for all. *Though my father and mother forsake me, yet the Lord will gather me up* (Psal. 27. 10.) *Wait patiently on the Lord, and hope in him* (Psal. 37. 7.) *Be strong, hope and trust in the Lord; and he will*

<sup>a</sup> Seneca.      <sup>b</sup> Nemo desperet meliora lapsus.      <sup>c</sup> Theocritus.      <sup>d</sup> Hor.  
<sup>e</sup> Ovid.      <sup>f</sup> Thales.      <sup>g</sup> Lib. 7. Flor. hist. *Omnium fœlicissimus, et locupletissimus, &c. incarceratus sæpe adolescentiam periculo mortis habuit, sollicitudinis et discriminis plenam, &c.*



comfort thee, and give thee thine hearts desire (Psal. 27. vers. 14).

Sperate, et vosmet rebus servate secundis.

Fret not thy self because thou art poor, contemned, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrosive, thou hast been happy, honourable and rich, art now distressed and poor, a scorn of men, a burden to the world, irksome to thyself and others; thou hast lost all. *Miserum est fuisse fœlicem*, and, as Boëthius calls it, *infœlicissimum genus infortunii*: this made Timon half mad with melancholy, to think of his former fortunes and present misfortunes; this alone makes many miserable wretches discontent. I confess it is a great miserie to have been happy, the quintessence of infelicity, to have been honourable and rich, but yet easily to be endured: <sup>a</sup> security succeeds, and to a judicious man a far better estate. The loss of thy goods and mony is no loss; <sup>b</sup> *thou hast lost them; they would otherwise have lost thee*. If thy mony be gone, <sup>c</sup> *thou art so much the lighter*; and, as Saint Hieron perswades Rusticus the monke, to forsake all and follow Christ, *gold and silver are too heavy metals for him to carry that seeks heaven*.

<sup>a</sup> Vel nos in mare proximum  
Gemmas, et lapides, aurum et inutile,  
Summi materiam mali,  
Mittamus, scelerum si bene pœnitet.

Zeno the philosopher lost all his goods by shipwrack: <sup>e</sup> *he made light of it*: fortune had done him a good turn: *opes a me, animum auferre non potest*: she can take away my meanes, but not my minde. He set her at defiance ever after; for she could not rob him that had naught to lose: for he was able to contemn more than they could possess or desire. Alexander sent an hundred talents of gold to Phocion of Athens for a present, because he heard he was a good man: but Phocion returned his talents back again, with a *permitte me in posterum virum bonum esse*, to be a good man still; let me be as I am:

Non mi aurum posco, nec mi pretium.—

That Theban Crates flung of his own accord his mony into the sea; *abite, nummi: ego vos mergam, ne mergar a vobis*; I had

<sup>a</sup> Lætior successit securitas, quæ simul cum divitiis cohabitare nescit Cambden.  
<sup>b</sup> Pecuniam perdidisti; fortassis illa te perderet manens. Seneca.  
<sup>c</sup> Expeditior es ob pecuniarum jacturam. Fortuna opes auferre, non animum potest. Seneca.  
<sup>d</sup> Hor. <sup>e</sup> Jubet me posthac fortuna expeditius philosophari.

rather drown you, than you should drown me. Can Stoicks and Epicures thus contemn wealth, and shall not we that are Christians? It was *mascula vox et præclara*, a generous speech of Cotta in <sup>a</sup> Sallust, *Many miseries have happened unto me at home, and in the wars abroad, of which, by the help of God, some I have endured, some I have repelled, and by mine own valour overcome: courage was never wanting to my designs, nor industry to my intents: prosperity or adversity could never alter my disposition.* A wise mans minde, as Seneca holds, <sup>b</sup> *is like the state of the world above the moon, ever serene.* Come then what can come, befall what may befall, *infractum invictumque* <sup>c</sup> *animum opponas* :

Rebus angustis animosus atque  
Fortis appare. (Hor. od 11. lib. 2.)

Hope and patience are two sovereign remedies for all, the surest reposals, the softest cushions to lean on in adversity ;

<sup>d</sup> *Durum : sed levius fit patientiâ,*  
*Quidquid corrigere est nefas.*

If it cannot be helped, or amended, <sup>e</sup> *make the best of it ;* <sup>f</sup> *necessitati qui se accommodat, sapit ;* he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.

<sup>g</sup> *Ita vita est hominum, quasi cum ludas tesseris,*  
*Si illud, quod maxime opus est jactu, non cadit,*  
*Illud quod cecidit forte, id arte ut corrigas :*

if thou canst not fling what thou wouldest, play thy cast as well as thou canst. Every thing, saith <sup>h</sup> Epictetus, hath two handles, the one to be held by, the other not : 'tis in our choyce to take and leave whether we will (all which Simplicius, his commentator, hath illustrated by many examples) ; and 'tis in our own power, as they say, to make or mar our selves. Conform thy self then to thy present fortune, and cut thy coat according to thy cloth : <sup>i</sup> *ut quimus, (quod aiunt) quando, quod volumus, non licet : be contented with thy lot, state, and calling, whatsoever it is ; and rest as well satisfied with thy present condition in this life :*

<sup>a</sup> In frag. Quirites, multa mihi pericula domi, militiæ multa adversa fuere, quorum alia toleravi, alia deorum auxilio repuli et virtute meâ : nunquam animus negotio defuit, nec decretis labor ; nullæ res nec prosperæ nec adversæ ingenium mutabant.  
<sup>b</sup> Qualis mundi status supra lunam, semper serenus. <sup>c</sup> Bona mens nullum tristioris fortunæ recipit incursum. Val. lib. 4. c. 1. Qui nil potest sperare, desperet nihil.  
<sup>d</sup> Hor. <sup>e</sup> Equam memento rebus in arduis servare mentem. lib. 2. Od. 3. <sup>f</sup> Epict. c. 18. <sup>g</sup> Ter. Adel. act. 4. sc. 7. <sup>h</sup> Unaquæque res duas habet ansas. alteram quæ teneri, alteram quæ non potest ; in manu nostrâ quam volumus accipere. <sup>i</sup> Ter. And. act. 4. sc. 6.



Esto quod es: quod sunt alii, sine quemlibet esse:  
Quod non es, nolis; quod potes esse, velis.

Be as thou art; and as they are, so let  
Others be still; what is and may be, covet.

And as he that is <sup>a</sup>invited to a feast, eats what is set before him, and looks for no other, enjoy that thou hast, and ask no more of God than what he thinks fit to bestow upon thee. *Non cuius contingit adire Corinthum*: we may not be all gentlemen, all Catos, or Lælii (as Tullie telleth us), all honourable, illustrious and serene, all rich: but, because mortall men want many things, <sup>b</sup>therefore (saith Theodoret) *hath God diversly distributed his gifts, wealth to one, skil to another, that rich men might encourage and set poor men a work, poor men might learn severall trades to the common good.* As a peece of arras is composed of severall parcels, some wrought of silk, some of gold, silver, crewell of divers colours, all to serve for the exornation of the whole; musick is made of divers discords and keys, a totall sum of many small numbers; so is a common-wealth of severall inequall trades and callings. <sup>c</sup>If all should be Cræsi and Darii, all idle, all in fortunes equall, who should till the land? as <sup>d</sup>Menenius Agrippa well satisfied the tumultuous rout of Rome, in his elegant apologue of the belly and the rest of the members. Who should build houses, make our severall stufes for rayments? We should all be starved for company (as Poverty declared at large in Aristophanes Plutus), and sue at last to be as we were at first. And therefore God hath appointed this inequality of states, orders, and degrees, a subordination, as in all other things. The earth yeelds nourishment to vegetals, sensible creatures feed on vegetals; both are substitute to reasonable soules; and men are subject amongst themselves, and all to higher powers: so God would have it. All things then being rightly examined and duely considered as they ought, there is no such cause of so generall discontent; 'tis not in the matter it self, but in our minde, as we moderate our passions and esteem of things. *Nihil aliud necessarium, ut sis miser, (saith <sup>e</sup>Cardan) quam ut te miserum credas*: let thy fortune be what it will, 'tis thy minde alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith

<sup>a</sup> Epictetus. Invitatus ad convivium, quæ apponuntur comedis, non quæris ultra; in mundo multa rogitas quæ dii negant.

<sup>b</sup> Cap. 6. de providentiâ.

Mortales cum sint rerum omnium indigi, ideo Deus aliis divitias, aliis paupertatem distribuit, ut qui opibus polent, materiam subministrent; qui vero inopes, exercitatus artibus minus admoveant.

<sup>c</sup> Si sint omnes æquales, necesse est ut omnes fame pereant; quis aratro terram sulcaret? quis sementem faceret? quis plantas sereret? quis vinem exprimeret?

<sup>d</sup> Liv. 1. 1.

<sup>e</sup> Lib. 3. de cons.



divine Seneca) *in villá hilari et amena mæstos, et mediá solitudine occupatos: non locus, sed animus, facit ad tranquillitatem*: I have seen men miserably dejected in a pleasant village, and some again, well occupie d and at good ease, in a solitary desart: 'tis the minde, not the place, causeth tranquillity, and that gives true content. I will yet add a word or two for a corollary. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered every day, in their well furnished houses, live at less hearts ease, with more anguish, more bodily pain, and through their intemperance more bitter hours, than many a prisoner or gally-slave, <sup>a</sup> (*Mæcenas in plumá æque vigilat, ac Regulus in dolio*) those poor starved Hollanders, whom <sup>b</sup> Bartison their captain left in Nova Zembla, an. 1596, or those <sup>c</sup> eight miserable Englishmen, that were lately left behind, to winter in a stove in Greenland in 77 deg. of lat. 1630, so pittifully forsaken, and forced to shift for themselves in a vast dark and desart place, to strive and struggle with hunger, cold, desperation, and death it self. 'Tis <sup>a</sup> patient and quiet minde (I say it again and again) gives true peace and content. So, for all other things, they are (as old <sup>d</sup> Chremes told us) as we use them.

Parentes, patriam, amicos, genus, cognatos, divitias  
Hæc perinde sunt, ac illius animus qui ea possidet;  
Qui uti scit, ei bona; qui utitur non recte, mala.

Parents, friends, fortunes, countrey, birth, alliance, &c. ebb and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisque fortune suæ*; and in some sort I may truly say, prosperity and adversity are in our own hands. *Nemo læditur nisi a seipso*; and, which Seneca confirms out of his judgement and experience, *every mans minde is stronger than fortune, and leads him to what side he will; a cause to himself each one is, of his good or bad life*. But will we, or nill we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely prefer before prosperity; of two extreáms it is the best.

Luxuriant animi rebus plerunque secundis.

men in <sup>f</sup> prosperity forget God and themselves; they are besotted with their wealth, as birds with henbane: <sup>g</sup> miserable, if

<sup>a</sup> Seneca. <sup>b</sup> Vide Isaacum Pontanum, descript. Amsterdam, lib. 2. c. 22.  
<sup>c</sup> Vide Ed. Pelham's book, edit 1630. <sup>d</sup> Heautontim. Act. 1. Sc. 2. <sup>e</sup> Epist. 98. *Omni fortunâ valentior, ipse animus in utramque partem res suas ducit, beatæque ac miseræ vitæ sibi caussa est.* <sup>f</sup> *Fortuna, quem nimium fovet, stultum facit.* Pub. Mimus. <sup>g</sup> Seneca, de beat. vit. cap. 14. *Miseri, si deserantur ab eâ; miseriore, si obruantur.*

fortune forsake them; but more miserable, if she tarry and overwhelm them: for, when they come to be in great place, rich, they that were most temperate, sober, and discreet in their private fortunes, as Nero, Otho, Vitellius, Heliogabalus, (*optimi imperatores, nisi imperassent*) degenerate on a sudden into bruit beasts, so prodigious in lust, such tyrannicall oppressours, &c. they cannot moderate themselves, they become monsters, odious, harpyes, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem et otium deinceps se convertunt*: 'twas <sup>a</sup>Cato's note, *they cannot contain*. For that cause belike,

——<sup>b</sup> Eutrapelus, cuicumque nocere volebat,  
Vestimenta dabat pretiosa: beatus enim jam,  
Cum pulchris tunicis, sumet nova consilia et spes;  
Dormiet in lucem; scorto postponet honestum  
Officium——

Eutrapelus, when he would hurt a knave,  
Gave him gay clothes and wealth, to make him brave:  
Because, now rich, he would quite change his minde,  
Keep whores, flye out, set honesty behind.

On the other side, in adversity many mutter and repine, despair, &c. both bad, I confess,

—————<sup>c</sup> ut calceus olim,  
Si pede major erit, subvertet; si minor, uret:

as a shooe too big or too little, one pincheth, the other sets the foot awry; *sed e malis minimum*. If adversity hath killed his thousand, prosperity hath killed his ten thousand: therefore adversity is to be preferred; <sup>d</sup>*hæc fræno indiget, illa solatio: illa fallit, hæc instruit*: the one deceives, the other instructs: the one miserably happy, the other happily miserable: and therefore many philosophers have voluntarily sought adversity, and so much commend it in their precepts. Demetrius, in Seneca, esteemed it a great infelicity, that in his life time he had no misfortune; *miserum, cui nihil unquam accidisset adversi*. Adversity then is not so heavily to be taken; and we ought not, in such cases, so much to macerate our selves: there is no such odds in poverty and riches. To conclude in <sup>e</sup>Hierom's words, *I will ask our magnificoes, that build with marble, and bestow a whole mannor on a thred, what difference betwixt them and Paul the ermite, that bare old man: they drink in jewells, he in his hand: he is poor, and goes to heaven; they are rich, and go to hell*.

<sup>a</sup> Plutarch. vit. ejus.    <sup>b</sup> Hor. epist. l. 1. ep. 18.    <sup>c</sup> Hor.    <sup>d</sup> Boëth. 2.  
<sup>e</sup> Epist. lib. 3. vit. Paul. Eremit. Libet eos nunc interrogare qui domus marmoribus vestiunt, qui uno filo villarum ponunt pretia, huic seni modo quid unquam defuit? Vos gemmâ bibitis, ille concavis manibus naturæ satisfecit: ille pauper Paradisum capit, vos avaros Gehenna suscipiet.



## MEMB. IV.

*Against Servitude, Loss of Liberty, Imprisonment, Banishment.*

SERVITUDE, loss of liberty, imprisonment, are no such miseries as they are held to be: we are slaves and servants, the best of us all: as we do reverence our masters, so do our masters their superiours: gentlemen serve nobles, and nobles are subordinate to kings:

Omne sub regno graviore regnum:  
princes themselves are Gods servants:

Reges in ipsos imperium est Jovis;

they are subject to their own lawes, and as the kings of China endure more than slavish imprisonment, to maintain their estate and greatness, they never come abroad. Alexander was a slave to feare, Cæsar of pride, Vespasian to his mony, (*nihil enim refert, rerum sis servus an hominum*) Heliogabalus to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold, courtiers generally to lust and ambition, and all slaves to our affections, as Evangelus well discourseth in <sup>a</sup>Macrobius, and <sup>b</sup>Seneca the philosopher; *assiduam servitutem, extremam et ineluctabilem*, he calls it; a continuall slaving, to be so captivated by vices: and who is free? Why then dost thou repine? *Satis est potens*, Hierom saith, *qui servire non cogitur*. Thou carryest no burdens; thou art no prisoner, no drudge; and thousands want that liberty, those pleasures which thou hast. Thou art not sick; and what wouldst thou have? But *nitimur in vetitum*, we must all eat of the forbidden fruit. Were we enjoyned to go to such and such places, we would not willingly go: but, being barred of our liberty, this alone torments our wandring soule, that we may not go. A citizen of ours, saith <sup>c</sup>Cardan, was 60 yeares of age, and had never been forth of the walls of the city Milan: the prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired; and, being denyed, *dolore confectus mortem obiit*, he dyed for griefe.

What I have said of servitude, I say again of imprisonment, we are all prisoners. <sup>d</sup>What is our life but a prison? We are all imprisoned in an island. The world itself to some men is a prison, our narrow seas as so many ditches; and, when they have compassed the globe of the earth, they would fain go see

<sup>a</sup> Satur. l. 11. Alius libidini servit, alius ambitioni, omnes spei, omnes timori.  
<sup>b</sup> Nat. lib. 3.      <sup>c</sup> Consol. l. 5.      <sup>d</sup> O generose, quid est vita nisi carcer  
pimi?



what is done in the moon. In <sup>a</sup>Muscovie and many other northern parts, all over Scandia, they are imprisoned half the year in stoves; they dare not peep out for cold. At <sup>b</sup>Aden in Arabia, they are penned in all day long with that other extreme of heat, and keep their markets in the night. What is a ship but a prison? and so many cities are but as so many hives of bees, ant-hills: but that which thou abhorrest, many seek: women keep in all winter, and most part of summer, to preserve their beauties; some for love of study: Demosthenes shaved his beard, because he would cut off all occasion of going abroad: how many monkes and fryers, anchorites, abandon the world? *monachus in urbe, piscis in arido*. Art in prison? Make right use of it, and mortifie thyself. <sup>c</sup>*Where may a man contemplate better than in solitariness, or study more than in quietness?* Many worthy men have been imprisoned all their lives; and it hath been occasion of great honour and glory to them, much publike good by their excellent meditation. <sup>d</sup>Ptolomæus, king of Egypt, *cum, viribus attenuatis, infirmâ valetudine laboraret, miro discendi studio affectus, &c.* now being taken with a grievous infirmity of body that he could not stir abroad, became Strato's schollar, fell hard to his book, and gave himself wholly to contemplation; and upon that occasion (as mine author adds) *pulcherrimum regię opulentię monumentum, &c.* to his great honour built that renowned library at Alexandria, wherein were 40000 volumes. Severinus Boëthius never writ so elegantly as in prison, Paul so devoutly, for most of his epistles were dictated in his bands, Joseph, saith <sup>e</sup>Austin, *got more credit in prison, than when he distributed corn, and was lord of Pharaoh's house*. It brings many a lewd ryotous fellow home, many wandring rogues it setles, that would otherwise have been like raving tygers, ruined themselves and others.

Banishment is no grievance at all. *Omne solum forti patria, &c. et patria est, ubicunque bene est*: that's a mans countrey where he is well at ease. Many travel for pleasure to that city, saith Seneca, to which thou art banished: and what a part of the citizens are strangers born in other places? <sup>f</sup>*Incolentibus patria*; 'tis their countrey that are born in it; and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. 'Tis no disparagement to be a stranger, or so irksome to be an exile.

<sup>a</sup> Herbastein. <sup>b</sup> Vertomannus, navig. l. 2. c. 4. *Commercia in nudinis noctu horâ secundâ, ob nimios qui saviunt interdiu æstus, exercent.* <sup>c</sup> Ubi verior contemplatio quam in solitudine? ubi studium solidius quam in quiete?

<sup>d</sup> Alex. ab Alex. gen. dier. lib. 1, cap. 2. <sup>e</sup> In. Ps. 76. *Non ita laudatur Joseph cum frumenta distribueret, ac quum carcerem habitaret.* <sup>f</sup> Boëthius.

<sup>a</sup> the rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the sun to us all. The soule is an alien to the body, a nightingale to the ayr, a swallow in an house, and Gany-mede in heaven, an elephant in Rome, a phoenix in India; and such things commonly please us best, which are most strange, and come farthest off. Those old Hebrews esteemed the whole world Gentiles; the Greeks held all barbarians but themselves; our modern Italians account of us as dull trans-alpines by way of reproach; they scorn thee and thy countrey which thou so much admirest. 'Tis a childish humour to hone after home, to be discontent at that which others seek; to prefer, as base Islanders and Norwegians do, their own ragged island before Italy or Greece, the gardens of the world. There is a base nation in the north, saith <sup>b</sup> Pliny, called Chauci, that live amongst rockes and sands by the seaside, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to Rome. *Ita est profecto* (as he concludes); *multis fortuna parcit in pœnam*: so it is, Fôrtune favours some to live at home, to their further punishment; 'tis want of judgement. All places are distant from heaven alike; the sun shines happily as warm in one city as in another; and to a wise man there is no difference of climes: friends are every where to him that behaves himself well; and a prophet is not esteemed in his own countrey. Alexander, Cæsar, Trajan, Adrian, were so many land-leapers, now in the east, now in the west, little at home; and Polus Venetus, Lod. Vertomannus, Pinzonus, Cadamistus, Columbus, Americus Vesputius, Vascus Gama, Drake, Candish, Oliver Anort, Schouten, got all their honour by voluntary expeditions. But you say, such mens travel is voluntary; we are compelled, and, as malefactors, must depart: yet know this of <sup>c</sup> Plato to be true *ultori Deo summa cura peregrinus est*: God hath an especial care of strangers; and, when he wants friends and allies, he shall deserve better and finde more favour with God and men. Besides the pleasure of peregrination, variety of objects will make amends; and so many nobles, Tullie, Aristides, Themistocles, Theseus, Codrus, &c. as have been banished, will give sufficient credit unto it. Read Pet. Alcionius his two bookes of this subject.

<sup>a</sup> Philostratus, in deliciis. Peregrini sunt imbres in terrâ, et fluvii in mari; Jupiter apud Ægyptos; sol apud omnes; hospes anima in corpore, lusciniâ in aëre, hirundo in domo, Ganymedes cœlo, &c. <sup>b</sup> Lib. 16. cap. 1. Nullam frugem habent; potus ex imbre: et hæ gentes, si vincantur, &c. <sup>c</sup> Lib. 5. de legibus. Cumque cognatis careat et amicis, majorem apud deos et apud homines misericordiam meretur.



## MEMB. V.

*Against Sorrow for Death of Friends or otherwise, vain Feare, &c.*

**D**EATH and departure of friends are things generally grievous; *omnium quæ in humanâ vitâ contingunt, luctus atque mors sunt acerbissima*; the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends; 'tis *ultimum terribilium*, the last and the greatest terrour, most irksome and troublesome unto us. <sup>b</sup> *Homo toties moritur, quoties amittit suos*. And though we hope for a better life, eternall happiness, after these painfull and miserable dayes, yet we cannot compose our selves willingly to dye; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the name of death, as an horse at a rotten post. Say what you can of that other world, with <sup>c</sup> *Metezuma* that Indian prince, *bonum est esse hic*, they had rather be here. Nay many generous spirits, and grave staid men otherwise, are so tender in this, that, at the loss of a dear friend, they will cry out, rore, and tear their hair, lamenting some moneths after, howling, *O hone*, as those Irish women, and <sup>d</sup> *Greeks*, at their graves, commit many undecent actions, and almost go besides themselves. My dear father, my sweet husband, mine only brother's dead! to whom shall I make my moan? *O me miserum!*

Quis dabit in lacrynas fontem? &c.

What shall I do?

<sup>e</sup> *Sed totum hoc studium luctu fraterna mihi mors  
Abstulit; hei! misero frater adempte mihi!*

My brothers death my study hath undone;  
Wo's me! alas! my brother he is gone!

Mezentius would not live after his son:

<sup>f</sup> *Nunc vivo, nec adhuc homines lucemque relinquo!  
Sed linquam—*

And Pompey's wife cryed out at the news of her husbands death.

<sup>a</sup> Cardan. de consol. lib. 2.

<sup>b</sup> Seneca.

<sup>c</sup> Benzo.

<sup>d</sup> Summo

mane ululatum oriuntur, pectora percutientes, &c. miserabile spectaculum exhibentes. Ortellius, in Græciâ.

<sup>e</sup> Catullus.

<sup>f</sup> Virgil.



<sup>a</sup> Turpe mori post te solo non posse dolore,

*violenta luctu, et nescia tolerandi*, as <sup>b</sup>Tacitus of Agrippina, not able to moderate her passions. So, when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roring down right:

———— subitus miseræ calor ossa reliquit;  
Excussi manibus radii, revolutaque pensa:  
Evolat infœlix, et femineo ululatu,  
Scissa comam. . . .

Another would needs run upon the swords point after Euryalus departure,

<sup>c</sup> Figite me, si qua est pietas, in me omnia tela  
Conjicite, o Rutuli! —————

O let me dye! some good man or other make an end of me! How did Achilles take on for Patroclus departure? A black cloud of sorrows overshadowed him, saith Homer. Jacob rent his clothes, put sack-cloth about his loyns, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son (Gen. 37. 34). Many yeares after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not our selves, but others. Scaliger saith of himself, that he never read Socrates death, in Plato's Phædon, but he wept: <sup>e</sup> Austin shed tears when he read the destruction of Troy. But, howsoever this passion of sorrow be violent, bitter, and seiseth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diverted. For, what is there in this life, that it should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence, feasting, hawking, hunting, brookes, woods, hills, musick, dancing, &c. all this is but vanity and loss of time, as I have sufficiently declared.

———— <sup>e</sup> dum bibimus, dum sarta, unguenta, puellas,  
Poscimus, obrepit non intellecta senectus.

Whilst we drink, prank our selves, with wenches dally,  
Old age upon's at unawares doth sally.

As alchymists spend that small modicum they have, to get gold,

<sup>a</sup> Lucan.  
<sup>c</sup> Juvenalis.

<sup>b</sup> 3 Annal.

<sup>e</sup> Virg. Æn. 10.

<sup>d</sup> Confess. l. 1.

and never finde it, we lose and neglect eternity, for a little momentary pleasure, which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and griefe, all; and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. <sup>a</sup> *The lascivious prefers his whore before his life, or good estate; an angry man, his revenge; a parasite, his gut; ambitious, honours: covetous, wealth; a thief, his booty; a souldier, his spoyle; we abhor diseases, and yet we pull them upon us.* We are never better or freer from cares than when we sleep; and yet, which we so much avoid and lament, death is but a perpetuall sleep; and why should it (as <sup>b</sup> Epicurus argues) so much affright us? *When we are, death is not: but when death is, then we are not:* our life is tedious and troublesome unto him that lives best; <sup>c</sup> *'tis a miserie to be born, a pain to live, a trouble to dye;* death makes an end of our miseries; and yet we cannot consider of it. A little before <sup>d</sup> Socrates drank his potion of *cicuta*, he bid the citizens of Athens cheerfully farewell, and concluded his speech with this short sentence: *My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows.* For there is no pleasure here, but sorrow is annexed to it, repentance follows it. <sup>e</sup> *If I feed liberally, I am likely sick or surfeit; if I live sparingly, my hunger and thirst is not allayed; I am well neither full nor fasting: if I live honest, I burn in lust; if I take my pleasure, I tyre and starve my self, and do injury to my body and soule.* <sup>f</sup> *Of so small a quantity of mirth, how much sorrow? after so little pleasure, how great miserie?* 'Tis both wayes troublesome to me, to rise and go to bed, to eat and provide my meat; cares and contentions attend me all day long, feares and suspicions all my life. I am discontented; and why should I desire so much to live? But an happy death will make an end of all their woes and miseries;

Omnibus una meis certa medela malis.

Why shouldst thou not then say, with old Simeon, since thou art so well affected, *Lord, now let thy servant depart in peace;* or, with Paul, *I desire to be dissolved, and to be with Christ?* *Beata mors, quæ ad beatam vitam aditum ape-*

<sup>a</sup> Amator scortum vitæ præponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur prædam; morbos odimus et accersimus, Card.

<sup>b</sup> Seneca. Quum nos sumus, mors non adest; cum vero mors adest, tum nos non sumus. <sup>c</sup> Bernard. c. 3. med. Nasci miserum, vivere pœna, angustia mori.

<sup>d</sup> Plato, Apol. Socratis. Sed jam hora est hinc abire, &c.

<sup>e</sup> Comedi ad satietatem, gravitas me offendit; parcius edi, non est expletum desiderium; venereas delicias sequor, hinc morbus, lassitudo, &c.

<sup>f</sup> Bern. c. 3. med. De tantillâ lætitiâ, quanta tristitia; post tantam voluptatem, quam gravis miseria?

*rit*; 'tis a blessed hour that leads us to] a <sup>a</sup> blessed life; and blessed are they that dye in the Lord. But life is sweet; and death is not so terrible in it self as the concomitants of it, a loathsome disease, pain, horreur, &c. and many times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. <sup>b</sup> Servetus the heretick, that suffered in Geneva, when he was brought to the stake, and saw the executioner come with fire in his hand, *homo, viso igne, tam horrendum exclamavit, ut universum populum perterrefecerit*, roared so loud, that he terrified the people. An old Stoick would have scorned this. It troubles some to be unburied, or so:

—————<sup>c</sup> non te optima mater

Condet humi, patriove onerabit membra sepulcro:

Alitibus linquere feris, et gurgite mersum

Unda feret, piscesque impasti vulnera lambent:

Thy gentle parents shall not bury thee,

Amongst thine ancestors entomb'd to be;

But feral fowl thy carcass shall devour,

Or drowned corps hungry fish maws shall scour.

As Soerates told Crito, it concerns me not what is done with me when I am dead; *facilis jactura sepulcri*: I care not, so long as I feel it not: let them set mine head on the pike of Tenariffe, and my quarters in the four parts of the world,

—————pascam licet in cruce corvos:

let wolves or bears devour me;

———Cælo tegitur qui non habet urnam;

the canopy of heaven covers him that hath no tombe. So likewise for our friends, why should their departure so much trouble us? They are better, as we hope; and for what then dost thou lament, as those do, whom Paul taxed in his time, (1 Thes. 4. 13) *that have no hope?* 'Tis fit there should be some solemnity.

Sed sepelire decent defunctum, pectore forti,

Constantes, unumque diem fietû indulgentes.

Job's friends said not a word to him the first seven dayes, but let sorrow and discontent take their course, themselves sitting sad and silent by him. <sup>d</sup> When Jupiter himself wept for Sarpidon, what else did the poet insinuate, but that some sorrow is good?

<sup>a</sup> Est enim mors piorum fœlix transitus de labore ad refrigerium, de expectatione ad præmium, de agone ad bravium. <sup>b</sup> Vaticanus, vitâ ejus. <sup>c</sup> Luc. <sup>d</sup> Il. 9. Homer.



<sup>a</sup> Quis matrem, nisi mentis inops, in funere nati  
Flere vetet?

who can blame a tender mother, if she weep for her children? Beside, as <sup>b</sup> Plutarch holds, 'tis not in our power not to lament: *indolentia non cuivis contingit*: it takes away mercy and pitty, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. *I know not how*, (saith Seneca) *but sometimes 'tis good to be miserable in miserie: and for the most part all grieve evacuates it self by tears*:

———<sup>c</sup> est quædam flere voluptas:  
Epletur lacrymis, egeriturque, dolor:

yet, after a dayes mourning or two, comfort thy self for thy heaviness (Ecclus. 38. 17). <sup>d</sup> *Non decet defunctum ignavo questu prosequi*: 'twas Germanicus advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannize; there's *indolentiæ ars*, a medium to be kept: we do not (saith <sup>e</sup> Austin) forbid men to grieve, but to grieve overmuch. *I forbid not a man to be angry; but I ask for what cause he is so? Not to be sad, but why he is sad? Not to feare, but wherefore is he afraid?* I require a moderation as well as a just reason. <sup>f</sup> The Romans, and most civil commonwealths, have set a time to such solemnities: they must not mourn after a certain day; or if in a family a child be born, a daughter or a son marryed, some state or honour be conferred, a brother be redeemed from his bands, a friend from his enemies, or the like, they must lament no more. And 'tis fit it should be so; to what end is all their funeral pomp, complaints, and tears? When Socrates was dying, his friends Apollodorus and Crito, with some others, were weeping by him; which he perceiving, asked them what they meant: <sup>g</sup> *for that very cause, he put all the women out of the room; upon which words of his, they were abashed, and ceased from their tears*. Lodovicus Cortesius, a rich lawyer of Padua (as <sup>h</sup> Bernardinus Scardeonius relates) commanded by his last will, and a great mulct if otherwise to his heir, that no funeral should be kept for him, no man should lament; but, as at a wedding, musick and minstrels to be provided; and,

<sup>a</sup> Ovid. <sup>b</sup> Consol. ad Apollon. non est libertate nostrâ positum non dolere; misericordiam abolet, &c. <sup>c</sup> Ovid. 4. Trist. <sup>d</sup> Tacitus, lib. 4. <sup>e</sup> Lib. 9. cap. 9. de civitate Dei. Non quæro cum irascatur, sed cur; non utrum sit tristis, sed unde; non utrum timeat, sed quid timeat. <sup>f</sup> Festus, verbo Minuitur. Luctui dies indicabatur, cum liberi nascantur, cum frater abit, amicus ab hospite, captivus domum redeat, puella desponsetur. <sup>g</sup> Ob hanc causam mulieres plegaram, ne talia facerent. Nos, hæc audientes, erubuimus, et destitimus a lacrymis. <sup>h</sup> Lib. 1. class. 8. de claris Jurisconsultis Patavinis.

instead of black mourners, he took order <sup>a</sup> that twelve virgins clad in green should carry him to the church. His will and testament was accordingly performed, and he buried in S<sup>t</sup>. Sophie's church. <sup>b</sup> Tullie was much grieved for his daughter Tulliola's death at first, until such time that he had confirmed his minde with some philosophical precepts : <sup>c</sup> then he began to triumph over fortune and griefe, and, for her reception into heaven, to be much more joyed than before he was troubled for her loss. If an heathen man could so fortifie himself from philosophy, what shall a Christian from divinity? Why doest thou so macerate thy self? 'Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting act of parliament, all must <sup>d</sup> dye.

\* Constat æternâ positumque lege est,  
Ut constet genitum nihil.

it cannot be revoked : we are all mortal ; and these all-commanding gods and princes *dye like men* :

<sup>f</sup> Involvit humile pariter et celsum caput,  
Æquatque summis infima.

*O weak condition of humane estate !* Sylvius exclaims : <sup>e</sup> Ladislaus, king of Bohemia, 18 yeares of age, in the flower of his youth, so potent, rich, fortunate, and happy, in the midst of all his friends, amongst so many <sup>h</sup> physitians, now ready to be <sup>i</sup> marryed, in 36 hours sickned and dyed. We must so be gone sooner or later all, and, as Calliopius in the comœdy took his leave of his spectators and auditours,

Vos valete et plaudite.—Calliopius resensui.

must we bid the world farewell, (*exit Calliopius*) and, having now plaid our parts, for ever be gone. Tombes and monuments have the like fate :

Data sunt ipsis quoque fata sepulcris ;

kingdomes, provinces, towns, and cities, have their periods, and are consumed. In those flourishing times of Troy, Mycenæ was the fairest city in Greece ; *Græciæ cunctæ imperitabat* ; but it, alas ! and that <sup>k</sup> *Assyrian Nineve*, are quite *overthrown*. The like fate hath that Egyptian and Bœotian Thebes, Delos, *commune Græciæ conciliabulum*, the common council-house of Greece ; <sup>i</sup> and Babylon, the greatest city that

<sup>a</sup> Innuptæ puellæ amictæ viridibus pannis, &c. <sup>b</sup> Lib. de consol. <sup>c</sup> Præceptis philosophiæ confirmatus adversus omnem fortunæ vim, et te consecratâ in cælumque receptâ, tantâ affectus lætitiâ sum ac voluptate, quantâ animo capere possum, ac exultare plane mihi videor, victorque de omni dolore et fortunâ triumphare. <sup>d</sup> Ut lignum urî natum, arista secari, sic homines mori. <sup>e</sup> Boëth. lib. 2. met. 3. <sup>f</sup> Boëth. <sup>g</sup> Nic. Hensel. Breslagn. fol. 47. <sup>h</sup> Twenty then present. <sup>i</sup> To Magdalen, the daughter of Charles the seventh of France. <sup>k</sup> *Assyriorum regia funditus deleta.* <sup>l</sup> *Omnium, quot unquam sol aspexit, urbium maxima.*



ever the sun shone upon, hath nothing now but walls and rubbish left.

<sup>a</sup> Quid Pandioniae restant, nisi nomen, Athenæ?

Thus <sup>b</sup> Pausanias complained in his times. And where is Troy it self now, Persepolis, Carthage, Cyzicum, Sparta, Argos, and all those Grecian cities? Syracuse and Agrigentum, the fairest towns in Sicily, which had sometimes 700000 inhabitants, are now decayed: the names of Hieron, Empedocles, &c. of those mighty numbers of people, only left. One Anacharsis is remembered amongst the Scythians; the world it self must have an end, and every part of it. *Cæteræ igitur urbes sunt mortales*, as Peter <sup>c</sup> Gillius concludes of Constantinople; *hæc sane, quamdiu erunt homines, futura mihi videtur immortalis*; but 'tis not so: nor site, nor strength, nor sea, nor land, can vindicate a city; but it and all must vanish at last. And, as to a traveller, great mountains seem plains afar off, at last are not discerned at all; cities, men, monuments decay:

—————nec solidis prodest sua machina terris:

the names are only left, those at length forgotten, and are involved in perpetual night.

<sup>d</sup> Returning out of Asia, when I sayled from Ægina toward Megara, I began (saith Servius Sulpitius, in a consolatory epistle of his to Tullie) to view the countrey round about. Ægina was behind me, Megara before, Piræeus on the right hand, Corinth on the left, what flourishing towns heretofore, now prostrate and overwhelmed before mine eyes? I began to think with myself, Alas! why are we men so much disquieted with the departre of a friend, whose life is much shorter, <sup>e</sup> when so many goodly cities lye buried before us? Remember, O Servius, thou art a man; and with that I was much confirmed, and corrected myself. Correct then likewise, and comfort thy self in this, that we must necessarily dye, and all dye, that we shall rise again, as Tullie held, *jucundiorque multo congressus noster futurus, quam insnavis et acerbus digressus*, our second meeting shall be much more pleasant, than our departure was grievous.

I, but he was my most dear and loving friend, my sole friend:

<sup>f</sup> Quis desiderio sit pudor aut modus

Tam cari capitis?

And who can blame my woe? Thou maist be ashamed, I say with <sup>g</sup> Seneca, to confess it, in such a tempest as this to have

<sup>a</sup> Ovid.

<sup>b</sup> Arcad. lib. 8.

<sup>c</sup> Præfat. Topogr. Constantinop.

<sup>d</sup> Epist.

Tull. lib. 3.

<sup>e</sup> Quum tot oppidorum cadavera ante oculos projecta jacent.

<sup>f</sup> Hor. lib. 1. Od. 24.

<sup>g</sup> De remed. fortuit.



<sup>a</sup> but one anchor; go seek another: and, for his part, thou dost him great injury to desire his longer life. <sup>b</sup> *Wilt thou have him crazed and sickly still, like a tyred traveller that comes weary to his inn, begin his journey afresh, or to be freed from his miseries? Thou hadst more need rejoyce that he is gone.* Another complains of a most sweet wife, a yong wife,

(Nondum sustulerat flavum Proserpina crinem)

such a wife as no mortal man ever had, so good a wife: but she is now dead and gone,

Lethæoque jacet condita sarcophago.

I reply to him, in Seneca's words, if such a woman at least ever was to be had, <sup>c</sup> *he did either so finde or make her; if he found her, he may as happily finde another; if he made her, as Critobulus in Xenophon did by his, he may as good cheap inform another;*

Et bona tam sequitur, quam bona prima fuit:

he need not despair, so long as the same master is to be had. But was she good? Had she been so tryed peradventure as that Ephesian widow in Petronius, by some swaggering souldier, she might not have held out. Many a man would have been willingly rid of his: before thou wast bound; now thou art free; <sup>d</sup> *and 'tis but a folly to love thy fetters, though they be of gold.* Come into a third place, you shall have an aged father sighing for a son, a pretty child;

<sup>e</sup> Impube pectus, quale vel impia  
Molliret Thracum pectora—

—————He now lyes asleep,  
Would make an impious Thracian weep—

or some fine daughter that dyed yong,

Nondum experta novi gaudia prima tori—

or a forlorn son for his deceased father. But why? *Prior exiit, prior intravit*; he came first, and he must go first. *Tu frustra pius, heu, &c.* What? wouldst thou have the lawes of nature altered, and him to live alwayes? Julius Cæsar, Augustus, Alcibiades, Galen, Aristotle, lost their fathers yong. And why on the other side shouldst thou so heavily take the death of thy little son?

<sup>f</sup> *Num, quia nec fato, meritâ nec morte, peribat,  
Sed miser ante diem—*

<sup>a</sup> Erubescere, tantâ tempestate quod ad unam anchoram stabas. <sup>b</sup> Vis ægrum, et morbidum, sitibundum? gaude potius quod his malis liberatus sit. <sup>c</sup> Uxorem bonam aut invenisti, aut sic fecisti; si inveneris, aliam habere te posse ex hoc intelligamus; si feceris, bene speres; salvus est artifex. <sup>d</sup> Stulti est compedes, licet aureas, amare. <sup>e</sup> Hor. <sup>f</sup> Hor. lib. 1, Od. 24. <sup>g</sup> Virg. 4. Æn.

he dyed before his time perhaps, not yet come to the solstice of his age! yet was he not mortal? Hear that divine <sup>a</sup>Epictetus: *If thou covet thy wife, friends, children, should live alwayes, thou art a fool.* He was a fine child indeed, *dignus Apollineis lacrymis*, a sweet, a loving, a faire, a witty child, of great hope, another Eteoneus, whom Pindarus the poet, and Aristides the rhetorician, so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more than all the world beside; he might have wrangled with thee and disagreed, or with his brothers, as Eteocles and Polynices, and broke thy heart: he is now gone to eternity, as another Ganymède in the <sup>b</sup>flower of his youth, *as if he had risen*, saith Plutarch, *from the midst of a feast*, before he was drunk; *the longer he had lived, the worse he would have been*, and *quo vita longior*, (<sup>c</sup>Ambrose thinks) *culpa numerosior*, more sinful, more to answer he would have had. If he was naught, thou maist be glad he is gone; if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite, as many are; and, howsoever he spake thee faire, peradventure he prayed, amongst the rest that Icaro-Menippus heard at Jupiter's whispering place in Lucian, for his fathers death, because he now kept him short, he was to inherit much goods, and many faire manors after his decease. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same <sup>d</sup>Lucian, *Why dost thou lament my death, or call me miserable that am much more happy than thy self? what misfortune is befallen me? Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost? some of your good chear, gay clothes, musick, singing, dancing, kissing, merry meetings, thalami lubentias, &c. is that it? Is it not much better not to hunger at all than to eat: not to thirst than to drink to satisfie thirst: not to be cold than to put on clothes to drive away cold? You had more need rejoyce that I am freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, envy, malice, that I feare no more theeves, tyrants, enemies, as you do.*

<sup>a</sup> Cap. 19. Si id studes ut uxor, amici, liberi perpetuo vivant, stultus es.  
<sup>b</sup> Deus, quos diligit, juvenes rapit. Menan. <sup>c</sup> Consol. ad Apol. Apollonius filius tuus in flore decessit, ante nos ad æternitatem digressus, tamquam e convivio abiens, priusquam in errorem aliquem e temulentia incidere, quales in longa senectâ accidere solent. <sup>d</sup> Tom. I. Tract. de luctu. Quid me mortuum miserum vocas, qui te sum multo fœlicior? aut quid acerbi mihi putas contigisse? an quia non sum calvus, senex, ut tu, facie ru osus, nuncius, &c. O deus! quid tibi videtur in vitâ boni? nimirum amici, ita. &c. Itege melius non esurire quam edere; non sitiire, &c. Gaude potius quod morbos et febres effugerim, angorem animi, &c. Ejulatus quid prodest? quid lacrymæ, &c.



<sup>a</sup> Id cinerem et manes credis curare sepultos?

Do they concern us at all, think you, when we are once dead? Condole not others then overmuch; wish not or feare thine own death.

<sup>b</sup> Summum nec metuas diem, nec optes;

'tis to no purpose.

Excessi e vitæ ærumnis facilisque lubensque,  
Ne pejora ipsâ morte dehinc videam:

I left this irksome life with all mine heart,  
Lest worse than death should happen to my part.

<sup>c</sup> Cardinal Brundusinus caused this epitaph in Rome to be inscribed on his tomb, to shew his willingness to dye, and tax those that were so loth to depart. Weep and howl no more then; 'tis to small purpose; and, as Tullie adviseth us in the like case, *non quos amisimus, sed quantum lugere par sit, cogitemus*: think what we do, not whom we have lost. So David did, 2 Sam. 12. *While the child was yet alive, I fasted and wept; but, being now dead, why should I fast? Can I bring him again? I shall go to him; but he cannot return to me.* He that doth otherwise is an intemperate, a weak, a silly, and indiscreet man. Though Aristotle denye any part of intemperance to be conversant about sorrow, I am of <sup>d</sup> Seneca's minde—he that is wise is temperate; and he that is temperate is constant, free from passion; and he that is such a one, is without sorrow, as all wise men should be. The <sup>e</sup>Thracians wept still when a child was born, feasted and made mirth when any man was buryed: and so should we rather be glad for such as dye well, that they are so happily freed from the miseries of this life. When Eteoneus, that noble yong Greek, was so generally lamented by his friends, Pindarus the poet faigns some god saying, *Silete, homines; non enim miser est, &c.* be quiet, good folks; this yong man is not so miserable as you think; he is neither gone to Styx nor Acheron, *sed gloriosus et senii expers heros*, he lives for ever in the Elysian fields: he now enjoyes that happiness which your great kings so earnestly seek, and wears that garland for which ye contend. If our present weakness is such, we cannot moderate our passions in this behalf, we must divert them by all meanes, by doing something else, thinking of another subject. The Italians, most part, sleep away care and grieffe, if it unseasonably seise upon them; Danes, Dutchmen, Polanders,

<sup>a</sup> Virgil.

<sup>b</sup> Mart.

<sup>c</sup> Chytraeus, deliciis Europæ.

<sup>d</sup> Epist. 85.

<sup>e</sup> Særdus, de mor. gen.



and Bohemians drink it down; our countrey men go to playes. Do something or other; let it not transpose thee; or, by <sup>a</sup>premeditation, make such accidents familiar, as Ulysses, that wept for his dog, but not for his wife, *quod paratus esset animo* <sup>a</sup>obfirmato (*Plut. de anim. tranq.*): accustome thy self, and harden before hand, by seeing other mens calamities, and applying them to thy present estate:

Prævisum, est lævius, quod fuit ante, malum.

I will conclude with <sup>b</sup>Epictetus, *If thou lovest a pot, remember, 'tis but a pot thou lovest; and thou wilt not be troubled when 'tis broken: if thou lovest a son or wife, remember they are mortall; and thou wilt not be so impatient.* And for false feares and all other fortuite inconveniences, mischances, calamities, to resist and prepare our selves not to faint, is best:

<sup>c</sup>Stultum est timere quod vitari non potest;

'tis a folly to feare that which cannot be avoided, or to be discouraged at all.

<sup>d</sup>Nam quisquis trepidus pavet vel optat,  
Abjecit clypeum, locoque motus,  
Nectit, quâ valeat trahi, catenam:

for he that so faints or feares, and yeelds to his passion, flings away his own weapons, makes a cord to bind himself, and pulls a beam upon his own head.

## MEMB. VI.

*Against Envy, Livor, Emulation, Hatred, Ambition, Self-love, and all other Affections.*

**A** GAINST those other <sup>e</sup>passions and affections, there is no better remedy, than (as mariners, when they go to sea, provide all things necessary to resist a tempest) to furnish our selves with philosophicall and divine precepts, other mens examples;

<sup>f</sup>Periculum ex aliis facere, sibi quod ex usu siet:

to balance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envy, livor, spleen, hatred, with their opposite vertues, as we bend a crooked

<sup>a</sup> Præmeditatione facilem reddere quemque casum. Plutarchus, consolatione ad Apollonium. Assuefacere nos casibus debemus. Tull. lib. 3. Tusculan. quæst.

<sup>b</sup> Cap. 8. Si ollam diligas, memento te ollam diligere: non perturbaberis eâ confactâ: si filium aut uxorem, memento hominem a te diligî, &c. <sup>c</sup> Seneca.

<sup>d</sup> Boëth. lib. 1. pros. 4. <sup>e</sup> Qui invidiam ferre non potest, ferre contemptum cogitur. <sup>f</sup> Ter. Heautont.

staff another way ; to oppose <sup>a</sup> *sufferance to labour, patience to reproach*, bounty to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride ; to examine our selves, for what cause we are so much disquieted, on what ground, what occasion, is it just or faigned ? and then either to pacifie our selves by reason, to divert by some other object, contrary passion, or premeditation. *Meditari secum oportet quo pacto adversam ærumnam ferat, pericla, damna, exilia: peregre rediens semper cogitet aut filii peccatum, aut uxoris mortem, aut morbum filicæ ; communia esse hæc ; fieri posse ; ut ne quid animo sit novum :* to make them familiar, even all kinde of calamities, that, when they happen, they may be less troublesome unto us <sup>b</sup> (*in secundis meditare, quo pacto feras adversa*), or out of mature judgement to avoid the effect, or disannull the cause, as they do that are troubled with tooth-ake, pull them quite out.

‘ Ut vivat castor, sibi testes amputat ipse :

Tu quoque, si qua nocent, abjice, tutus eris.

The beaver bites off’s stones to save the rest :

Do thou the like with that thou art opprest.

Or, as they that play at wasters, exercise themselves by a few cudgels how to avoid an enemies blows, let us arm our selves against all such violent incursions, which may invade our mindes. A little experience and practice will inure us to it ; *vetula vulpes*, as the proverb saith, *laqueo haud capitur* ; an old fox is not so easily taken in a snare : an old souldier in the world, me thinks, should not be disquieted, but ready to receive all fortunes, encounters, and, with that resolute captain, come what may come, to make answer,

—————<sup>d</sup> non ulla laborum,

O virgo, nova mî facies, inopinave, surgit :

Omnia percepi, atque animo mecum ante peregi,

No labour comes at unawares to me ;

For I have long before cast what may be.

—— non hoc primum mea pectora vulnus

Senserunt ; graviora tuli—————

The commonwealth of Venice, in their armoury, have this inscription, *Happy is that city which in time of peace thinks of war*, a fit motto for every mans private house : happy is the

<sup>a</sup> Epictetus, c. 14. Si labor objectus fuerit tolerantia, convicium patientia, &c. si ita consueveris. vitiis non obtemperabis.

<sup>d</sup> Virg. Æn.

<sup>b</sup> Ter. Phor.

<sup>c</sup> Alciat. Embl.

<sup>e</sup> Nat. Chytræus, deliciis Europæ. Fœlix civitas, quæ tempore pacis de bello cogitat.

man that provides for a future assault: But many times we complain, repine and mutter without a cause; we give way to passions, we may resist, and will not. Socrates was bad by nature, envious, (as he confessed to Zopyrus the physiognomer, accusing him of it) froward, and lascivious: but, as he was Socrates, he did correct and amend himself. Thou art malicious, envious, covetous, impatient, no doubt, and lascivious; yet, as thou art a Christian, correct and moderate thyself. 'Tis something, I confess, and able to move any man, to see himself contemned, obscure, neglected, disgraced, undervalued, <sup>a</sup> *left behind*: some cannot endure it, no not constant Lipsius, a man discreet otherwise, yet too weak and passionate in this, as his words express—<sup>b</sup> *collegas olim, quos ego sine fremitu non intueor, nuper terræ filios, nunc Mæcenates et Agrippas habeo,....summo jam monte potitos.* But he was much to blame for it: to a wise staid man, this is nothing; we cannot all be honoured and rich, all Cæsars; if we will be content, our present state is good, and, in some mens opinion, to be preferred. Let them go on, get wealth, offices, titles, honours, preferments, and what they will themselves, by chance, fraud, imposture, simony, and indirect meanes, as too many do, by bribery, flattery, and parasiticall insinuation, by impudence, and time serving: let them climb up to advancement in despite of vertue; let them go before, *cross me on very side*; <sup>c</sup> *me non offendunt, modo non in oculos incurrant,* (as he said, correcting his former error) they do not offend me, so long as they run out into mine eys. I am inglorious and poor, *composita paupertate*, but I live secure and quiet: they are dignified, but have great meanes, pomp and state; they are glorious; but what have they with it? <sup>d</sup> *envy, trouble, anxiety, as much labour to maintain their place with credit, as to get it at first.* I am contented with my fortunes, *spectator e longinquo*, and love

Neptunum procul e terrâ spectare furentem:

he is ambitious, and not satisfied with his: *but what gets he by it? to have all his life laid open, his reproaches seen; not one of a thousand, but he hath done more worthy of dispraise and animadversion, than commendation; no better meanes to help this than to be private.* Let them run, ride, strive as so many fishes for a crum, scrape, climb, catch, snatch, cosen,

<sup>a</sup> Occupet extremum scabies; mihi turpe relinqui est. Hor.

<sup>b</sup> Lipsius. epist.

quæst. lib. 1. ep. 7.

<sup>c</sup> Lipsius, epist. lib. 1. epist. 7.

<sup>d</sup> Gloria comitem

habet invidiam; pari onere premitur retinendo ac acquirendo.

<sup>e</sup> Quid aliud

ambitiosus sibi parat, quam ut probra ejus pateant? nemo vivens qui non habet in vitâ plura vituperatione quam laude digna; his malis non melius occurritur, quam si bene latueris.



collogue, temporize, and fleere, take all amongst them, wealth, honour, <sup>a</sup> and get what they can; it offends me not:

———— <sup>b</sup> me mea tellus  
Lare secreto tutoque tegat,

I am well pleased with my fortunes,

<sup>c</sup> —Vivo et regno simul isfa relinquens.

I have learned, *in what state soever I am, therewith to be contented* (Philip. 4. 11.): come what can come, I am prepared:

Nave ferar magnâ an parva, ferar unus et idem:

am the same. I was once so mad to bustle abroad, and seek about for preferment, tyre myself, and trouble all my friends; *sed nihil labor tantus profecit; nam dum alios amicorum mors avocat, aliis ignotus sum, his invisus; alii large promittunt; intercedunt illi mecum solliciti; hi vanâ spe lactant; dum alios ambio, hos capto, illis innotesco, ætas perit, anni defluunt, amici fatigantur, ego deseror, et jam, mundi tæsus, humanæque satur infidelitatis, acquiesco.* And so I say still; although I may not deny, but that I have had some <sup>d</sup> bountifull patrons, and noble benefactors, *ne sim interim ingratus*, and I do thankfully acknowledge it, I have received some kindness, (*quod Deus illis beneficium rependat*) *si non pro votis, fortasse pro meritis*, more peradventure than I deserve, though not to my desire, more of them than I did expect, yet not of others to my desert; neither am I ambitious or covetous, all this while, or a Suffenus to myself; what I have said, without prejudice or alteration shall stand. And now, as a mired horse that struggles at first with all his might and main to get out, but, when he sees no remedy, that his beating will not serve, lyes still, I have laboured in vain, rest satisfied, and if I may usurp that of <sup>e</sup> Prudentius,

Inveni portum. Spes et Fortuna, valetè!  
Nil mihi vobiscum: ludite nunc alios.

Mine haven's found: Fortune and Hope, adieu!  
Mock others now: for I have done with you.

<sup>a</sup> Et omnes fama per urbes garrula laudet.

<sup>b</sup> Sen. Her. Fur.

<sup>c</sup> Hor.

<sup>d</sup> The right honourable Lady Frances Countess Dowager of Exeter. The Lord Berkley. <sup>e</sup> Distichon ejus in militem Christianum, e Græco. Engraven on the tomb of Fr. Puccius the Florentine, in Rome. Chytræus, in deliciis.

## MEMB. VII.

*Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.*

I May not yet conclude, or think to appease passions, or quiet the minde, till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents. To divert all I cannot hope; to point alone at some few of the chiefest, is that which I aim at.

*Repulse.*] Repulse and disgrace are two main causes of discontent, but, to an understanding man, not so hardly to be taken. Cæsar himself hath been denyed; <sup>a</sup>and when two stand equall in fortune, birth, and all other qualities alike, one of necessity must lose. Why shouldst thou take it so grievously? It hath been a familiar thing for thee thy self to denye others. If every man might have what he would, we should all be deified, emperours, kings, princes; if whatsoever vain hope suggests, unsatiabie appetite affects, our preposterous judgement thinks fit were granted, we should have another chaos in an instant, a meer confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwayes given by desert or worth, but for love, affinity, friendship, affection, <sup>b</sup>great mens letters, or as commonly they are bought and sold. <sup>c</sup>*Honours in court are bestowed, not according to mens vertues and good conditions* (as an old courtier observes); *but, as every man hath meanes, or more potent friends, so he is preferred.* With us in France (<sup>d</sup>for so their own cuntry man relates) *most part the matter is carryed by favour and grace; he that can get a great man to be his mediatour, runs away with all the preferment.* *Indignissimus plerumque præfertur, Vutinius Catoni, illaudatus laudatissimo:*

————— servi dominantur: aselli  
Ornantur phaleris; dephalerantur equi.

An illiterate fool sits in a mans seat; and the common people

<sup>a</sup> Pædaretus, in 300 Lacedæmoniorum numerum non electus, risit, gratulari se dicens civitatem habere 300 cives se meliores.

<sup>b</sup> Kissing goes by favour.

<sup>c</sup> Æneas Syl. de miser. curial. Dantur honores in curiis. non secundum honores et virtutes; sed ut quisque ditior est atque potentior, eo magis honoratur.

<sup>d</sup> Sellsius, lib. 2. de repub. Gallorum. Favore apud nos et gratiâ plerumque res agitur; et qui commodum aliquem nacti sunt intercessorem, aditum fere habent ad omnes præfecturas.

hold him learned, grave and wise. *One professeth* (<sup>a</sup> Cardan well notes) *for a thousand crowns; but he deserves not ten; when as he that deserves a thousand cannot get ten. Salarium non dat multis salern.* As good horses draw in carts, as coaches; and oftentimes which Machiavel seconds, <sup>b</sup> *principes non sunt, qui ob insignem virtutem principatu digni sunt*; he that is most worthy wants employment; he that hath skill to be a pilot wants a ship; and he that could govern a commonwealth, a world it self, a king in conceit, wants meanes to exercise his worth, hath not a poor office to manage. And yet all this while he is a better man that is fit to raign, *etsi careat regno*, though he want a kingdome, <sup>c</sup> *thau he that hath one, and knows not how to rule it.* A lion serves not alwayes his keeper, but oftentimes the keeper the lion; and, as <sup>d</sup> Polydore Virgil hath it, *multi reges, ut pupilli, ob inscitiam non regunt, sed reguntur.* Hieron of Syracuse was a brave king, but wanted a kingdome; Perscus of Macedon had nothing of a king, but the bare name and title; for he could not govern it: so great places are often ill bestowed, worthy persons unrespected. Many times too the servants have more meanes than the masters whom they serve; which <sup>e</sup> Epictetus counts an eye-sore and inconvenient. But who can help it? It is an ordinary thing in these dayes to see a base impudent asse, illiterate, unworthy, insufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can bustle in the world, hath a faire outside, can temporize, collogue, insinuate, or hath good store of friends and mony; whereas a more discreet, modest, and better deserving man shall lye hid or have a repulse. 'Twas so of old, and ever will be, and which Tiresias advised Ulysses in the <sup>f</sup> poet.

Accipe, quâ ratione queas ditescere, &c.

is still in use; lye, flatter and dissemble: if not, as he concludes,

Ergo pauper eris,

then go like a begger, as thou art. Erasmus, Melancthon, Lipsius, Budæus, Cardan, liv'd and dyed poor. Gesner was a silly old man, *baculo innixus*, amongst all those huffing cardinals, swelling bishops, that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wisdom,

<sup>a</sup> Imperitus periti munus occupat, et sic apud vulgus habetur. Ille profitetur mille coronatis, cum nec decem mereatur; alius e diverso mille dignus, vix decem consequi potest. <sup>b</sup> Epist. dedic. disput. Zeubeeo Bondemontio, et Cosmo Rucelaio. <sup>c</sup> Quam is qui regnat, et regnandi sit imperitus. <sup>d</sup> Lib. 22. hist. <sup>e</sup> Ministri locupletiores sunt iis quibus ministratur. <sup>f</sup> Hor. lib. 2. Sat. 5.



that prefers men, (*the race is not to the swift, nor the battel to the strong*) but, as the wise man said, <sup>a</sup> *chance*, and sometimes a ridiculous chance: <sup>b</sup> *casus plerumque ridiculus multos elevavit*. 'Tis fortunes doings, as they say, which made Brutus now dying exclaim, *O misera virtus! ergo nihil quam verba eras! atque ego te lanquam rem exercebam: sed tu serviebas fortunæ*. Beleeve it hereafter, O my friends! Vertue serves fortune. Yet be not discouraged (O my well deserving spirits) with this which I have said: it may be otherwise; though seldome, I confess, yet sometimes it is. But, to your farther content, I'll tell you a <sup>c</sup> tale. In Moronia pia, or Moronia felix, I know not whether, nor how long since, nor in what cathedrall church, a fat prebend fell void. The carkass scarce cold, many suters were up in an instant. The first had rich friends, a good purse; and he was resolved to out-bid any man before he would lose it; every man supposed he should carry it. The second was my Lord Bishops chaplain (in whose gift it was): and he thought it his due to have it. The third was nobly born; and he meant to get it by his great parents, patrons, and allies. The fourth stood upon his worth; he had newly found out strange mysteries in chymistry, and other rare inventions, which he would detect to the publike good. The fifth was a painfull preacher; and he was commended by the whole parish where he dwelt; he had all their hands to his certificate. The sixth was the prebendaries son lately deceased; his father dyed in debt (for it, as they say), left a wife and many poor children. The seaventh stood upon faire promises, which to him and his noble friends had been formerly made for the next place in his Lordships gift. The eighth pretended great losses, and what he had suffered for the church, what pains he had taken at home and abroad; and besides he brought noble mens letters. The ninth had marryed a kinswoman, and he sent his wife to sue for him. The tenth was a foraign doctor, a late convert, and wanted meanes. The eleventh would exchange for another; he did not like the formers site, could not agree with his neighbours and fellowes upon any terms; he would be gone. The twelfth and last was (a suter in conceit) a right honest, civil, sober man, an excellent schollar, and such a one as lived private in the university; but he had neither meanes nor mony to compass it; besides he hated all such courses; he could not speak for himself, neither had he any friends to solicit his cause, and therefore made no sute, could not expect, neither did he hope for,

<sup>a</sup> Solomon, Eccles. 9. 11.<sup>b</sup> Sat. Menip.<sup>c</sup> Tale quid est apud

Valent. Andream, Apolog. manip. 5. apol. 39.

or look after it. The good bishop, amongst a jury of competitors, thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gave it freely to the university student, altogether unknown to him but by fame; and, to be briefe, the academical schollar had the prebend sent him for a present. The news was no sooner published abroad, but all good students rejoeyed, and were much cheered up with it, though some would not beleieve it; others, as men amazed, said it was a miraele; but one amongst the rest thanked God for it, and said, *Nunc juvat tandem studiosum esse, et Deo integro corde servire.* You have heard my tale; but, alas! it is but a tale, a meer fiction; 'twas never so, never like to be; and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment; every man (there's no remedy) must scramble as he may, and shift as he can; yet Cardan comforted himself with this, <sup>a</sup> *the star Fomahant would make him immortal*, and that <sup>b</sup> after his decease his bookes should be found in ladies studies.

<sup>c</sup> *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy canvas, so to heart? It may be thou art not fit; but, as a <sup>d</sup> child that puts on his fathers shooes, hat, head-peece, breast-plate, breeches, or holds his spear, but is neither able to wield the one or wear the other; so wouldst thou do by such an office, place, or magistracy: thou art unfit; *and what is dignity to an unworthy man*, but (as <sup>e</sup> Salvianus holds) *a gold ring in a swines snout*? Thou art a brute. Like a bad actor (so <sup>f</sup> Plutarch compares such men) in a tragedy, (*diadema fert at, vox, non auditur*) thou wouldst play a kings part, but actest a clown, speakest like an asse.

<sup>g</sup> *Magna petis, Phaëthon, et quæ non viribus istis, &c.*

As James and John, the sons of Zebedec, did ask they knew not what; *nescis, temerarie, nescis*; thou dost, as another Sufenus, overween thyself; thou art wise in thine own conceit, but in other mens more mature judgement altogether unfit to manage such a business. Or be it thou art more deserving than any of thy rank, God in his providence hath reserved thee for some other fortunes: *sic superis visum*. Thou art humble, as thou art: it may be, hadst thou been preferred, thou wouldst have forgotten God and thy self, insulted over others,

<sup>a</sup> Stella Fomahant immortalitatem dabit. <sup>b</sup> Lib. de lib. propriis. <sup>c</sup> Hor.  
<sup>d</sup> Qui induit thoracem aut galeam, &c. <sup>e</sup> Lib. 4. de guber. Dei. Quid est  
dignitas indigno, nisi circulus aureus in naribus suis? <sup>f</sup> In Lysandro. <sup>g</sup> Ovid,  
Met.



contemned thy friends, <sup>a</sup>been a block, a tyrant, or a demi-god; *sequiturque superbia formam*: <sup>b</sup>therefore, saith Chrysostome, good men do not always finde grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.

Injuries, abuses, are very offensive, and so much the more in that they think, *veterem ferendo, invitant novam*, by taking one, they provoke another: but it is an erroneous opinion: for, if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to bear, or quietly to put it up. If an asse kick me, saith Socrates, shall I strike him again? and, when <sup>c</sup>his wife Xantippe stroke and misused him, to some friends that would have had him strike her again, he replied that he would not make them sport, or that they should stand by and say *Eia, Socrates! eia, Xantippe!* as we do when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, and sometimes at other mens procurements, with much vexation of spirit and anguish of minde; all which, with good advice, or meditation of friends, might have been happily composed, or if patience had taken place. Patience, in such cases, is a most sovereign remedy, to put up, conceal, or disemble it, to <sup>d</sup>forget and forgive, <sup>e</sup>not seaven, but seaventy seaven times; as often as he repents, forgive him; Luk. 17. 3. as our Saviour enjoyns us, stroken, to turn the other side: as our <sup>f</sup>Apostle perswades us, to recompence no man evil, but, as much as is possible, to have peace with all men: not to avenge ourselves, and we shall heap burning coles upon our adversaries head. <sup>g</sup>For, if you put up wrong, (as Chrysostome comments) you get the victory; he that loseth his mony, loseth not the conquest in this our philosophy. If he contend with thee, submit thyself unto him first; yeeld to him. *Durum et durum non faciunt murum*, as the diverb is; two refractory spirits will never agree; the only meanes to overcome, is to relent; *obsequio vinces*. Euclid (in Plutarch), when his brother had angred him, swore he would be revenged; but he gently replied, <sup>h</sup>*Let me not live, if I do not make thee to love me again*; upon which meek answer he was pacified.

<sup>i</sup>*Flectitur obsequio curvatus ab arbore ramus:*  
*Frangis, si vires experiare tuas.*

<sup>a</sup> Magistratus virum indicat. <sup>b</sup> Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur ventositate jaclantiae, ne altitudo muneris negligentiores efficiat. <sup>c</sup> Aelian. <sup>d</sup> Injuriarum remedium est oblivio. <sup>e</sup> Mat. 18. 22. Mat. 5. 39. <sup>f</sup> Rom. 12. 17. <sup>g</sup> Si toleras injuriam, victor evadis; qui enim pecuniis privatus est, non est privatus victoria in hac philosophia. <sup>h</sup> Dispeream, nisi te ultus fuero: dispeream, nisi ut me deinceps ames effecero. <sup>i</sup> Joach. Camerarius, Embl. 21. cent. 1.



A branch, if easily bended, yeelds to thee :  
Pull hard, it breaks; the difference you see.

The noble family of the Columni in Rome, when they were expelled the city by that furious Alexander the sixth, gave the bending branch therefore as an imprese, with this motto, *Flecti potest, frangi non potest*, to signifie that he might break them by force, but so never make them stoop; for they fled, in the midst of their hard usage, to the kingdome of Naples, and were honourably entertained by Frederick the king, according to their calling. Gentleness in this case might have done much more; and, let thine adversary be never so perverse, it may be by that meanes thou maist win him; <sup>a</sup> *favore et benevolentia etiam immanis animus mansuescit*; soft words pacifie wrath, and the fiercest spirits are so soonest overcome: <sup>b</sup> a generous lion will not hurt a beast that lyes prostrate, nor an elephant an innocuous creature, but is *infestus infestis*, a terrour and scourge alone to such as are stubborn, and make resistance. It was the symbol of Emanuel Philibert, duke of Savoy; and he was not mistaken in it; for

<sup>c</sup> *Quo quisque est major, magis est placabilis iræ;  
Et faciles motus mens generosa capit.*

A greater man is soonest pacified,  
A noble spirit quickly satisfied.

It is reported by <sup>d</sup> Gualter Mapes an old historiographer of ours, (who lived 400 yeares since) that king Edward senior, and Leolin prince of Wales, being at an interview near Aust upon Severn in Gloucestershire, and the prince sent for, refused to come to the king, he would needs go over to him: which Leolin perceiving, <sup>e</sup> *went up to the arms in water, and embracing his boat, would have carryed him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly*; and thereupon was reconciled unto him, and did his homage. If thou canst not so win him, put it up; if thou beest a true Christian, a good divine, an imitator of Christ, <sup>f</sup> *(for he was reviled and put it up, whipped and sought no revenge)* thou wilt pray for thine enemies, <sup>g</sup> *and bless them that persecute thee*; be patient, meek, humble, &c. An honest man will not offer thee injury; *probus non vult*; if he

<sup>a</sup> Heliodorus. <sup>b</sup> Reipsâ reperi nihil esse homini melius facilitate et clementiâ. Ter. Adolph. <sup>c</sup> Ovid. <sup>d</sup> Cambden, in Glouc. <sup>e</sup> Usque ad pectus ingressus est aquam, et cymbam amplectens, sapientissime rex, ait, tua humilitas meam vicit superbiam, et sapientia triumphavit ineptiam; collum ascende quod contra te fatuus erexi, intrabis terram, quam hodie fecit tuam benignitas, &c. <sup>f</sup> Chrysostome. Contumeliis affectus est, et eas pertulit; opprobriis, nec ultus est; verberibus cæsus, nec vicem reddidit, <sup>g</sup> Rom. 12. 14.

were a brangling knave, 'tis his fashion so to do; where is least heart, is most tongue; *quo quisque stullior, eo magis insolescit*, the more sottish he is, still the more insolent. <sup>a</sup> *Do not answer a fool according to his folly*. If he be thy superiour, <sup>b</sup> bear it by all meanes; grieve not at it; let him take his course. *Anytus and Melitus* <sup>c</sup> *may kill me, they cannot hurt me*—as that generous Socrates made answer in like case. *Mens immota manet*: though the body be torn in peeces by wild horses, broken on the wheel, pinched with fiery tongs, the soule cannot be distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppress, injure, tyrannize, to take what liberty they list; and who dare speak against? *Miserum est ab eo lædi, a quo non possis queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: <sup>d</sup> and not safe to write against him that can proscribe and punish a man at his pleasure, which Asinius Pollio was ware of, when Octavianus provoked him. 'Tis hard, I confess, to be so injur'd; one of Chilo's three difficult things—<sup>e</sup> *to keep counsell, spend his time well, put up injuries*: but be thou patient, and leave revenge unto the Lord. <sup>f</sup> *Vengeance is mine, and I will repay, saith the Lord. I know, the Lord* (saith <sup>g</sup> David) *will avenge the afflicted, and judge the poor*. No man (as <sup>h</sup> Plato farther adds) *can so severely punish his adversary, as God will such as oppress miserable men*.

<sup>i</sup> Iterum ille rem judicatam judicat,  
Majoreque multâ multat.

If there be any religion, any God, and that God be just, it shall be so; if thou beleevest the one, beleeve the other: *erit, erit*, it shall be so. Nemesis comes after, *sero sed serio*: stay but a little; and thou shalt see God's judgement overtake him.

<sup>k</sup> Raro antecedentem scelestum  
Deseruit pede pœna claudo.

Thou shalt perceive that verified of Samuel to Agag, 1. Sam. 15, 33: *thy sword hath made many women childless; so shall thy mother be childless amongst other women*. It shall be done to them as they have done to others. Conradinus, that brave Suevoian prince, came with a well prepared army into

<sup>a</sup> Pro. <sup>b</sup> Contend not with a greater man, Pro. <sup>c</sup> Occidere possunt.  
<sup>d</sup> Non facile aut tutum in eum scribere, qui potest proscribere. <sup>e</sup> Arcana tacere,  
otium recte collocare, injuriam posse ferre, difficillimum. <sup>f</sup> Rom. 12.  
<sup>g</sup> Psa. 72. 4. <sup>h</sup> Nullus tam severe inimicum, suum ulcisci potest, quam  
Deus solet miserorum oppressores, <sup>i</sup> Arcturus, in Plaut. <sup>k</sup> Hor.  
3. od. 2.



the kingdome of Naples, was taken prisoner by king Charles, and put to death in the flower of his youth: a little after (*ultionem Conradini mortis*, Pandulphus Collinutius, *Hist. Neap. lib. 5.* calls it,) king Charles his own son, with 200 nobles, was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, *quo quisque peccat, in eo punietur*,<sup>a</sup> they shall be punished in the same kinde, in the same part, like nature; eye, with or in the eye, head, with or in the head, persecution with persecution, lust with effects of lust: let them march on with ensigus displayed, let drums beat on, trumpets sound *taratantara*, let them sack cities, take the spoyl of countreys, murder infants, deflower virgins, destroy, burn, persecute, and tyrannize; they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

<sup>b</sup> *Ad generum Cereris sine cæde et sanguine pauci  
Descendunt reges et siccâ morte tyranni.*

Few tyrants in their beds do dye,  
But stab'd or maim'd to hell they hie.

Oftentimes too a base contemptible fellow is the instrument of God's justice to punish, to torture, and vex them, as an ichneumon doth a crocodile. They shall be recompenced according to the works of their hands, as Haman was hanged on the gallows he provided for Mordecai; *they shall have sorrow of heart, and be destroyed from under the heaven*, *Thre. 3. 64, 65. 66.* Only be thou patient: *vincit, qui patitur*: and in the end thou shalt be crowned. Yea, but 'tis a hard matter to do this; flesh and blood may not abide it; 'Tis grave! grave! no (Chrysostome replies) *non est grave, o homo*; 'tis not so grievous; <sup>d</sup> *neither had God commanded it, if it had been so difficult.* But how shall it be done? *Easily*, as he follows it, *if thou shalt look to heaven, behold the beauty of it, and what God hath promised to them that put up injuries.* But, if thou resist and go about *vim vi repellere*, as the custome of the world is, to right thy self, or hast given just cause of offence, 'tis no injury then, but a condign punishment; thou hast deserved as much; *a te principium; in te recidit crimen, quod a te fuit; peccasti; quiesce*, as Ambrose expostulates with Cain, *lib. 3. de Abel et Cain.* <sup>e</sup> *Dionysius of Syracuse, in his exile, was made stand without door: patienter ferendum; fortasse nos tale quid fecimus, quum in honore essemus;*

<sup>a</sup> *Wisd. 11. 5.*  
*sed qui facit iniuriam, miser est.* Leo. ser  
*grave fuisset; sed quæ ratione potero? facile,*

<sup>b</sup> *Juvenal.*

<sup>c</sup> *Apud Christianos, non qui patitur,*

<sup>d</sup> *Neque præcepisset Deus si*

*si cælum suspexeris, et ejus pulchritudinem, et quod pollicetur Deus, &c.*

<sup>e</sup> *Valer. lib. 4. cap. 5.*



he wisely put it up, and laid the fault where it was, on his own pride and scorn, which in his prosperity he had formerly shewed others. 'Tis <sup>a</sup>Tullie's axiome—*ferre ea molestissime homines non debent, quæ ipsorum culpâ contracta sunt*; self do, self have, as the saying is; they may thank themselves: for he that doth wrong must look to be wronged again; *habet et musca splenem, et formicæ sua bilis inest*; the least flye hath a spleen, and a little bee a sting. <sup>b</sup>An asse overwhelmed a thisselwarps nest; the little bird pecked his gaul'd back in revenge; and the humble-bee in the fable flung down the eagles eggs out of Jupiter's lap. Brasidas (in Plutarch) put his hand into a mouse nest, and hurt her yong ones; she bit him by the finger: <sup>c</sup>*I see now (saith he) there is no creature so contemptible, that will not be revenged.* 'Tis *lex talionis*, and the nature of all things so to do. If thou wilt live quietly thyself, <sup>d</sup>do no wrong to others; if any be done thee, put it up, with patience endure it. For <sup>e</sup>*this is thank-worthy, saith our Apostle, if a man, for conscience towards God, endure grieffe, and suffer wrong undeserved; for what praise is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when you do well, ye suffer wrong, and take it patiently, there is thanks with God: for hereunto verily we are called. Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*: he that cannot bear injuries witnesseth against himself that he is no good man, as <sup>f</sup>Gregory holds. 'Tis the nature of wicked men to do injuries, as it is the property of honest men patiently to bear them.

Improbitas nullo flectitur obsequio.

The wolfe in the <sup>g</sup>emblem sucked the goat <sup>h</sup>(so the shepherd would have it): but he kept nevertheless a wolfs nature: a knave will be a knave. Injury is, on the other side, a good mans foot-boy, his *fidus Achatas*, and, as a lackey, follows him wheresoever he goes. Besides, *misera est fortuna, quæ caret inimico*, he is in a miserable estate, that wants enemies: <sup>i</sup>it is a thing not to be avoided, and therefore with more patience to be endured. Cato Censorius, that upright Cato, of whom Paterculus gives that honourable elogium, *bene fecit, quod aliter fucere non potuit*, was <sup>k</sup>50 times endited and accused by his fellow citizens; and, as <sup>l</sup>Ammianus well hath it,

<sup>a</sup> Ep. Q. frat.    <sup>b</sup> Camerarius, emb. 75. cen. 2.    <sup>c</sup> Papæ! inquit; nullum animal tam pusillum quod non cupiat ulcisci.    <sup>d</sup> Quod tibi fieri non vis, alteri ne feceris.    <sup>e</sup> 1. Pet. 2.    <sup>f</sup> Siquidem malorum proprium est inferre damna, et bonorum pedissequa est injuria.    <sup>g</sup> Alciat. emb.    <sup>h</sup> Naturam expellat furcâ licet, usque recurret.    <sup>i</sup> By many indignities, we come to dignities. Tibi subjecito quæ fiunt aliis, furtum, convicia, &c. et in iis in te admissis non excandesces. Epictetus.    <sup>k</sup> Plutarch. Quinquages Catoni dies dicta ab inimicis.    <sup>l</sup> Lib. 18.

*quis erit innocens, si clam vel palam accusasse sufficiat?* if it be sufficient to accuse a man openly or in private, who shall be free? If there were no other respect than that of Christianity, religion, and the like, to induce men to be long suffering and patient, yet me thinks the nature of injury it self is sufficient to keep them quiet: the tumults, uprores, miseries, discontents, anguish, loss, dangers, that attend upon it, might restrain the calamities of contention: for, as it is with ordinary gamesters, the gains go to the box, so falls it out to such as contend; the lawyers get all; and therefore, if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kinde, and common experience, might detain them. <sup>a</sup>The more they contend, the more they are involved in a labyrinth of woes; and the catastrophe is to consume one another, like the elephant and dragons conflict in <sup>b</sup>Pliny; the dragon got under the elephants belly, and suck'd his blood so long, till he fell down dead upon the dragon, and killed him with the fall; so both were ruin'd. 'Tis an hydras head, contention; the more they strive, the more they may; and—as Praxiteles did by his glass, when he saw a scurvy face in it, brake it in peeces; but, for that one, he saw many more as bad in a moment—for one injury done they provoke another *cum fœnore*, and twenty enemies for one. *Noli irritare crabrones*; oppose not thyself to a multitude: but, if thou hast received a wrong, wisely consider of it; and, if thou canst possibly, compose thy self with patience to bear it. This is the safest course; and thou shalt finde greatest ease to be quiet.

<sup>c</sup>I say the same of scoffes, slanders, contumelies, obloquies, defamations, detractions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion: if we could neglect, contemn, or with patience digest them, they would reflect disgrace on them that offer'd them at first. A wise citizen, I know not whence, had a scold to his wife; when she brawled, he plaid on his drum, and by that meanes madded her more, because she saw that he would not be moved. Diogenes in a crowd, when one called him back, and told him how the boys laughed him to scorn, *Ego, inquit, non rideor*, took no notice of it. Socrates was brought upon the stage by Aristophanes, and misused to his face: but he laughed, as if it concern'd him not: and, as Ælian relates of him, whatsoever good or bad accident or fortune befel him, going in or coming out, Socrates still kept the same countenance: Even so should a

<sup>a</sup> Hoc scio pro certo, quod, si cum stercore certo. Vinco seu vincor, semper ego maculor. <sup>b</sup> Lib. 8. cap. 2. <sup>c</sup> Obloquutus est, probrumque tibi intulit quispiam? sive vera is dixerit, sive falsa, maximam tibi coronam texueris, si mansuete convicium tuleris. Chrys. in 6. cap. ad Rom. ser. 10.



Christian souldier do, as Hierom describes him, *per infamiam et bonam famam grassari ad immortalitatem*; march on through good and bad reports to immortality, <sup>a</sup> not be moved: for honesty is a sufficient reward; *probitas sibi præmium*; and in our times the sole recompence to do well, is, to do well: but naughtiness will punish itself at last: <sup>b</sup> *Improbis ipsa nequitia supplicium*, as the diverb is,

Qui bene fecerunt, illa sua facta sequentur:

Qui male fecerunt, facta sequentur eos.

They that do well, shall have reward at last;

But they that ill, shall suffer for that's past. -

Yea, but I am ashamed, disgraced, dishonoured, degraded, exploded: my notorious crimes and villainies are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lyes open; my good name's lost; my fortune's gone; I have been stigmatized, whipt at post, arraigned and condemned; I am a common obloquy; I have lost my ears; odious, execrable, abhorred of God and men. Be content; 'tis but a nine dayes wonder; and as one sorrow drives out another, one passion another, one cloud another, one rumour is expelled by another; every day almost, come new news unto our ears, as how the sun was eclipsed, meteors seen i' the ayr, monsters born, prodigies, how the Turkes were overthrown in Persia, an earth-quake in Helvetia, Calabria, Japan, or China, an inundation in Holland, a great plague in Constantinople, a fire at Prage, a dearth in Germany, such a man is made a lord, a bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression; all which we do hear at first with a kinde of admiration, detestation, consternation; but by-and-by they are buryed in silence: thy father's dead, thy brother robb'd, wife runs mad, neighbour hath killed himself; 'tis heavy, ghastly, fearful news at first, in every mans mouth, table talk; but, after a while, who speaks or thinks of it? It will be so with thee and thine offence: it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt thou be the last; 'tis no wonder; every hour such malefactours are called in question; nothing so common,

Quocunque in populo, quocunque sub axe.

Comfort thy self; thou art not the sole man. If he that were guiltless himself should fling the first stone at thee, and he alone

<sup>a</sup> Tullius. epist. Delabellæ: Tu forti sis animo; et tua moderatio, constantia, eorum infamet injuriam.

<sup>b</sup> Boëthius, consol. lib. 4. pros. 3.



should accuse thee that were faultless, how many executioners, how many accusers, wouldst thou have? If every mans sins were written in his forehead, and secret faults known, how many thousands would parallel, if not exceed, thine offence? It may be, the judge that gave sentence, the jury that condemned thee, the spectators that gazed on thee, deserved much more, and were far more guilty than thou thy self. But it is thine infelicity to be taken, to be made a publike example of justice, to be a terrour to the rest: yet, should every man have his desert, thou wouldest peradventure be a saint in comparison; *vexat censura columbas*; poor soules are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.

<sup>a</sup> Non rete accipitri tenditur, neque milvio,  
Qui male faciunt nobis: illis, qui nil faciunt, tenditur.

The net's not laid for kites or birds of prey;  
But for the harmless still our gins we lay.

Be not dismayed then; *humanum est errare*; we are all sinners, dayly and hourly subject to temptations; the best of us is an hypoerite, a grievous offender in Gods's sight, Noah, Lot, David, Peter, &c. how many mortal sins do we commit? Shall I say, be penitent, ask forgiveness, and make amends by the sequel of thy life, for that fowl offence thou hast committed? recover thy credit by some noble exploit, as Themistocles did; for he was a most deboshed and vicious youth; *sed juventæ maculas præclaris factis delevit*, but made the world amends by brave exploits: at last become a new man, and seek to be reformed. He that runs away in a battel, as Demosthenes said, may fight again; and he that hath a fall may stand as upright as ever he did before:

Nemo desperet meliora lapsus:

a wicked liver may be reclaimed, and prove an honest man; he that is odious in present, hissed out, an exile, may be received again with all mens favours, and singular applause; so Tullie was in Rome, Alcibiades in Athens. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled; trouble not thy self, vex and grieve thy self no more, be it obloquy, disgrace, &c. No better way, than to neglect, contemn, or seem not to regard it, to make no reckoning of it:

Deesse robur arguit dicacitas:

if thou be guiltless, it concerns thee not:

<sup>b</sup> Irrita vaniloquæ quid curas spicula linguæ?  
Latrantem curatne alta Diana canem?

<sup>a</sup> Ter. Phor.

<sup>b</sup> Camerar. emb. 61. cent. 3.

Doth the moon care for the barking of a dog? They detract, scoffe, and rail (saith one), <sup>a</sup> and bark at me on every side; but I, like that Albanian dog sometimes given to Alexander for a present, *vindico me ab illis solq̄ contemptu*; I lye still, and sleep, vindicate myself by contempt alone.

<sup>b</sup> *Expers terroris Achilles,*

*armatus*—as a tortoise in his shell, *virtute meâ me involvo*,  
<sup>c</sup> or an urchin round, *nil moror ictus*; <sup>d</sup> a lizzard in camomile,  
 I decline their fury and am safe.

*Integritas virtusque, suo munimine tuta,  
 Non patet adversæ morsibus invidiæ.*

Vertue and integrity are their own fence,  
 Care not for envy or what comes from thence.

Let them rail then, scoffe, and slander; *sapiens contumeliâ non afficitur*, a wise man, Seneca thinks, is not moved, because he knows, *contra sycophantæ morsum non est remediûm*, there is no remedy for it: kings and princes, wise, grave, prudent; holy, good men, divine, all are so served alike. <sup>e</sup> *O Jane! a tergo quem nulla ciconia pinsit?* Antevorta and Postvorta, Jupiter's guardians, may not help in this case; they cannot protect. Moses had a Dathan, a Corah, David a Shimei; God himself is blasphemed: *nondum fœlix es, si te nondum turba deridet*. It is an ordinary thing so to be misused. <sup>f</sup> *Regium est, cum bene feceris, male audire*; the chiefest men and most understanding are so vilified; <sup>g</sup> let him take his course. And—as that lusty courser in Æsop, that contemned the poor asse, came by-and-by after with his bowels burst, a pack on his back and was derided of the same asse—*contemnentur ab iis quos ipsi prius contempsere, et irridebuntur ab iis quos ipsi prius irrisere*; they shall be contemned and laughed to scorn of those whom they have formerly derided. Let them contemn, defame, or undervalue, insult, oppress, scoffe, slander, abuse, wrong, curse and swear, feign and lye: do thou comfort <sup>h</sup> thy self with a good conscience; *in sinu gaudeas*; when they have all done, *a good conscience is a continual feast*, innocency will vindicate itself. And, which the poet gave out of Hercules, *diis fruitur*

<sup>a</sup> Lipsius, elect. lib 3, ult. Latrant me; jaceo ac taceo, &c.

<sup>b</sup> Catullus.

<sup>c</sup> The symbol of J. Kevenheder, a Carinthian baron, saith Sambucus.

<sup>d</sup> The

symbol of Gonzaga, duke of Mantua.

<sup>e</sup> Pers. sat. 1.

<sup>f</sup> Magni animi

est injurias despiciere, Seneca de ira, cap. 31.

<sup>g</sup> Quid turpius quam sapientis

vitam ex insipientis sermone pendere? Tullius, 2. de finibus.<sup>1</sup>

<sup>h</sup> Tuâ te

conscientiâ solare; in cubiculum ingredi, ubi secure requiescas. Minuit se quodammodo probantis conscientiæ secretum. Boëthius, 1. 1. pros. 4.

*iratis*, enjoy thy self, though all the world be set against thee; contemn, and say with him, *Elogium mihi præ foribus*, my posie is, *not to be moved, that* <sup>a</sup> *my Palladium, my breast-plate, my buckler, with which I ward all injuries, offences, lyes, slanders; I lean upon that stake of modesty, and so receive and break asunder all that foolish force of livor and spleen.* And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

In fine, if princes would do justice, judges be upright, clergy-men truly devout, and so live as they teach, if great men would not be so insolent, if souldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, citizens honest, magistrates meek, superiours would give good example, subjects peaceable, yong men would stand in awe; if parents would be kinde to their children, and they again obedient to their parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their masters, virgins chaste, wives modest, husbands would be loving and less jealous; if we could imitate Christ and his apostles, live after Gods lawes, these mischiefes would not so frequently happen amongst us. But being most part so irreconcileable as we are, perverse, proud, insolent, factious and malicious, prone to contention, anger, and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men arē very testy by nature, apt to mistake, apt to quarrel, apt to provoke and misinterpret to the worst, every thing that is said or done, and thereupon heap unto their selves a great deal of trouble, and disquietness to others: smatterers in other mens matters, tale-bearers, whisperers, lyers, they cannot speak in season, or hold their tongues when they should, <sup>b</sup> *et suam partem itidem tacere, cum aliena est oratio*; they will speak more than comes to their share, in all companies, and by those bad courses accumulate much evil to their own soules, (*qui contendit, sibi convicium facit*) their life is a perpetual brawl, they snarl like so many dogs, with their wives, children, servants, neighbours, and all the rest of their friends; they can agree with no body. But to such as are judicious, meek, submissive, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect, contemn, or take no notice of them, dissemble, or wisely turn it off. If it be a na-

<sup>a</sup> Ringantur licet, et maledicant; Palladium illud pectori oppono, Non moveri: consisto; modestiæ veluti sui imitens, excipio et frango stultissimum impetum livoris. Putean. lib. 2. epist. 58.

<sup>b</sup> Mil. glor. Act. 3. Plautus.



tural impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thy<sup>a</sup> self, and so thou shalt surely take away all occasions from others to jest at, or contemn, that they may perceive thee to be careless of it: Vatinus was wont to scoffe at his own deformed feet, to prevent his enemies obloquies and sarcasmes in that kinde; or else by prevention, as Cotys, king of Thrace, that brake a company of fine glasses presented to him, by his own hands, lest he should be overmuch moved when they were broken by chance. And sometimes again, so that it be discreetly and moderately done, it shall not be amiss to make resistance, to take down such a sawcy companion: no better meanes to vindicate himself, to purchase final peace: for he that suffers himself to be ridden; or through pusillanimity or sottishness will let every man baffle him, shall be a common laughing stock for all to flout at. As a cur that goes through a villàge, if he clap his tail between his legs, and run away, every cur will insult over him: but if he bristle up himself, and stand to it, give but a counter-snarl, there's not a dog dares meddle with him: much is in a mans courage and discreet carriage of himself.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errours, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, special antidotes both in scriptures and humane authors, which who so will observe, shall purchase much ease and quietness unto himself. I will point at a few. Those propheticall, aspotolicall admonitions are well known to all; what Solomon, Siracides, our Saviour Christ himself hath said tending to this purpose, as *Feare God: obey the prince: be sober and watch: pray continually: be angry, but sin not: remember thy last: fashion not your selves to this world, &c. apply your selves to the times: strive not with a mighty man: recompence good for evil: let nothing be done through contention or vain-glory, but with meekness of minde, every man esteeming of others better than himself: love one another*; or that epitome of the law and the prophets, which our Saviour inculcates, *love God above all, thy neighbour as thyself*; and, *whatsoever you would that men should do unto you, so do unto them*, which Alexander Severus writ in letters of gold, and used as a motto, and <sup>b</sup>Hierom commends to Ce-

<sup>a</sup> Bion said his father was a rogue, his mother a whore, to prevent obloquy, and to shew that nought belonged to him but goods of the minde. <sup>b</sup> Lib. 2. ep. 25.

lantia as an excellent way, amongst so many intisements and worldly provocations, to rectify her life. Out of humane authors take these few cautions—<sup>a</sup> *Know thy self.* <sup>b</sup> *Be contented with thy lot.* <sup>c</sup> *Trust not wealth, beauty, nor parasites: they will bring thee to destruction.* <sup>d</sup> *Have peace with all men, war with vice.* <sup>e</sup> *Be not idle.* <sup>f</sup> *Look before you leap.* <sup>g</sup> *Beware of “Had I wist.”* <sup>h</sup> *Honour thy parents: speak well of friends. Be temperate in four things, linguâ, loculis, oculis, et poculis. Watch thine eye.* <sup>i</sup> *Moderate thine expences. Hear much: speak little.* <sup>k</sup> *Sustine et abstine. If thou seest ought amiss in another, mend it in thyself. Keep thine own counsell; reveal not thy secrets; be silent in thine intentions.* <sup>l</sup> *Give not ear to tale-tellers, bablers: be not scurrilous in conversation: <sup>m</sup> jest without bitterness: give no man cause of offence. Set thine house in order.* <sup>n</sup> *Take heed of suretyship.* <sup>o</sup> *Fide et diffide: as a fox on the ice, take heed whom you trust.* <sup>p</sup> *Live not beyond thy meanes.* <sup>q</sup> *Give cheerfully. Pay thy dues willingly. Be not a slave to thy mony.* <sup>r</sup> *Omit not occasion; embrace opportunity; lose no time. Be humble to thy superiours, respectve to thine equals, affable to all, <sup>s</sup> but not familiar. Flatter no man.* <sup>t</sup> *Lye not: dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opinative: maintain no factions. Lay no wagers: make no comparisons.* <sup>v</sup> *Finde no faults, meddle not with other mens matters. Admire not thy self.* <sup>w</sup> *Be not proud or popular. Insult not. Fortunam reverenter habe.* <sup>x</sup> *Feare not that which cannot be avoided.* <sup>y</sup> *Grieve not for that which cannot be recalled.* <sup>z</sup> *Undervalue not thy self. Accuse no man, commend no man, rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend. Take heed of a reconciled enemy.* <sup>a</sup> *If thou come as a*

<sup>a</sup> Nosce teipsum.

<sup>b</sup> Contentus abi.

<sup>c</sup> Ne fidas opibus, neque parasitis;

trahunt in præcipitium.

<sup>d</sup> Pacem cum hominibus habe, bellum cum vitiis.

Otho. 2 imperat. symb.

<sup>e</sup> Dæmon te nunquam otiosum inveniat. Hieron.

<sup>f</sup> Diu deliberandum, quod statuendum est semel.

<sup>g</sup> Insipientis est dicere,

non putaram.

<sup>h</sup> Ames parentem, si æquum; aliter feras; præstes parentibus

pietatem, amicis dilectionem.

<sup>i</sup> Comprime linguam. Quid de quoque viro

et cui dicas sæpe caveto. Libentius audias quam loquaris. Vive ut vivas.

<sup>k</sup> Epictetus: Optime feceris, si ea fugeris quæ in alio reprehendis. Nemini dixeris quæ nolis efferri.

<sup>l</sup> Fuge susurrones. Percontatorem fugito, &c. <sup>m</sup> Sint sales

sine vilitate. Sen.

<sup>n</sup> Sponde, præsto noxa.

<sup>o</sup> Camerar. emb. 55. cent. 2.

Cave cui credas, vel nemini fidas. Epicharmus.

<sup>p</sup> Tecum habita. <sup>q</sup> Bis

dat, qui cito dat.

<sup>r</sup> Post est occasio calva.

<sup>s</sup> Nimia familiaritas parit con-

temptum. <sup>t</sup> Mendacium servile vitium.

<sup>v</sup> Arcanum neque tu scrutaberis

ullius unquam; Commissumque tegez. Hor. lib. 1. ep. 19. Nec tua laudabis studia, aut aliena reprendes. Hor. ep. lib. 18.

<sup>w</sup> Ne te quæriveris extra.

<sup>x</sup> Stultum est timere, quod vitari non potest.

<sup>y</sup> De re amissâ irreparabili ne

doleas.

<sup>z</sup> Tanti eris aliis, quanti tibi fueris.

Neminem cito laudes vel accuses.

<sup>a</sup> Nullius hospitis grata est mora longa.



guest, stay not too long. Be not unthankful. Be meek, merciful, and patient. Do good to all. Be not fond of faire words. <sup>a</sup> Be not a neuter in a faction. Moderate thy passions. <sup>b</sup> Think no place without a witness. <sup>c</sup> Admonish thy friend in secret; commend him in publike. Keep good company. <sup>d</sup> Love others, to be beloved thy self. Ama, tanquam osurus. Amicus tardo fias. Provide for a tempest. Noli irritare crabrones. Do not prostitute thy soule for gain. Make not a fool of thy self, to make others merry. Marry not an old crony, or a fool, for mony. Be not over sollicitous or curious. Seek that which may be found. Seem not greater than thou art. <sup>e</sup> Take thy pleasure soberly. Ocymum ne terito. Live merrily as thou canst. <sup>f</sup> Take heed by other mens examples. Go as thou wouldst be met: sit as thou wouldst be found. Yeeld to the time; follow the stream. Wilt thou live free from feares and cares? <sup>h</sup> Live innocently, keep thy self upright; thou needest no other keeper, &c. Look for more in Isocrates, Seneca, Plutarch, Epictetus, &c. and, for defect, consult with cheese-trenchers and painted cloths.

## MEMB. VIII.

*Against Melancholy it self.*

**E**VERY man, saith <sup>i</sup> Seneca, thinks his own burthen the heaviest; and a melancholy man, above all others, complains most; weariness of life, abhorring all company and light, feare, sorrow, suspition, anguish of minde, bashfulness, and those other dread symptomes of body and minde, must needs aggravate this miserie; yet, conferred to other maladies, they are not so hainous as they be taken. For, first, this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habit, yet they have *lucida intervalla*, sometimes well, and sometimes ill; or if more continue, as the <sup>k</sup> Veientes were to the Romans, 'tis *hostis magis assiduus quam gravis*, a more durable enemy than dangerous;

<sup>a</sup> Solonis lex, apud Aristotelem. Gellius, lib. 2. cap. 12. <sup>b</sup> Nullum locum putes sine teste: semper adesse Deum cogita. <sup>c</sup> Secrete amicos admone, lauda palam. <sup>d</sup> Ut ameris, amabilis esto. Eros et Anteros gemelli Veneris, amatio et redamatio. Plat. <sup>e</sup> Dum fata sinunt, vivite læti. Seneca. <sup>f</sup> Id apprime in vitâ utile, ex aliis observare sibi quod ex usu siet. Ter. <sup>g</sup> Dum furor in cursu, currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina flato. <sup>h</sup> Nulla certior custodia innocentia; inexpugnabile munimentum munimento non egere. <sup>i</sup> Unicuique suum onus intolerabile videtur. <sup>k</sup> Livius.



and, amongst many inconveniences, some comforts are annexed to it. First, it is not catching; and, as Erasmus comforted himself, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not lothsome to the spectators, ghastly, fulsome, terrible, as plagues, apoplexies, leprosy, wounds, sores, tetter, pox, pestilent agues are, which either admit of no company, terrify or offend those that are present. In this malady, that which is, is wholly to themselves; and those symptoms not so dreadful, if they be compared to the opposite extremes. They are most part bashful, suspicious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no cunningcatchers, no prolers, no smell-feasts, praters, panders, parasites, bawds, drunkards, whoremasters: necessity and defect compels them to be honest; as Micio told Demea in the comedy,

<sup>a</sup> Hæc si neque ego neque tu fecimus,  
Non sivit egestas facere nos:

if we be honest, 'twas poverty made us so: if we melancholy men be not as bad as he that is worst, 'tis our dame Melancholy kept us so:

Non deerat voluntas sed facultas.

Besides they are freed in this from many other infirmities; solitariness makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times; <sup>b</sup> *nam, pol, qui maxime cavet, sæpe is cautor captus est*: he that takes most heed, is often circumvented and overtaken. Feare and sorrow keep them temperate and sober, and free them from many dissolute acts, which jollity and boldness thrust men upon; they are therefore no *sicarii*, roring boyes, theeves, or assassins. As they are soon dejected, so they are as soon, by soft words and good perswasions, reared. Wearisomeness of life makes them they are not so besotted on the transitory vain pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said,

<sup>c</sup> Hic furor, O superi, sit mihi perpetuus.

Some think fools and dizards live the merryest lives, as Ajax in Sophocles; *nihil scire vita jucundissima*; 'tis the pleasantest life to know nothing; *iners malorum remedium ignorantia*; ignorance is a down-right remedy of evils. These curious arts

<sup>a</sup> Ter. Scen. 2. Adolph.

<sup>b</sup> Plautus.

<sup>c</sup> Petronius, Catal.

and laborious sciences, Galens, Tullies, Aristotles, Justinians, do but trouble the world, some think; we might live better with that illiterate Virginian simplicity, and gross ignorance; entire ideots do best; they are not macerated with cares, tormented with feares and anxiety, as other wise men are; for, as <sup>a</sup>he said, if folly were a pain, you should hear them howl, rore, and cry out in every house, as you go by in the street; but they are most free, jocund, and merry, and, in some <sup>b</sup>countreys, as amongst the Turkes, honoured for saints, and abundantly maintained out of the common stock. They are no dissemblers, lyers, hypocrites; for fools and mad men tell commonly truth. In a word, as they are distressed, so are they pittied; which some hold better than to be envied, better to be sad than merry, <sup>c</sup>better to be foolish and quiet, *quam sapere et ringi*, to be wise and still vexed; better to be miserable than happy: of two extreams it is the best.

## SECT. IV.

## MEMB. I. SUBSECT. I.

*Of Physick which cureth with Medicines.*

**A**FTER a long and tedious discourse of these six non-natural things, and their severall rectifications, all which are comprehended in dyet, I am come now at last to *Pharmaceutice*, or that kinde of physick which cureth by medicines, which apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of physick, and hold it unnecessary, unprofitable to this or any other disease, because those countreys which use it least, live longest, and are best in health, as <sup>d</sup>Hector Boëthius relates of the isles of Orcades, the people are still sound of body and minde; without any use of physick; they live commonly 120 yeares; and Ortelius, in his Itinerary, of the inhabitants of the forest of Arden, <sup>e</sup>*they are very painfull, long-lived, sound, &c.* <sup>f</sup>Martianus Capella, speaking of the Indians of his time, saith, they were (much like our western Indians now) *bigger than ordinary men, bred coarsely, very long-lived, in so much, that he that dyed at an hundred*

<sup>a</sup> Parmeno Cælestinae, Act. 8. Si stultitia dolor esset, in nullâ non domo ejulatus audires.

<sup>b</sup> Busbequius, Sands, lib. 1. fol. 89.

<sup>c</sup> Quis hodie beator,

quam cui licet stultum esse, et corundam immunitatibus frui? Sat. Menip. <sup>d</sup> Lib. Hist.

<sup>e</sup> Parvo viventes, laboriosi, longævi, suo contenti, ad centum annos vivunt.

<sup>f</sup> Lib. 6. de Nup. Philol. Ultra humanam fragilitatem prolixi, ut impature pereat qui centenarius moriatur, &c.



yeares of age, went before his time, &c. Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus, say the like of them that live in Norway, Lapland, Finmark, Biarmia, Corelia, all over Scandia, and those northern countreys, they are most healthful, and very long-lived; in which places there is no use at all of physick, the name of it is not once heard. Dithmarus Bleskenius, in his accurate description of Island, 1607, makes mention, amongst other matters, of the inhabitants, and their manner of living, <sup>a</sup>which is dried fish in stead of bread, butter, cheese, and salt meats; most part they drink water and whey; and yet, without physick or physitian, they live many of them 250 yeares. I finde the same relation by Lcrius, and some other writers, of Indians in America. <sup>b</sup>Paulus Jovius, in his description of Britain, and Levinus Lemnius, observe as much of this our island, that there was of old no use of physick amongst us, and but little at this day, except it be for a few nice idle citizens, surfeiting courtiers, and stall-fed gentlemen lubbers. The countrey people use kitchen physick; and common experience tells us, that they live freest from all manner of infirmities, that make least use of apothecaries physick. Many are overthrown by preposterous use of it, and thereby get their bane, that might otherwise have escaped: <sup>c</sup>some think physitians kill as many as they save: and who can tell,

<sup>d</sup> Quot Themison ægros autumnno occiderit uno?

how many murders they make in a year, *quibus impune licet hominem occidere*, that may freely kill folkes, and have a reward for it? and, according to the Dutch proverb, a new physitian must have a new church-yard; and who dayly observes it not? Many, that did ill under physitians hands, have happily escaped, when they have been given over by them, left to God and Nature, and themselves. 'Twas Pliny's dilemma of old—<sup>e</sup>Every disease is either curable or incurable, a man recovers of it, or is killed by it: both wayes physick is to be rejected: if it be deadly, it cannot be cured; if it may be helped, it requires no physitian: nature will expell it of it self. Plato made it a great sign of an intemperate and corrupt commonwealth, where lawyers and physitians did abound; and the Romans distasted them so much, that they were often banished out of

<sup>a</sup> Victus eorum caseo et lacte consistit; potus aqua et serum; pisces loco panis habent; ita multos annos, sæpe 250, absque medico et medicinâ vivunt. <sup>b</sup> Lib. de 4. complex.

<sup>c</sup> Per mortes agunt experimenta, et animas nostras negotiantur; et quod aliis exitiale hominem occidere. iis impunitas summa. Plinius.

<sup>d</sup> Juven. <sup>e</sup> Omnis morbus lethalis aut curabilis; in vitam desinit aut in mortem. Utroque igitur modo medicina in utilis; si lethalis, curari non potest; si curabilis, non requirit medicum; natura expellet.



their city, as Pliny and Celsus relate, for 600 yeares not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor law neither), as <sup>a</sup> Pet. And. Canonherius, a patrician of Rome and a great doctor himself; *one of their own tribe*, proves by 16 arguments, because it is mercenary, as now used, base, and as filders play for a reward—

Juridicis, medicis, fisco, fas vivere raptō:—

'tis a corrupt trade, no science, art, no profession; the beginning, practice, and progress of it, all is naught, full of imposture, incertainty, and doth generally more harm than good. The divel himself was the first inventer of it: *Inventum est medicina meum*, said Apollo: and what was Apollo, but the divel? The Greeks first made an art of it; and they were all deluded by Apollo's sons, priests, oracles. If we may beleeve Varro, Pliny, Columella, most of their best medicines were derived from his oracles. Æsculapius, his son, had his temples erected to his deity, and did many famous cures; but, as Lactantius holds, he was a magician, a meer impostour; and as his successours, Phaon, Podalirius, Melampius, Menecrates (another god), by charms, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrote in physick to any purpose, was Hippocrates, and his disciple and commentator Galen, whom Scaliger calls *fimbriam Hippocratis*, but, as <sup>b</sup> Cardan censures them, both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, Paracelsus holds, were rather done out of their patients confidence, <sup>c</sup> and good opinion they had of them, than out of any skill of theirs, which was very small, he saith, they themselves ideots and infants, as are all their academicall followers. The Arabians received it from the Greeks, and so the Latins, adding new precepts and medicines of their own, but so imperfect still, that, through ignorance of professors, impostours, mountebanks, empericks, disagreeing of sectaries, (which are as many almost as there be diseases) envy, covetousness, and the like, they do much harm amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, <sup>d</sup> disease, and causes of it, they give quite contrary physick. <sup>e</sup> *One saith this, another that*, out of singularity or opposition—as he said of Adrian, *multitudo medicorum principem interfecit*, a multitude of physitians hath killed the emperour; *Plus a medico*

<sup>a</sup> In interpretationes politico-morales in 7. Aphorism. Hippoc. libros. <sup>b</sup> Præfat. de contrad. med. <sup>c</sup> Opinio facit medicos; a faire gowu, a velvet cap, the name of a doctour, is all in all. <sup>d</sup> Morbus alius pro alio curatur; aliud remedium pro alio. <sup>e</sup> Contrarias proferunt sententias. Card.

*quam a morbo periculi*; more danger there is from the physician, than from the disease. Besides, there is much imposture and malice amongst them. *All arts* (saith <sup>a</sup> Cardan) *admit of cosening: physick amongst the rest, doth appropriate it to her self*; and tells a story of one Curtius, a physician in Venice; because he was a stranger, and practised among them, the rest of the physicians did still cross him in all his precepts. If he prescribed hot medicines, they would prescribe cold; *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbant*. If the parties miscarryed, *Curtium damnabant*; Curtius killed him, that disagreed from them: if he recovered, then <sup>b</sup> they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest, and mean well, yet a knave apothecary, that administers the physick, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine drugs, bad mixtures, *quid pro quo, &c.* See Fuchsius, *lib. 1. sect. 1. cap. 8.* Cordus Dispensatory, and Brassivola's *Examen simpl. &c.* But it is their ignorance that doth more harm than rashness; their art is wholly conjecturall (if it be an art), uncertain, imperfect, and got by killing of men: they are a kinde of butchers, leeches, men-slayers; chirurgeons and apothecaries especially, that are indeed the physicians hangmen, *carnifices*, and common executioners; though, to say truth, physicians themselves come not far behind; for, according to that facetie epigram of Maximilianus Urentius, what's the difference?

Chirurgus medico quo differt? scilicet isto,  
 Enecat hic succis; enecat ille manu.  
 Carnifice hoc ambo tantum differre videntur:  
 Tardius hi faciunt, quod facit ille cito.

But I return to their skill. Many diseases they cannot cure at all, as apoplexie, epilepsie, stone, strangury, gowt,

(Tollere nodosam nescit medicina podagram)

quartan agues; a common ague sometimes stumbles them all; they cannot so much as ease, they know not how to judge of it. If by pulses, that doctrine some hold, is wholly superstitious; and I dare boldly say with <sup>c</sup> Andrew Dudeth, *that variety of pulses, described by Galen, is neither observed nor understood of any.* And for urine, that is *meretrix medicorum*,

<sup>a</sup> Lib. 3. de sap. Omnes artes fraudem admittunt; sola medicina sponte eam accersit.

<sup>b</sup> Omnis agrotus propriâ culpâ perit; sed nemo nisi medici beneficio restituitur. Agrippa.

<sup>c</sup> Lib. 3. Crat. ep. Wincelao Raphæno. Ausim dicere, tot pulsuum differentias, quæ describuntur a Galeno, nec a quoquam intelligi, nec observari posse.



the most deceitfull thing of all, as Forestus and some other physitians have proved at large : I say nothing of critick dayes, errours in indications, &c. The most rationall of them, and skilfull, are so often deceived, that as <sup>a</sup> Tholosanus inferrs, *I had rather beleve and commit my self to a mere emperick, than to a meer doctor: and I cannot sufficiently commend that custome of the Babylonians; that have no professed physitians, but bring all their patients to the market to be cured;* which Herodotus relates of the Ægyptians; Strabo, Sardus, and Aubanus Bohemus, of many other nations. And those that prescribed physick amongst them, did not so arrogantly take upon them to cure all diseases, as our professours do, but some one, some another, as their skill and experience did serve: <sup>b</sup> *one cured the eys, a second the teeth, a third the head, another the lower parts, &c.* not for gain, but in charity, to do good; they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore Cambyses (in <sup>c</sup> Xenophon) told Cyrus, that, to his thinking, physitians *were like taylors and coblers; the one mended our sick bodies, as the other did our clothes.* But I will urge these cavilling and contumelious arguments no farther, lest some physitian should mistake me, and denye me physick when I am sick: for my part, I am well perswaded of physick: I can distinguish the abuse from the use, in this and many other arts and sciences: <sup>d</sup> *Aliud vinum, aliud ebrietas;* wine and drunkenness are two distinct things. I acknowledge it a most noble and divine science, in so much that Apollo, Æsculapius, and the first founders of it, *merito pro diis habiti,* were worthily counted gods by succeeding ages, for the excellency of their invention. And whereas Apollo at Delos, Venus at Cyprus, Diana at Ephesus, and those other gods, were confined and adored alone in some peculiar places, Æsculapius had his temple and altars every where, in Corinth, Lacedæmon, Athens, Thebes, Epidaure, &c. (Pausanias records) for the latitude of his art, deity, worth, and necessity. With all vertuous and wise men, therefore, I honour the name and calling, as I am enjoyned *to honour the physitian for necessities sake. The knowledge of the physitian listeth up his head; and in the sight of great men he shall be admired. The Lord hath created medicines of the earth; and he that is wise will not abhor them,* Ecclus. 38. 1. But of this noble subject how

<sup>a</sup> Lib. 28. cap. 7. syntax. art. mirab. Mallein ego expertis credere solum, quam mere ratiocinantibus: neque satis laudare possum institutum Babylonicum, &c.

<sup>b</sup> Herod. Euterpe, de Ægyptiis. Apud eos singulorum morborum sunt singuli medici; alius curat oculos, alius dentes, alius caput, partes occultas alius.

<sup>c</sup> Cyrop. lib. 1. Velut vestium fractarum resarcinatores, &c. <sup>d</sup> Chrys. hom.



many panegyrics are worthily written? For my part, as Salust said of Carthage, *præstat silere, quam pauca dicere*; I have said: yet one thing I will add, that this kind of physick is very moderately and advisedly to be used, upon good occasion, when the former of dyet will not take place. And 'tis no other which I say, than that which Arnoldus prescribes in his 8. Aphoris. <sup>a</sup> *A discreet and godly physitian doth first endeavour to expell a disease by medicinall dyet, than by pure medicine*: and in his ninth, <sup>b</sup> *he that may be cured by dyet, must not meddle with physick*. So, in 11. Aphoris. <sup>c</sup> *A modest and wise physitian will never hasten to use medicines, but upon urgent necessity, and that sparingly too*: because (as he adds in his 13. Aphoris.) <sup>d</sup> *Whoso ever takes much physick in his youth, shall soon beuail it in his old age*; purgative physick especially, which doth much debilitate nature. For which causes some physitians refrain from the use of purgatives, or else sparingly use them. <sup>e</sup> Henricus Ayererus, in a consultation for a melancholy person, would have him take as few purges as he could, *because there be no such medicines, which do not steal away some of our strength, and rob the parts of our body, weaken nature, and cause that cacochymia, which* <sup>f</sup> *Celsus and others observe, or ill digestion, and bad juyce through all the parts of it*. Galen himself confesseth, <sup>g</sup> *that purgative physick is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies*: but this without question, is to be understood of such purges as are unseasonably or immoderately taken; they have their excellent use in this, as well as most other infirmities. Of alteratives and cordials no man doubts, be they simples or compounds. I will, amongst that infinite variety of medicines, which I finde in every Pharmacopœia, every physitian, herbalist, &c. single out some of the chiefest.

<sup>a</sup> Prudens et pius medicus morbum ante expellere satagit cibus medicinalibus, quam puris medicinis. <sup>b</sup> Cuicumque potest per alimenta restitui sanitas, fugiendus est penitus usus medicamentorum. <sup>c</sup> Modestus et sapiens medicus, nunquam properabit ad pharmaciam, nisi cogente necessitate. <sup>d</sup> Quicumque pharmacatur in iuventute, de flebit in senectute. <sup>e</sup> Hildesh. spic. 2. de mel. fol. 276. Nulla est ferme medicina purgans, quæ non aliquam de viribus et partibus corporis deprædatur. <sup>f</sup> Lib. 1. et Bart. lib. 1. cap. 12. <sup>g</sup> 2. de vict. acut. Omne purgans medicamentum, corpori purgato contrarium, &c. succos et spiritus abducit, substantiam corporis aufert.

## SUBJECT. II.

*Simples proper to Melancholy, against Exotick Simples.*

**M**EDICINES properly applyed to melancholy, are either simple or compound. Simples are alterative, purgative. Alteratives are such as correct, strengthen nature, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper for this humour. For as there be diverse distinct infirmities, continually vexing us,

Ἄριστοιδ' ἀνδράποισιν ἡμέρη ἢδ' ἐπὶ νυκτὶ,  
 Αὐτόματοι φοιτῶσι, κακὰ δνητοῖσι φέρουσαι  
 Σιγῆ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεὺς.

Diseases steal both day and night on men,  
 For Jupiter hath taken voyce from them :

so there be severall remedies, as <sup>b</sup> he saith, *for each disease a medicine; for every humour; and, as some hold, every clime, every countrey, and more than that, every private place, hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As <sup>c</sup> one discourseth, Wormwood grows sparingly in Italy, because most part there they be misaffected with hot diseases; but henbane, poppy, and such cold herbs: with us in Germany and Poland, great store of it in every waste. Baracellus (*Horto geniali*) and Baptista Porta (*Physiognomicæ, lib. 6. cap. 23*) give many instances and examples of it, and bring many other proofs. For that cause, belike, that learned Fuchsius of Noremberge, <sup>d</sup> when he came into a village, considered alwayes what herbs did grow most frequently about it; and those he distilled in a silver limbeck, making use of others amongst them, as occasion served. I know that many are of opinion, our northern simples are weak, unperfect, not so well concocted, of such force, as those in the southern parts, not so fit to be used in physick, and will therefore fetch their drugs afar off—sena, cassia out of Ægypt, rhubarbe from Barbary, aloes*

<sup>a</sup> Hesiod. op. <sup>b</sup> Heurnius, præf. pra. med. Quot morborum sunt idæ, tot remediorum genera variis potentis decorata. <sup>c</sup> Penottus, denar. med. Quæcunque regio producit simplicia pro morbis regionis. Crescit raro absinthium in Italiâ, quod ibi plerumque morbi calidi, sed cicuta, papaver, et herbæ frigidæ; apud nos Germanos et Polonos ubique provenit absinthium. <sup>d</sup> Quum in villam venit, consideravit quæ ibi crescebant medicamenta simplicia frequentiora, et iis plerumque usus distillatis, et aliter, alimbæcum ideo argenteum circumferens.



from Zoentora; turbith, agarick, mirabolanes, hermodactils from the East Indies, tobacco from the West, and some as far as China, hellebor from the Anticyræ, or that of Austria which bears the purple flower, which Matthiolus so much approves, and so of the rest. In the kingdom of Valence in Spain, <sup>a</sup> Maginus commends two mountains, Mariola and Renagolosa, famous for simples; <sup>b</sup> Leander Albertus, <sup>c</sup> Baldus a mountain near the lake of Benacus in the territory of Verona, to which all the herbalists in the country continually flock; Ortelius one in Apulia, Munster Mons Major in Histria; others Montpellier in France. Prosper Alpinus prefers Egyptian simples, Garcias ab Horto Indian before the rest, another those of Italy, Crete, &c. Many times they are overcurious in this kinde, whom Fuchsius taxeth (*Instit. lib. 1. sec. 1. cap. 1*), <sup>d</sup> that think they do nothing except they rake all over India, Arabia, Æthiopia, for remedies, and fetch their physick from the three quarters of the world, and from beyond the Garamantes. Many an old wife or countrey woman doth often more good with a few known and common garden herbs, than our bumbast physicians, with all their prodigious, sumptuous, far-fetched, rare, conjecturall medicines. Without all question if we have not these rare exotick simples, we hold that at home which is in vertue equivalent unto them; ours will serve as well as theirs, if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as Pliny writes to Gallus, <sup>e</sup> we are careless of that which is near us, and follow that which is afar off, to know which we will travell and sayl beyond the seas, wholly neglecting that which is under our eyes. Opium, in Turkie, doth scarce offend; with us in a small quantity it stupifies: cicuta, or hemlock is a strong poyson in Greece; but with us it hath no such violent effects. I conclude with J. Voschius, who, as he much inveighs against those exotick medicines, so he promiseth, by our European, a full cure, and absolute, of all diseases; *a capite ad calcem, nostræ regionis herbæ nostris corporibus magis conducunt*; our own simples agree best with us. It was a thing that Fernelius much laboured in his French practice, to reduce all his cure to our proper and domestick

<sup>a</sup> *Herbæ medicis utiles omnium in Apuliâ feracissimæ. magnus herbariorum numerus undique confluit. Sincerus, Itiner.*  
<sup>b</sup> *Geog. ad quos magnus mons prope Benacum herbilegis maxime notus.*  
<sup>c</sup> *Baldus mons prope Benacum herbilegis maxime notus.*  
<sup>d</sup> *Qui si nihil effecisse arditur, nisi Indiam. Æthiopiam, Arabiam, et ultra Garamantas, a tribus mundi partibus exquisita remedia corradunt. Tutius sæpe medetur rustica anus una, &c.*  
<sup>e</sup> *Ep. lib. 8. Proximorum incuriosi, longinqua sectamur, et ad ea cognoscenda iter ingredi et mare transmittere solemus; at quæ sub oculis posita negligimus.*



physick: So did <sup>a</sup> Janus Cornarius, and Martin Rulandus, in Germany. T. B. with us, as appeareth by a treatise of his divulged in our tongue, 1615, to prove the sufficiency of English medicines to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those far fetched drugs would prosper as well with us, as in those countreys, whence now we have them, as well as cherries, artichokes, tobacco, and many such. There have been diverse worthy physitians, which have tryed excellent conclusions in this kinde, and many diligent painfull apothecaries, as Gesner, Besler, Gerard, &c. but, amongst the rest those famous publike gardens of Padua in Italy, Noremberge in Germany, Leyden in Holland, Montpellier in France, (and ours in Oxford now in *fieri*, at the cost and charges of the right honourable the Lord Danvers Earl of Danby) are much to be commended, wherein all exotick plants almost are to be seen, and liberall allowance yearly made for their better maintenance, that yong students may be the sooner informed in the knowledge of them; which, as <sup>b</sup> Fuchsijus holds, *is most necessary for that exquisite manner of curing*, and as great a shame for a physitian not to observe them, as for a workman not to know his axe, saw, square, or any other tool which he must of necessity use.

## SUBSECT. III.

*Alteratives, Herbs, other Vegetalls, &c.*

**A**MONGST those 800 simples, which Galeottus reckons up (*lib. 3. de promisc. doctor. cap. 3*), and many exquisite herbalists have written of, these few following alone I finde appropriated to this humour: of which some be alteratives; *which, by a secret force, saith Renodeus, and speciall quality, expell future diseases, perfectly cure those which are, and many such incurable effects.* This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a mans skull? what severall vertues of corns in a horse leg, <sup>2</sup> of a wolfs liver, &c. of diverse <sup>c</sup> excrements of beasts, all good against severall diseases? What extraordinary vertues are

<sup>a</sup> Exotica rejecit, domesticis solum nos contentos esse voluit Melch. Adamus, vit. ejus.

<sup>b</sup> Instit. l. 1. cap. 8. sec. 1. Ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.

<sup>c</sup> Quæ cæca vi ac specificâ qualitate morbos futuros arcent. lib. 1. cap. 10. Instit. Phar.

<sup>d</sup> Galen. lib. Epar lupi epaticos curat, <sup>e</sup> Stercus pecoris ad epilepsiam, &c.

ascribed unto plants? <sup>a</sup> *Satyrion et eruca penem erigunt; vitex et nymphæa semen extinguunt*: <sup>b</sup> some herbs provoke lust; some again, as agnus castus, waterlilly, quite extinguish seed; poppy causeth sleep; cabbage resisteth drunkenness, &c. and that which is more to be admired, that such and such plants should have a peculiar vertue to such particular parts, <sup>c</sup> as to the head, anniseeds, foalfoot, betony, calamint, eye-bright, lavender, bayes, roses, rue, sage, marjoram, piony, &c.—for the lungs, calamint, liquorice, enula campana, hyssop, horehound, water germander, &c.—for the heart, boragè, bugloss, saffron, bawm, basil, rosemary, violet, roses, &c.—for the stomach, wormwood, mints, betony, bawm, centaury, sorrel, purslan;—for the liver, dardthspine or chamæpitys, germander, agrimony, fennell, endive, succory, liverwort, barberries,;—for the spleen, maiden-hair, finger-fern, dodder of thyme, hop, the rind of ash, betony;—for the kidnies, grumell, parsly, saxifrage, plantane, mallow;—for the womb, mugwort, pennyroyall, fetherfew, savine, &c.;—for the joynts, camomile, S<sup>t</sup>. Johnswort, origan, rue, cowslips, centuary the less, &c.;—and so to peculiar diseases. To this of melancholy you shall finde a catalogue of herbs proper, and that in every part. See more in Wecker, Renodens, Heurnius, *lib. 2. cap. 19. &c.* I will briefly speak of them, as first of alteratives, which Galen, in his third book of diseased parts, prefers before diminutives, and Trallianus brags that he hath done more cures on melancholy men <sup>d</sup> by moistning, than by purging of them.

*Borage.*] In this eatalogue, borage and bugloss may challenge the chiefest place, whether in substance, juyce, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oyls, &c. for such kinde of herbs be diversly varied. Bugloss is hot and moist, and therefore worthily reckoned up amonsgt those herbs which expell melaneholly, and <sup>e</sup> exhilarate the heart, Galen, (*lib. 6. cap. 80. de simpl. med.*) Dioscorides (*lib. 4. cap. 123*). Pliny much magnifies this plant. It may be diversly used; as in broth, in <sup>f</sup> wine, in conserves, syrups, &c. It is an excellent cordiall, and against this malady most frequently prescribed; an herb indeed of such soveraignty, that as Diodorus (*lib. 7. bibl.*) Plinius (*lib. 25. cap. 2. et lib. 21. cap. 22*) Plutarch (*sympos. lib. 1. cap. 1.*) Dioscorides (*lib. 5. cap. 40*) Cælius (*lib. 19. c. 3*) suppose, it was that famous nepenthes of <sup>g</sup> Homer, which Polydamna, Thonis wife, (then king

<sup>a</sup> Priestpintle, rocket.

<sup>b</sup> Sabina factum educit.

<sup>c</sup> Wecker. Vide Oswaldum

Crollium, lib. de Internis rerum signaturis, de herbis que convenientibus.

<sup>d</sup> Idem Laurentius, c. 9.

<sup>e</sup> Dicor Borage: gaudia

semper ago.

<sup>f</sup> Vino infusum hilaritatem facit.

<sup>g</sup> Odyss. A.



of Thebes in Egypt) sent Helena for a token, of such rare vertue, that, if taken steeped in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends, should dye before thy face, thou couldst not grieve or shed a tear for them.

Quî semel id paterâ mistum nepenthes Iaccho  
Hauserit, hic lacrymam, non si suavissima proles,  
Si germanus ei charus, materque paterque  
Oppetat, ante oculos ferro confossus atroci... . . .

Helena's commended bowl, to exhilarate the heart, had no other ingredient, as most of our criticks conjecture, than this of borage.

*Bawm.*] Melissa, Bawm, hath an admirable vertue to alter melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. Cardan (*lib. 8.*) much admires this herb. It heats and dries, saith <sup>a</sup> Heurnius, in the second degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapours from the spirits; Matthiol. *in lib. 3. c. 10. in Dioscoridem.* Besides they ascribe other vertues to it, <sup>b</sup>as to help concoction, to cleanse the brain, expell all carefull thoughts, and anxious imaginations. The same words in effect are in Avicenna, Pliny, Simon Sethi, Fuchsius, Leobel, Delacampius, and every herbalist. Nothing better for him that is melancholy than to steep this and borage in his ordinary drink.

*Scorzonerâ.*] Matthiolus, in his fifth book of Medicinall Epistles, reckons up scorzonera, <sup>c</sup>not against poyson only, falling sickness, and such as are vertiginous, but to this mady; the root of it, taken by it self, expells sorrow, causeth mirth and lightness of heart.

Antonius Musa, that renowned physitian to Cæsar Augustus, in his book which he writ of the vertues of betony, *cap. 6.* wonderfully commends that herb: *animas hominum et corpora custodit, securas de metu reddit;* it preserves both body and minde, from feares, cares, griefes; cures falling sickness, this and many other diseases; to which Galen subscribes, *lib. 7. simpl. med. Dioscorides, lib. 4. cap. 1. &c.*

Marigold is much approved against melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

*Hop.*] Lupulus, hop is a sovereign remedy; Fuchsius (*c. 58.*

<sup>a</sup> Lib. cap. 2. prax. med. Mirâ vi latitiam præbet, et cor confirmat; vapores melancholicos purgat a spiritibus. <sup>b</sup> Proprium est ejus animum hilarem reddere, concoctionem juvare, cerebri obstructiones resecare, sollicitudines fugare, sollicitas imaginationes tollere. <sup>c</sup> Non solum ad viperarum morsus, comitiales, vertiginosos; sed per se accommodata radix tristitiam discutit, hilaritatemque conciliat.



*Plant. hist.*) much extolls it; <sup>a</sup> it purgeth all choler, and purifies the blood. Matthiol. (*cap. 140. in 4. Dioscor.*) wonders the physicians of his time made no more use of it, because it rarifies and cleanseth, we use it to this purpose in our ordinary beer, which before was thick and fulsome.

Wormwood, centaury, pennyroyal, are likewise magnified, and much prescribed (as I shall after shew) especially in hypochondriack melancholy, dayly to be used, sod in whey: and as Ruffus, Ephesius, <sup>b</sup> Aretæus, relate, by breaking winde, helping concoction, many melancholy men have been cured with the frequent use of them alone.

And, because the spleen and blood are often misaffected in melancholy, I may not omit endive, succory, dandelion, fumetory, &c. which cleanse the blood. Scolopendria, cuscuta, ceterache, mugwort, liverwort, ash, tamerisk, genist, maidenhair, &c. which much help and ease the spleen.

To these I may add roses, violets, capers, fetherfew, scordium, stæchas, rosemary, ros solis, saffron, ocyme, sweet apples, wine, tobacco, sanders, &c. that Peruvian chamico, *monstrosá facultate, &c. Linshcosteus Datura*; and to such as are cold, the <sup>c</sup> decoction of guiacum, china, salsaperilla, sassafras, the flowers of carduus benedictus, which I finde much used by Montanus in his consultations, Julius Alexandrinus, Lælius, Eugubinus, and others. <sup>d</sup> Bernardus Penottus prefers his *herba solis*, or Dutch-sindaw, before all the rest in this disease, and will admit of no herb upon the earth to be comparable to it. It excells Homer's moly, cures this, falling sickness, and almost all other infirmities. The same Penottus speaks of an excellent balm out of Aponensis, which, taken to the quantity of three drops in a cup of wine, <sup>e</sup> will cause a suddain alteration, drive away dumps, and chear up the heart. Ant. Guianerius, in his Antidotary, hath many such. <sup>f</sup> Jacobus de Dondis, the *Aggregator*, repeats ambergreese, nutmegs, and all-spice among the rest. But that cannot be generall; amber and spice will make a hot brain mad, good for cold and moist. Garcias ab Horto hath many Indian plants, whose vertues he much magnifies in this disease. Lemnius (*instit. cap. 58*) admires rue, and commends it to have excellent vertue, to expell vain imaginations, divels, and to ease af-

<sup>a</sup> Bilem utramque detrahit, sanguinem purgat. <sup>b</sup> Lib. 7. cap. 5. Laet. occid. Indæ descrip. lib. 10. cap. 2.

<sup>c</sup> Heurnius l. 2. consil. 185. Scoltzii consil. 77.

<sup>d</sup> Præf. denar. med. Omnes capitis dolores et phantasmata tollit; scias nullam-herbam in terris huic comparandam viribus et bonitate nasci.

<sup>e</sup> Optimum medicamentum in celeri cordis confortatione, et ad omnes qui tristantur, &c.

<sup>f</sup> Rondoletius. Elenum quod vim habet miram ad hilaritatem, et multi pro secreto habent. Skenkius observ. med. cen. 5. observ. 86.

<sup>g</sup> Afflictas mentes relevat, animi imaginations et dæmones expellit.

*flicted soules.* Other things are much magnified by <sup>a</sup>writers, as an old cock, a rams head, a wolfs heart borne or eaten, which Mercurialis approves: Prosper Alpinus, the water of Nilus; Gomesius all sea-water, and at seasonable times to be sea-sick; goats milk, whey, &c.

## SUBSECT. IV.

*Precious Stones, Metals, Minerals, Alteratives.*

**P**RECIOUS stones are diversly censured: many explode the use of them or any minerals in physick, of whom Thomas Erasmus is the chiefe, in his Tract against Paracelsus, and in an epistle of his to Peter Monavius: <sup>b</sup>*that stones can work any wonders, let them beleve that list: no man shall perswade me: for my part, I have found by experience, there is no vertue in them.* But Matthiolus, in his comment upon <sup>c</sup>Dioscorides, is as profuse on the other side in their commendation; so is Cardan, Renodeus, Alardus, Rueus, Encelius, Marbodeus, &c. <sup>d</sup>Matthiolus specifies in corall: and Oswaldus Crollius, (*Basil. chym.*) prefers the salt of corall. <sup>e</sup>Christoph. Encelius (*lib. 3. cap. 131*) will have them to be as so many severall medicines against melancholy, sorrow, feare, dulness, and the like. <sup>f</sup>Renodeus admires them, *besides they adorn kings crowns, grace the fingers, enrich our houshold stuff, defend us from enchantments, preserve health, cure diseases, they drive away grieffe, cares, and exhilarate the minde.* The particulars be these.

Granatus, a precious stone so called, because it is like the kernels of a pomegranate, an unperfect kinde of ruby: it comes from Calcut: <sup>g</sup>*if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart.* The same properties I finde ascribed to the jacinth and topaz: <sup>h</sup>they allay anger, grieffe, diminish madness, much delight and exhilarate the minde. <sup>i</sup>*If it be either carryed about, or taken in a potion,*

<sup>a</sup> Skenkius, Mizaldus, Rhasis.<sup>b</sup> Cratonis ep. vol. 1. Credat qui vult

gemmas mirabilia efficere; mihi, qui et ratione et experientia didici aliter rem habere, nullus facile persuadebit, falsum esse verum.

<sup>c</sup> L. de gemmis.<sup>d</sup> Margaritæ et corallum ad melancholiam precipue valent.<sup>e</sup> Margaritæ et

gemmæ spiritus confortant et cor, melancholiam fugant.

<sup>f</sup> Præfat. ad lap.

prec. lib. 2. sec. 2. de mat. med. Regum coronas ornant, digitos illustant, supellectilem ditant, a fascino tuentur, morbis medentur, sanitatem conservant, mentem exhilarant, tristitiam pellunt.

<sup>g</sup> Encelius l. 3. c. 4. Suspensus vel ebibitus

tristitiæ multum resistit, et cor recreat.

<sup>h</sup> Idem cap. 5. et cap. 6. de Hya-

cintho et Topazio. Iram sedat, et animi tristitiam pellit.

<sup>i</sup> Lapis hic gestatus

aut ebibitus prudentiam auget, nocturnos timores pellit; insanos hoc sanavi; et quum lapidem abjecerint, erupit iterum stultitia.



it will increase wisdom, saith Cardan, *expell feare*. He brags that he hath cured many mad men with it, which, when they laid by the stone, were as mad again as ever they were at first. Petrus Bayerus, (*lib. 2. cap. 13. veni mecum*) Fran. Rueus, (*cap. 19. de gemmis*), say as much of the chrysolite, <sup>a</sup> a friend of wisdom, an enemy to folly. Pliny (*lib. 37*), Solinus (*cap. 52*), Albertus (*de lapid.*) Cardan, Encelius (*lib. 3. cap. 66*), highly magnifies the vertue of the beryll: <sup>b</sup> *it much avails a good understanding, represseth vain conceits, evil thoughts, causeth mirth, &c.* In the belly of a swallow, there is a stone found, called chelidonium, <sup>c</sup> *which, if it be lapped in a faire cloth, and tyed to the right arm, will cure lunaticks, mad men, make them amiable and merry.*

There is a kinde of onyx, called a chalcidony, which hath the same qualities, <sup>d</sup> *avails much against phantastick illusions which proceed from melancholy*, preserves the vigour and good estate of the whole body.

The ebon stone which goldsmiths use to sleecken their gold with, borne about or given to drink, <sup>e</sup> hath the same properties, or not much unlike.

Levinus Lemnius (*Institut. ad vit. cap. 58*), amongst other Jewells, makes mention of two more notable, carbuncle and corall, <sup>f</sup> *which drive away childish feares, divels, overcome sorrow, and, hung about the neck, repress troublesome dreames*; which properties almost Cardan gives to that green coloured <sup>g</sup> emmetris, if it be carryed about, or worn in a ring; Rueus to the diamond.

Nicholas Cabeus a Jesuite of Ferrara, in the first book of his magnetical Philosophy, cap. 3. speaking of the vertues of a loadstone, recites many severall opinions; some say, that, if it be taken in parcels inward, *si quis per frustra voret, juventutem restituet*, it will, like vipers wine, restore one to his youth; and yet, if carryed about them, others will have it to cause melancholy: let experience determine.

Mercurialis admires the emerald for his vertues in pacifying all affections of the minde; others the sapphire, which is <sup>h</sup> *fairest of all precious stones, of sky colour, and a great enemy*

<sup>a</sup> Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos juvat.

<sup>b</sup> Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit.

<sup>c</sup> Albertus, Encelius, cap. 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Dondis: Dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, jucundos. <sup>d</sup> Va-

let contra phantasticas illusiones ex melancholiâ. <sup>e</sup> Amentes sanat, tristitiam pellit, iram, &c. <sup>f</sup> Valet ad fugandos timores et dæmones, turbulenta som-

nia abigit, et nocturnos puerorum timores compescit. <sup>g</sup> Somnia læta facit, argenteo annulo gestatus. <sup>h</sup> Atræ bili adversatur, omnium gemmarum pul-

cherrima, cæli colorem refert, animum ab errore liberat, mores in melius mutat.

to black choler, frées the minde, mends manners, &c. Jacobus de Dondis, in his Catalogue of Simples, hath amber greece, *os in corde cervi*, <sup>a</sup> the bone in a stags heart, a monocerots horn, Bezoars stone <sup>b</sup> (of which elsewhere): it is found in the belly of a little beast in the East Indies, brought into Europe by Hollanders and our countrey-men merehants. Renodeus (*cap. 22. lib. 3. de ment. med.*) saith he saw two of these beasts alive, in the castle of the Lord of Vitry at Coubert.

Lapis lazuli and armenus, because they purge, shall be mentioned in their place.

Of the rest in brieft thus much I will add out of Cardan, Renodeus, *cap. 23. lib. 3. Rondoletius lib. 1. de Testat. c. 15, &c.* <sup>c</sup> that almost all jewells and precious stones have excellent vertues to pacifie the affections of the minde; for which cause rich men so much covet to have them: <sup>d</sup> and those smaller unions which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordial, and most part avail to the exhilaration of the heart.

*Minerals.*] Most men say as much of gold, and some other minerals, as these have done of precious stones. Erastus still maintains the opposite part. *Disput. in Paracelsum, cap. 4. fol. 196.* he confesseth of gold <sup>e</sup> that it makes the heart merry, but in no other sense but as it is in a misers chest:

————— at mihi plaudo,  
 ..... simulac nummos contemplor in arcâ,

as he said in the poet; it so revives the spirits, and is an excellent receipt against melancholy,

<sup>f</sup> For gold in physick is a cordial,  
 Therefore he loved gold in special.

Aurum potabile <sup>g</sup> he discommends, and inveighs against it, by reason of the corrosive waters which are used in it: which argument our D<sup>r</sup>. Guin urgeth against D. Antonius. <sup>h</sup> Erastus concludes their philosophicall stones, and potable gold, &c. to be no better than poyson, a meer imposture, a *non ens*; digg'd out of that broody hill, belike, this goodly golden stone is, *ubi nascetur ridiculus mus*. Paracelsus and his chymistical followers, as so many *Promethei*, will fetch fire from heaven, will cure all manner of diseases with minerals, accounting them

<sup>f</sup> <sup>a</sup> Longis mœroribus fœliciter mœdetur deliquiis. &c. <sup>b</sup> Sect. 5. Memb. 1. Subs. 5.

<sup>c</sup> Gestamen lapidum et gemmarum maximum fert auxilium et juvamen; unde, qui dites sunt, gemmas secum ferre student. <sup>d</sup> Margaritæ et uniones, quæ

a conchis et piscibus apud Persas et Indos, valde cordiales sunt, &c. <sup>e</sup> Aurum lætitiã generat, non in corde, sed in arcâ virorum. <sup>f</sup> Chaucer.

<sup>g</sup> Aurum non aurum. Noxium ob aquas rodentes. <sup>h</sup> Ep. ad Monavium. Metallica omnia in universum, quovis modo parata, nec tuto nec commode intra corpus sumi.



the only physick on the other side. <sup>a</sup> Paracelsus calls Galen, Hippocrates, and all their adherents, infants, ideots, sophisters, &c. *Apagesis istos qui Vulcanias istas metamorphoses sugillant, inscitiae soboles, supinae pertinaciae alumnos, &c.* not worthy the name of physicians, for want of these remedies; and brags that by them he can make a man live 160 yeares, or to the worlds end. With their <sup>b</sup> *alexipharmacums, panaceus, mummius, unguentum armarium*, and such magneticall cures, *lampas vitæ et mortis, balneum Dianæ, balsamum, electrum, magico-physicum, amuleta Martialia, &c.* what will not he and his followers effect? He brags moreover that he was *primus medicorum*, and did more famous cures than all the physicians in Europe besides: <sup>c</sup> *a drop of his preparations should go farther than a dram, or ounce of theirs*, those loathsome and fulsome filthy potions, heteroclitical pills (so he calls them), horse medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceret*. And, though some condemn their skill and magneticall cures as tending to magicall superstition, witchery, charmes, &c. yet they admire, stiffly vindicate nevertheless, and infinitely prefer them. But these are both in extrems: the middle sort approve of minerals, though not in so high a degree. Lemnius (*lib. 3. cap. 6. de occult. nat. mir.*) commends gold inwardly and outwardly used, as in rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith Wecker (*antid. spec. lib. 1*), to whom Renodeus subscribes, (*lib. 2. cap. 2*), Ficinus (*lib. 2. cap. 19.*) Ferncl. (*meth. med. lib. 5. cap. 21. de Cardiacis*), Daniel Sennertus (*lib. 1. part. 2. cap. 9*) Audernacus, Libavius, Quercetanus, Oswaldus Crollius, Euonymus, Rubeus, and Matthiolus in the fourth book of his Epistles, Andreas a Blawen (*epist. ad Matthiolum*), as commended and formerly used by Avicenna, Arnoldus, and many others. <sup>d</sup> Matthiolus in the same place approves of potable gold, mercury, with many such chymical confections, and goes so far in approbation of them, that he holds, <sup>e</sup> *no man can be an excellent physitian that hath not some skill in chymistical distillations, and that chronick diseases can hardly be cured without mineral medicines*. Look for antimony among purgers.

<sup>a</sup> In parag. Stultissimus pilus occipitis mei plus scit, quam omnes vestri doctores; et calceorum meorum annuli doctiores sunt quam vester Galenus et Avicenna; barba mea plus experta est quam vestrae omnes academiae. <sup>b</sup> Vide Ernestum Burgratum, edit. Franaker. 8° 1611. Crollius and others. <sup>c</sup> Plus proficiet gutta mea quam tot eorum drachmæ et uncia. <sup>d</sup> Nonnulli huic supra modum indulgent: usum, etsi non adeo magnum, non tamen abjiciendum censeo. <sup>e</sup> Ausim dicere neminem medicum excellentem qui non in hac distillatione chymicâ sit versatus. Morbi chronici devinci citra metallica vix possint, aut ubi sanguis corrumpitur.

## SUBSECT. V.

*Compound Alteratives; censure of Compounds, and mixt Physick.*

PLINY (*lib. 24. c. 1*) bitterly taxeth all-compound medicines. <sup>a</sup> *Mens knavery, imposture, and captious wits, have invented these shops, in which every mans life is set to sale: and by-and-by came in those compositions and inexplicable mixtures, far fetcht out of India and Arabia: a medicine for a botch must be had as far as the Red Sea, &c.* And 'tis not without cause which he saith; for out of question they are much to <sup>b</sup>blame in their compositions, whilst they make infinite variety of mixtures, as <sup>c</sup>Fuchsius notes. *They think they get themselves great credit, excell others, and be more learned than the rest, because they make many variations: but he accounts them fools; and, whilst they brag of their skill, and think to get themselves a name, they become ridiculous, bewray their ignorance and error.* A few simples, well prepared and understood, are better than such an heap of nonsense, confused compounds, which are in apothecaries shops ordinarily sold; *in which many vain, superfluous, corrupt, exolete things out of date are to be had* (saith Cornarius), *a company of barbarous names given to syrups, juleps, an unnecessary, company of mixt medicines; rudis indigestaque moles.* Many times (as Agrippa taxeth) there is by this meanes <sup>d</sup>*more danger from the medicine than from the disease; when they put together they know not what, or leave it to an illiterate apothecary to be made, they cause death and horroure for health.* Those old physitians had no such mixtures; a simple potion of hellebor in Hippocrates time was the ordinary purge; and at this day, saith Mat. Riccius, in that flourishing commonwealth of China, <sup>e</sup>*Their physitians give precepts quite opposite to ours, not unhappy in their physick: they use altogether roots, herbs, and simples in their medicines; and all their*

<sup>a</sup> *Fraudes hominum, et ingeniorum capturae, officinas invenere, istas, in quibus sua cuique venalis prouittitur vita; statim compositiones et mixturae inexplicabiles ex Arabia et India, ulceri paruo medicina a rubro mari importatur.*

<sup>b</sup> *Arnoldus, Aphor. 15. Fallax medicus, qui, potens inderi simplicibus, composita dolose aut frustra quaerit.*

<sup>c</sup> *Lib. 1. Sect. 1. cap. 8. Dum infinita medicamenta miscent, laudem sibi comparare student; et in hoc studio alter alterum superare conatur, dum quisque quo plura miscuerit, eo se doctiorem putat; inde fit, ut suam prodant inscitiam, dum ostentant peritiam, et se ridiculos exhibeant, &c.*

<sup>d</sup> *Multo plus periculi a medicamento quam a morbo, &c.* <sup>e</sup> *Expedit. in Sinas, lib. 1. c. 5. Praecepta medici dant nostris diversa, in medendo non infelices; pharmacis utuntur simplicibus, herbis, radicibus, &c. tota eorum medicina nostrae herbariae praecipis continetur; nullus ludus hujus artis; quisque priuatus a quolibet magistro cruditur.*



*physick in a manner is comprehended in an herbal: no science, no school, no art, no degree; but, like a trade, every man in private is instructed of his master.* <sup>a</sup> Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one medicine. Let the best of our rational physicians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in mithridate or treacle, why such and such quantity; may they not be reduced to half or quarter? *Frustra fit per plura*, (as the saying is) *quod fieri potest per pauciora*; 300 simples in a julep, potion, or a little pill, to what end or purpose? I know not what <sup>b</sup> Alkindus, Capivaccius, Montagna, and Simon Eitover, the best of them all and most rational, have said in this kind; but neither he, they, nor any one of them, gives his reader, to my judgement, that satisfaction which he ought; why such, so many simples? Roger Bacon hath taxed many errors in his tract *de graduationibus*, explained some things, but not cleared. Mercurialis (in his book *de composit. medicin.*) gives instance in Hamech, and Philonium Romanum, which Hamech an Arabian, and Philonium a Roman, long since composed, but *crasse* as the rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth Fernelius alter the one, and why is the other obsolete? <sup>c</sup> Cardan taxeth Galen for presuming out of his ambition to correct *theriacum Andromachi*; and we as justly may carp at all the rest. Galen's medicines are now exploded and rejected; what Nicholas Meripsa, Mesue, Celsus, Scribanius, Actuarius, &c. writ of old, are most part contemned. Mellichius, Cordus, Wecker, Quercetan, Renodeus, the Venetian, Florentine states, have their severall receipts, and magistrals: they of Noremberge have theirs, and *Augustana Pharmacopœia* peculiar medicines to the meridian of their city; London hers; every city, town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter, to shew his skill; every opinionative fellow must maintain his own paradox, be it what it will; *Delirant reges, plectuntur Achivi*: they dote; and in the meantime the poor patients pay for their new experiments; the commonalty rue it.

Thus others object; thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, nor novelty, or ostentation, as some sup-

<sup>a</sup> Lib. de Aquâ,

<sup>b</sup> Opusc. de Dos.

<sup>c</sup> Subtil. cap. de scientiis.

pose: but (as <sup>a</sup>one answers) this of compound medicines is *a most noble and profitable invention, found out, and brought into physick, with great judgement, wisdom, counsell, and discretion.* Mixt diseases must have mixt remedies; and such simples are commonly mixt, as have reference to the part affected, some to qualify, the rest to comfort, some one part, some another. Cardan and Brassivola both hold that *nulium simplex medicamentum sine noxá*, no simple medicine is without hurt or offence; and, although Hippocrates, Erasistratus, Diocles, of old, in the infancy of this art, were content with ordinary simples; yet now, saith <sup>b</sup>Aëtius, *necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms, if cold, dry, hot, thick, thin, insipid, noysome to smell, to make them savory to the palate, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, hony, to make them last moneths, and yeares for severall uses.* In such cases compound medicines may be approved; and Arnoldus, in his 18 Aphorisme, doth allow of it. <sup>c</sup>*If simples cannot, necessity compells us to use compounds;* so for receipts and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases,

Quæ nunc sunt in honore vocabula, si volet usus...

ebb and flow with the season; and, as wits vary, so they may be infinitely varied.

Quisque suum placitum, quo capiatur, habet:

every man as he likes; so many men so many mindes, and yet all tending to good purpose, though not the same way. As arts and sciences, so physick is still perfected amongst the rest. *Horæ musarum nutrices*; and experience teacheth us every day <sup>d</sup>many things which our predecessours knew not of. Nature is not effœte, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature; <sup>e</sup>*naturæ usu ea plerumque cognoscunt, quæ homines vix longo labore et doctrinâ assequuntur*; but men must use much labour and industry to finde it out: but I digress.

Compound medicines are inwardly taken, or outwardly ap-

<sup>a</sup> Quercetan. pharmacop. restitut. cap. 2. Nobilissimum et utilissimum inventum summâ cum necessitate adinventum et introductum.

<sup>b</sup> Cap. 25. Tetrabib. 4. ser. 2. Necessitas nunc cogit aliquando noxia quærere remedia, et ex simplicibus composita facere, tum ad saporem, odorem, palati gratiam, ad correctionem simplicium, tum ad futuros usus, conservationem, &c.

<sup>c</sup> Cum simplicia non possunt, necessitas cogit ad composita.

<sup>d</sup> Lips. Epist. <sup>e</sup> Theod.

Prodromus Amor. lib. 9.



plyed. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as wines and syrups. The wines ordinarily used to this disease, are wormwood-wine, tamarisk, and buglossatum, wine made of borage and bugloss; the composition of which is specified in Arnoldus Villanovanus, *lib. de viniis*, of borage, bawm, bugloss, cinnamon, &c. and highly commended for its vertues: *it drives away leprosie, scabs, clears the blood, recreates the spirits, exhilarates the minde, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine.* To which I add, saith Villanovanus, that it will bring mad men, and such raging bedlams as are tyed in chains, to the use of their reason again. My conscience bears me witness, that I do not lye: I saw a grave matron helped by this meanes; she was so cholerick, and so furious sometimes, that she was almost mad, and beside herself: she said and did she knew not what, scolded, beat her maids, and was now ready to be bound, till she drank of this borage wine, and, by this excellent remedy, was cured, which a poor forraigner, a silly begger, taught her by chance, that came to crave an almes from door to door. The juyce of borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith Ant. Mizaldus, *art. med.* who cites this story *verbatim* out of Villanovanus; and so doth Magninus a physitian of Millan, in his regimen of health. Such another excellent compound water I finde in Rubeus, *de distill. sect. 3.* which he highly magnifies, out of Savanarola, *for such as are solitary, dull, heavy or sad without a cause, or be troubled with trembling of heart.* Other excellent compound waters for melancholy, he cites in the same place, *if their melancholy be not inflamed, or their temperature over hot.* Euonymus hath a precious *aquavitæ* to this purpose, for such as are cold. But he and most commend *aurum potabile*; and every writer prescribes clarified whey, with borage, bugloss, endive, succory, &c. of goats milk especially, some indefinitely at all times, some thirty dayes together in the spring, every morning fasting, a good draught. Syrups are very good, and

<sup>a</sup> Sanguinem corruptum emaculat, scabiem abolet, lepram curat, spiritus recreat, et animum exhilarat. Melancholicos humores per urinam educit, et cerebrum a crâssis, ærumnosis melancholiæ fumis purgat; quibus addo, dementes et furiosos vinculis retinendos plurimum juvat, et ad rationis usum ducit. Testis est mihi conscientia, quod viderim matronam quandam hinc liberatam, quæ frequentius ex iracundiâ demens, et impos animi, dicenda tacenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei præstantissimo remedio vini istius usus, indicatus a peregrino homine mendico, elemosynam præ foribus dictæ matronæ implorante.

<sup>b</sup> Iis qui tristantur sine causâ, et vitant amicorum societatem, et tremunt corde.

• Modo non inflammetur melancholia, aut calidiore temperamento sint.

often used to digest this humour in the heart, spleen, liver, &c. as syrrup of borage, (there is a famous syrrup of borage highly commended by Laurentius to this purpose in his tract of melancholy) *de pomis* of king Sabor now obsolete, of thyme and epithyme, hops, scolopendria, fumitory, maidenhair, bizantine, &c. These are most used for preparatives to other physick, mixt with distilled waters of like nature, or in juleps otherwise.

Consisting are conserves or confections; conserves of borage, bugloss, bawn, fumitory, succory, maidenhair, violets, roses, wormwood, &c. confections, treacle, mithridate, eclegms, or linctures, &c.—solid, as aromaticall confections; hot, *diambra*, *diamargaritum calidum*, *dianthus*, *diamoschum dulce*, *electuarium de gemmis*, *lætificans Galeni et Rhasis*, *diagalinga*, *diacimyum*, *dianisum*, *diatrion piperion*, *diazin-ziber*, *diacapers*, *diacinnamonum*: cold, as *diamargaritum frigidum*, *diacorolli*, *diarrhodon abbatis*, *diacodion*, &c. as every Pharmacopœia will shew you, with their tables of losenges that are made out of them; with condites, and the like.

Outwardly used as occasion serves, as amulets, oyls hot and cold, as of camomile, stæchados, violets, roses, almonds, poppy, nymphæa, mandrake, &c. to be used after bathing, or to procure sleep.

Oyntments composed of the said species, oyls and wax, &c. as *alabastritum populeum*, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose: emplasters of herbs, flowers, roots, &c. with oyls, and other liquors mixt and boyled together.

Cataplasms, salves, or pultises, made of green herbs, pound-ed, or sod in water till they be soft, which are applied to the hypochondries, and other parts, when the body is empty.

Cerotes are applyed to severall parts, and frontals, to take away pain, griefe, heat, procure sleep: fomentations or sponges, wet in some decoctions, &c. epithemata, or those moist medicines, laid on linnen, to bathe and cool severall parts misaffected.

Sacculi, or little bags of herbs, flowers, seeds, roots, and the like, applyed to the head, heart, stomach, &c. odoraments, balls, perfumes, posies to smell to; all which have their severall uses in melancholy, as shall be shewed, when I treat of the cure of the distinct species by themselves.



## MEMB. II. SUBSECT. I.

*Purging Simples upward.*

**M**ELANAGOGA, or melancholy purging medicines, are either simple or compound, and that gently, or violently, purging upwards or downward. These following purge upward. <sup>a</sup>Asarum, or asrabecca, which, as Mesue saith, is hot in the second degree, and dry in the third: *it is commonly taken in wine, whey, or, as with us, the juyce of two or three leaves or more sometimes, pounded in posset drink qualified with a little liquorice, or anniseeds, to avoid the fulsoneness of the taste, or as diascrum Fernelii.* Brassivola (*in Cathart.*) reckons it up amongst those simples that only purge melancholy, and Ruellius confirms as much out of his experience, that it purgeth <sup>b</sup>black choler, like hellebor it self. Galen (*lib. 6. simplic.*) and <sup>c</sup>Matthiolus ascribe other vertues to it, and will have it purge other humours as well as this.

Laurel, by Heurnius, (*method. ad prax. lib. 2. cap. 24*) is put amongst the strong purgers of melancholy; it is hot and dry in the fourth degree. Dioscorides (*lib. 11. cap. 114*) adds <sup>d</sup>other effects to it. Pliny sets down 15 berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juyce of endive, purslane, and is taken in a potion to seaven grains and a half. But this, and asrabecca, every gentlewoman in the countrey knows how to give: they are two common vomits.

Scilla, or sea onyon, is hot and dry in the third degree. Brassivola, (*in Cathart.*) out of Mesue, others, and his own experience, will have this simple to purge <sup>e</sup>melancholy alone: It is an ordinary vomit, *vinum scilliticum*, mixt with rubel in a little white wine.

White hellebor which some call sneezing powder, a strong purger upward, which many reject, as being too violent: Mesue and Averroës will not admit of it, <sup>f</sup>by reason of danger of suffocation, <sup>g</sup>great pain and trouble it puts the poor patient to, saith Dodonæus. Yet Galen (*lib. 6. simpl. med.*) and Dioscorides (*cap. 145*) allow of it. It was indeed <sup>h</sup>terrible in former times, as Pliny notes, but now familiar, insomuch that

<sup>a</sup> Heurnius: Datur in sero lactis, aut vino. <sup>b</sup> Veratri modo expurgat cerebrum, roborat memoriam. Fuchsius. <sup>c</sup> Crassos et biliosos humores per vomitum educit. <sup>d</sup> Vomitum et menses ciet: valet ad hydrop. &c. <sup>e</sup> Materias atras educit. <sup>f</sup> Ab arte ideo rejiciendum, ob periculum suffocationis. <sup>g</sup> Cap. 16. Magnâ vi educit, et molestiâ cum summâ. <sup>h</sup> Quondam terribile.

many took it in those days, <sup>a</sup> that were students, to quicken their wits; which Persius (*Sat. 1.*) objects to Accius the poet — *Ilias Acci ebria veratro.* <sup>b</sup> It helps melancholy, the falling sickness, madness, gowt, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headake, high coloured, or feare strangling, saith Dioscorides. <sup>c</sup> Oribasius, an old physitian, hath written very copiously, and approves of it, in such affections, which can otherwise hardly be cured. Heurnius (*lib. 2. prax. med. de vomitoriis*) will not have it used <sup>d</sup> but with great caution, by reason of its strength, and then when antimony will do no good, which caused Hermophilus to compare it to a stout captain (as Codroncus observes, *cap. 7. comment. de Helleb.*) that will see all his souldiers go before him, and come *post principia*, like the bragging souldier, last himself. <sup>e</sup> When other helps fail in inveterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be <sup>f</sup> securely given at first. <sup>g</sup> Matthiolus brags, that he hath often, to the good of many, made use of it; and Heurnius, <sup>h</sup> that he hath happily used it, prepared after his own prescript, and with good success. Christophorus a Vega (*lib. 3. cap. 41*) is of the same opinion, that it may be lawfully given; and our countrey gentlewomen finde it by their common practice, that there is no such great danger in it. Dr. Turner, speaking of this plant, in his herball, telleth us, that in his time it was an ordinary receipt among good wives, to give hellebor in powder to ii<sup>d</sup> weight; and he is not much against it. But they do commonly exceed, (for who so bold as blind Bayard?) and prescribe it by pennyworths, and such irrationall wayes, as I have heard my self market folkes ask for it in an apothecaries shop: but, with what success, God knows: they smart often for their rash boldness and folly, break a vein, make their eys ready to start out of their heads, or kill themselves. So that the fault is not in the physick, but in the rude and indiscreet handling of it. He that will know therefore, when to use, how to prepare it aright, and in what dose, let him read Heurnius, (*lib. 2. prax. med.*) Brassivola, (*de Cathart.*) Gode-

<sup>a</sup> Multi studiorum gratiâ, ad providenda acrius quæ commentabantur. <sup>b</sup> Medetur comitialibus, melancholicis, podagricis; vetatur senibus, pueris, mollibus, et effeminatis. <sup>c</sup> Collect. lib. 8. cap. 3. In affectionibus iis quæ difficulter curantur, helleborum damus. <sup>d</sup> Non sine summâ cautione hoc remedio utemur; est enim validissimum; et, quum vires antimonii contemnit morbus, in auxilium evocatur, modo valide vires efflorescant. <sup>e</sup> Aëtius, tetrab. cap. 1. ser. 2. Iis solum dari vult helleborum album, qui secus spem non habent, non iis qui syncopen timēt, &c. <sup>f</sup> Cum salute multorum. <sup>g</sup> Cap. 12. de morbis. cap. <sup>h</sup> Nos facillime utimur nostro præparato helleboro albo.



fridus Stegius the emperour Rodolphus physitian, *cap. 16.* Matthiolus *in Dioscor.* and that excellent commentary of Baptista Codronchus (which is *instar omnium*) *de Helieb. alb.* where he shall finde great diversity of examples and receipts.

Antimony or stibium, which our chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. *It helps all infirmities*, saith <sup>a</sup> Matthiolus, *which proceed from black choler, falling sickness, and hypochondriacall passions*; and, for farther proof of his assertion, he gives severall instances of such as have been freed with it: <sup>b</sup> one of Andrew Gallus, a physitian of Trent, that, after many other essayes, *imputes the recovery of his health, next after God, to this remedy alone*; another of George Handshius, that, in like sort, when other medicines failed, <sup>c</sup> *was by this restored to his former health, and which, of his knowledge, others have likewise tryed, and, by the help of this admirable medicine, been recovered*; a third of a parish priest at Prage in Bohemia, <sup>d</sup> *that was so far gone with melancholy, that he doted, and spake he knew not what; but, after he had taken 12 grains of stibium, (as I my self saw, and can witness, for I was called to see this miraculous accident) he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a horse than a man): yet it did him so much good, that the next day he was perfectly cured.* This very story of the Bohemian priest, Sckenkius, relates *verbatim*, (*Exoter. experiment. ad Var. morb. cent. 6. observ. 6*) with great approbation of it. Hercules de Saxoniâ calls it a profitable medicine, if it be taken after meat to 6 or 8 grains, of such as are apt to vomit. Rodericus a Fonseca the Spaniard, and late professour of Padua in Italy, extols it to this disease (*Tom. 2. consul. 85*); so doth Lod. Mercatus (*de inter. morb. cur. lib. 1. cap. 17*); with many others. Jacobus Gervinus, a French physitian, on the other side, (*lib. 2. de venenis confut.*) explodes all this, and saith he took three grains only upon Matthiolus and some others commendation; but it almost killed him; whereupon he concludes, <sup>e</sup> *antimony is*

<sup>a</sup> In lib. 5. Dioscor. cap. 3. Omnibus opitulatur morbis, quos atra bilis excitavit, comitialibus, iisque præsertim qui hypochondriacas obtinent passiones.

<sup>b</sup> Andreas Gallus, Tridentinus medicus, salutem huic medicamento post Deum debet. <sup>c</sup> Integre sanitati brevi restitutus: Id quod aliis accidisse scio, qui hoc mirabili medicamento usi sunt.

<sup>d</sup> Qui melancholicus factus plane desipiebat, multa que stulte loquebatur, huic exhibitum 12 gr. stibium, quod paullo post atram bilem ex alvo eduxit (ut ego vidi, qui vocatus tanquam ad miraculum adsui, testari possum) et ramenta tanquam carnis dissectæ in partes: totum excrementum tanquam sanguinem nigerrimum representabat.

<sup>e</sup> Antimonium venenum, non medicamentum.

rather *poyson than a medicine*. Th. Erastus concurs with him in his opinion, and so doth Ælian Montaltus, *cap. 30. de melan.* But what do I talk? 'tis the subject of whole bookes: I might cite a century of authors *pro* and *con*. I will conclude with <sup>a</sup>Zuinger, antimony is like Scanderbeg's sword, which is either good or bad, strong or weak, as the party is that prescribes or useth it; *a worthy medicine, if it be rightly applyed to a strong man, otherwise poyson*. For the preparing of it, look in *Euonymi thesaurus*, Quercetan, Oswaldus Crollius, Basil. Chim. Basil. Valentius, &c.

Tobacco, divine, rare, superexcellent tobacco, which goes far beyond all their panaceas, potable gold, and philosophers stones, a sovereign remedy to all diseases. A good vomit, I confess, a vertuous herb, if it be well qualified, opportunely taken, and medicinally used; but, as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, divelish and damned tobacco, the ruine and overthrow of body and soule.

## SUBSECT. II.

*Simples purging Melancholy downward.*

**P**OLYPODIE and epithyme are, without all exceptions, gentle purgers of melancholy. Dioscorides will have them void flegm; but Brassivola, out of his experience, averreth that they purge this humour; they are used in decoction, infusion, &c. simple, mixt, &c.

Mirabolanes, all five kindes, are happily <sup>b</sup>prescribed against melancholy and quartan agues, Brassivola speaks out <sup>c</sup>of a thousand experiences; he gave them in pills, decoction, &c. look for peculiar receipts in him.

Stœchas, fumitory, dodder, herb Mercury, roots of capers, genista or broom, pennyroyall, and half-boyled cabbage, I finde in this catalogue of purgers of black choler, origan, fetherfew, ammoniack <sup>d</sup>salt, salt-peter. But these are very gentle, alypus, dragon root, centaury, ditany, colutea, which Fuchsius (*cap. 168*) and others take for sena, but most distinguish. Sena is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first.

<sup>a</sup> Cratonis ep. sect. vel ad Monavium ep. In utramque partem dignissimum medicamentum, si recte utentur, secus venenum. <sup>b</sup> Mærores fugant; utilissime dantur melancholicis et quaternariis. <sup>c</sup> Millies horum vires expertus sum, <sup>d</sup> Sal nitrum, sal ammoniacum, draconitii radix, dictamnium.



Brassivola calls it *a wonderful herb against melancholy; it scours the blood, illightens the spirits, shakes off sorrow; a most profitable medicine*, as <sup>b</sup>Dodonæus terms it, invented by the Arabians, and not heard of before. It is taken diverse wayes, in powder, infusion, but most commonly in the infusion, with ginger or some cordiall flowers added to correct it. Actuarius commends it sod in broth, with an old cock, or in whey, which is the common conveyer of all such things as purge black choler; or steeped in wine, which Heurnius accounts sufficient, without any farther correction.

Aloës by most is said to purge choler; but Aurelianus (*lib. 2. c. 6. de morb. chron.*) Arculanus (*cap. 6. in 9. Rhasis*), Julius Alexandrinus (*consil. 185*), Scoltz. Crato (*consil. 189*), prescribe it to this disease, as good for the stomach and to open the hæmrods, out of Mesue, Rhasis, Serapio, Avicenna. Menardus (*ep. lib. 1. epist. 1*) opposeth it: aloës <sup>c</sup>*doth not open the veins*, or move the hæmrods; which Leonhartus Fuchsius (*parodox. lib. 1*) likewise affirms; but Brassivola and Dodonæus defend Mesue out of their experience; let <sup>d</sup>Valesius end the controversie.

Lapis Armenus and lazuli are much magnified by <sup>e</sup>Alexander (*lib. 1. cap. 16*), Avicenna, Aëtius, and Actuarius, if they be well washed, that the water be no more coloured, fifty times some say. <sup>f</sup>*That good Alexander (saith Guianerius) puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I, for my part, have oftentimes happily used it, and was never deceived in the operation of it.* The like may be said of lapis lazuli, though it be somewhat weaker than the other. Garcias ab Horto (*hist. lib. 1. cap. 65*) relates, that the <sup>g</sup>physitians of the Moors familiarly prescribe it to all melancholy passions; and Matthiolus (*ep. lib. 3*) <sup>h</sup>brags of that happy success which he still had in the administration of it. Nicholas Maripsa puts it amongst the best remedies (*sect. 1. cap. 12. in Antidotis*); <sup>i</sup>*and if this will not serve*, (saith Rhasis) *then there remains nothing but Lapis armenus, and hellebor it self.* Valescus and Jason Pratensis much commend pulvis hali, which is

<sup>a</sup> Calet ordine secundo, siccatur primo; adversus omnia vitia atræ bilis valet; sanguinem mundat, spiritus illustrat, mœrorem discutit herba mirifica. <sup>b</sup> Cap. 4. lib. 2. <sup>c</sup> Recentiores negant ora venarum resecate. <sup>d</sup> An Aloë aperiat ora venarum. lib. 9. cont. 3. <sup>e</sup> Vapores abstergit a vitalibus partibus. <sup>f</sup> Tract. 15. c. 6. Bonus Alexander tantam lapide Armeno confidentiam habuit, ut omnes melancholicas passiones ab eo curari posse crederet; et ego inde sæpissime usus sum, et in ejus exhibitione nunquam fraudatus fui. <sup>g</sup> Maurorum medici hoc lapide plerumque purgant melancholiam, &c. <sup>h</sup> Quo ego sæpe fœliciter usus sum, et magno cum auxilio. <sup>i</sup> Si non hoc, nihil restat nisi helleborus, et lapis Armenus. Consil. 184, Scoltaj.

made of it. James Damascen. (2. cap. 12.) Hercules de Saxoniâ, &c. speak well of it. Crato will not approve this; it, and both hellebors, he saith, are no better than poyson. Victor Trincavellius (lib. 2. cap. 14) found it, in his experience, <sup>a</sup>to be very noysome, to trouble the stomach, and hurt their bodies that take it overmuch.

Black hellebor, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by Melanpodius a shepherd, (as Pliny records, lib. 25. cap. 5.) <sup>b</sup>who, seeing it to purge his goats when they raved, practised it upon Elige and Calene, king Prætus daughters, that ruled in Arcadia, near the fountain Clitorius, and restored them to their former health. In Hippocrates time, it was in only request, insomuch that he writ a book of it, a fragment of which remains yet. Theophrastus, <sup>c</sup>Galen, Pliny, Cœlius Aurelianus, as ancient as Galen, (lib. 1. cap. 6) Aretæus (lib. 1. cap. 5) Oribasius (lib. 7. collect.) a famous Greek, Aëtius (ser. 3. cap. 112. et 113) P. Ægineta, Galen's ape, (lib. 7. cap. 4) Actuarius, Trallianus (lib. 5. cap. 15), Cornelius Celsus only remaining of the old Latins (lib. 3. cap. 23), extoll and admire this excellent plant; and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crased, or that doted, to the Anticyræ, or to Phocis in Achaia, to be purged, where this plant was in abundance to be had. In Strabo's time it was an ordinary voyage: *Naviget Anticyras*; a common proverb among the Greeks and Latins, to bid a dizard or a mad man go take hellebor; as, in Lucian, Menippus to Tantalus, *Tantale, desipis; helleboro epoto tibi opus est, eoque sane meraco*: thou art out of thy little wit, O Tantalus, and must needs drink hellebor, and that without mixture. Aristophanes (in *vespis*), drink hellebor, &c. and Harpax, in the <sup>d</sup>Comœdian, told Simo and Ballio, two doting fellowes, that they had need to be purged with this plant. When that proud Meneceates <sup>e</sup>Ζεύς had writ an arrogant letter to Phi. of Macedon, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crased, *atque helleboro indigere*, had much need of a good purge. Lilius Giraldus saith, that Hercules, after all his mad pranks upon his wife and children, was perfectly cured by a purge of hellebor, which an Anticyrian administered unto him. They that were sound commonly took it to quicken their wits, (as Ennius of old, <sup>e</sup>*Qui non nisi*

<sup>a</sup> Multa corpora vidi gravissime hinc agitata, et stomacho multum obfuisse.

<sup>b</sup> Cum vidisset ab eo curari capras furentes, &c.

<sup>c</sup> Lib. 6. simpl. med.

<sup>d</sup> Pseudolo, act. 4. scen. ult. Helleboro hisce hominibus opus est.

<sup>e</sup> Hor.



*potus ad arma—prosiluit dicenda*, and as our poets drink sack to improve their inventions): I finde it so registered by Agellius, *lib. 17. cap. 15.* Carneades the academick, when he was to write against Zeno the stoick, purged himself with hellebor first; which <sup>a</sup> Petronius puts upon Chrysippus. In such esteem it continued for many ages, till at length Mesue and some other Arabians began to reject and reprehend it; upon whose authority, for many following lusters, it was much debased and quite out of request, held to be poyson, and no medicine; and is still oppugned to this day by <sup>b</sup> Crato and some junior physitians. Their reasons are, because Aristotle (*l. 1. de plant. c. 3*) said, henbane and hellebor were poyson; and Alexander Aphrodisiæus, in the preface of his Problemes, gave out, that (speaking of hellebor) <sup>c</sup> *Quailes fed on that which was poyson to men.* Galen (*l. 6. Epid. com. 5. Text. 35*) confirms as much: <sup>d</sup> Constantine the emperour, in his *Geoponicks*, attributes no other vertue to it, than to kill mice and rats, flyes and mouldwarps; and so Mizaldus. Nicander of old, Gervinus, Sckenkius, and some other neotericks that have written of poysons, speak of hellebor in a chiefe place. <sup>e</sup> Nicholas Leonicus hath a story of Solon, that, besieging I know not what city, steeped hellebor in a spring of water, which by pipes was conveyed into the middle of the town, and so either poysoned, or else made them so feeble and weak by purging, that they were not able to bear arms. Notwithstanding all these cavils and objections, most of our late writers do much approve of it—<sup>f</sup> Gariopontus, (*lib. 1. cap. 13*), Codronchus (*com. de helleb.*) Falopius, (*lib. de med. purg. simpl. cap. 69. et consil. 15.*) Trincavelii, Montanus, 239. Frisimelica, *consil. 14*, Hercules de Saxoniâ, so that it be opportunely given. Jacobus de Dondis, *Agg. Amatus, Lusit. cent. 66.* Godef. Stegius, *cap. 13.* Hollerius, and all our herbalists subscribe. Fernelius (*meth. med. lib. 5. cap. 16*) confesseth it to be a terrible purge, and hard to take, yet well given to strong men, and such as have able bodies. P. Forestus and Capivaccius forbid it to be taken in substance, but allow it in decoction or infusion, both which wayes P. Monavius approves above all others, *Epist. 231.* Scoltzii. Jacchinus (*in 9 Rhasis*), commends a receipt of his own preparing; Penottus another of his chymically prepared, Euonymus another. Hildesheim (*spicil.*

<sup>a</sup> In Satyr. <sup>b</sup> Crato, consil. 16. l. 2. Etsi multi magni viri probent, in bonam partem accipiant medici, non probent. <sup>c</sup> Vescuntur veratro co-  
turnices, quod hominibus toxicum est. <sup>d</sup> Lib. 23. c. 7. 12. 14. <sup>e</sup> De  
var. hist. <sup>f</sup> Corpus incolume reddit, et juvenile efficit. <sup>g</sup> Veteres non sine  
caussâ usi sunt. Difficilis ex helleboro purgatio, et terroris plena, sed robustis  
datur tamen, &c.

2. *de mel.*) hath many examples how it should be used, with diversity of receipts. Heurnius (*lib. 7. prax. med. cap. 14*) calls it an *innocent medicine, howsoever if it be well prepared*. The root of it is only in use, which may be kept many yeares, and by some given in substance, as by Falopius and Brassivola amongst the rest, who <sup>b</sup> brags that he was the first that restored it again to his use, and he tells a story how he cured one Melatasta a madman, that was thought to be possessed, in the duke of Ferrara's court with one purge of black hellebor in substance: the receipt is there to be seen; his excrements were like ink, <sup>c</sup> he perfectly healed at once: Vidus Vidius, a Dutch physitian, will not admit of it in substance (to whom most subscribe), but, as before in the decoction, infusion, or, which is all in all, in the extract, which he prefers before the rest, and calls *suave medicamentum*, a sweet medicine, an easie, that may be securely given to women, children, and weaklings. Baracellus (*horto geniali*) terms it *maximæ præstantiæ medicamentum*, a medicine of great worth and note. Quercetan (in his *Spagir. Phar.*) and many others, tell wonders of the extract. Paracelsus, above all the rest, is the greatest admirer of this plant; and especially the extract: he calls it *theriacum, terrestre balsamum*, another treacle, a terrestriall bawm, *instar omnium, all in all, the* <sup>d</sup> *sole and last refuge to cure this malady, the gowt, epilepsie, leprosie, &c.* If this will not help, no physick in the world can, but mincral: it is the upshot of all. Matthiolus laughs at those that except against it; and, though some abhor it out of the authority of Mesue, and dare not adventure to prescribe it, <sup>e</sup> *yet I (saith he) have happily used it six hundred times without offence, and communicated it to divers worthy physitians, who have given me great thanks for it.* Look for receipts, dose, preparation, and other cautions concerning this simple, in him, Brassivola, Baracellus, Codronchus, and the rest.

<sup>a</sup> Innocens medicamentum, modo rite paretur.

<sup>b</sup> Absit jactantia, ego pri-

mus præbere capi, &c.

<sup>c</sup> In Cathart. Ex unâ solâ evacuatione furor cessa-

vit, et quietus inde vixit. Tale exemplum apud Skenkium et apud Scoltzium. ep. 231. P. Monavius se stolidum curâsse jactat hoc epoto tribus aut quatuor vicibus.

<sup>d</sup> Ultimum refugium, extremum medicamentum, quod cætera omnia claudit; quæcunque cæteris laxativis pelli non possunt ad hunc pertinent; si non huic, nulli cedunt.

<sup>e</sup> Testari possum ne sexcentis hominibus helleborum nigrum exhibuisse, incommodo, &c.



## SUBSECT. III.

*Compound Purgers.*

COMPOUND medicines, which purge melancholy, are either taken in the superiour or inferiour parts: superiour at mouth or nostrils. At the mouth, swallowed or not swallowed: if swallowed, liquid or solid: liquid, as compound wine of hellebor, scilla or sea-onyon, sena, *vinum scilliticum, helleboratum*, which, <sup>a</sup> Quercetan so much applauds for melancholy and madness, either inwardly taken, or outwardly applyed to the head, with little peeces of linnen dipped warm in it. *Oxymel scilliticum, syrupus helleboratus major* and *minor* in Quercetan, and *syrupus genistæ* for hypochondriacall melancholy in the same author, compound syrrup of succory, of fumitory, polypody, &c. Heurnius his purging cockbroth. Some except against these syrrups, as appears by <sup>b</sup> Udalrinus Leonorus his epistle to Matthiolus, as most pernicious, and that out of Hippocrates, *cocta movere, et medicari, non cruda*, no raw things to be used in physick; but this in the following epistle is exploded and soundly confuted by Matthiolus; many juleps, potions, receipts, are composed of these, as you shall finde in Hildeshcim, *spicil. 2*, Heurnius, *lib. 2. cap. 14*, George Skenkius, *Ital. med. prax. &c.*

Solid purgers are confections, electuaries, pills by themselves, or compound with others, as *de lapide lazulo, Armeno, pil. Indæ, of fumitory, &c. confection of Hamech*, which though most approve, Solenander (*sec. 5. consil. 22*) bitterly inveighs against; so doth Randoletius (*Pharmacop. officina*), Fernelius and others; *diasena, diapolypodium, diacassia, diocatholicon, Wecker's electuarie de epithymo, Ptolomy's hierologadium*, of which diverse receipts are dayly made.

Aëtius (22. 33) commends *hieram ruffi*. Trincavellius (*consil. 12. lib. 1*) approves of *hiera*; non, inquit, invenio melius medicamentum; I finde no better medicine, he saith. Heurnius adds *pill. aggregat. pills de epithymo. pill. Ind.* Mesue describes in the Florentine Antidotary, *pillulæ sine quibus esse nolo, pillulæ cochicæ cum helleboro, pil. Arabicæ, fœtidæ, de quinque generibus mirabolanorum, &c.* More

<sup>a</sup> Pharmacop. Optimum est ad maniam et omnes melancholicos affectus, tum intra assumptum, tum extra, secus capiti cum linteolis in eo madefactis tepide admotum.

<sup>b</sup> Epist. Math. lib. 3. Tales syrups nocentissimi, et omnibus modis extirpandi.

proper to melancholy, not excluding, in the mean time, turbitih, manna, rhubarb, agariëk, elescophe, &c. which are not so proper to this humour. For, as Montaltus holds (*cap. 30*), and Montanus, *cholera etiam purganda, quod atræ sit pabulum*, choler is to be purged because it feeds the other: and some are of opinion, as Erasistratus and Aselepiades maintained of old, against whom Galen disputes, <sup>a</sup> *that no physick doth purge one humour alone, but all alike or what is next*. Most therefore, in their receipts and magistrals which are coined here, make a mixture of severall simples and compounds, to purge all humours in generall as well as this. Some rather use potions than pills to purge this humour, because that, as Heurnius and Crato observe, *hic succus a sicco remedio ægre trahitur*, this juyce is not so easily drawn by dry remedies; and (as Montanus adviseth, *25. cons.*) *all<sup>b</sup> drying medicines are to be repelled, as aloë, hiera*, and all pills whatsoever, because the disease is dry of it self.

I might here insert many receipts of prescribed potions, boles, &c. the doses of these; but that they are common in every good physitian, and that I am loth to incurr the censure of Forestus (*lib. 3. cap. 6. de urinis*) <sup>c</sup> *against those that divulge and publish medicines in their mother tongue*, and lest I should give occasion thereby to some ignorant reader to practise on himself, without the consent of a good physitian.

Such as are not swallowed, but only kept in the mouth, are gargarisms used commonly after a purge, when the body is soluble and loose. Or apophlegmatisms, masticatories, to be held and chewed in the mouth, which are gentle, as hysop, organ, pennyroyall, thyme, mustard; strong, as pellitory, pepper, ginger, &c.

Such as are taken into the nostrils, *errhina*, are liquid or dry, juyce of pimpernell, onyons, &c. castor, pepper, white hellebor, &c. To these you may add odoraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are elysters strong or weak, suppositories of Castilian sope, hony boyled to a consistence; or stronger of seamony, hellebor, &c.

These are all used, and prescribed to this malady upon severall occasions, as shall be shewed in his plaee.

<sup>a</sup> Purgantia censebant medicamenta non unum humorem attrahere, sed quemcunque attigerint, in suam naturam convertere. <sup>b</sup> Relegantur omnes exsiccantes medicinæ, ut aloë, hiera, pilulæ quæcunque. <sup>c</sup> Contra eos qui lingua vulgari et vernaculâ remedia et medicamenta præscribunt, et quibusvis communia faciunt.



## MEMB. III.

*Chirurgical Remedies.*

**I**N letting of blood three main circumstances are to be considered, <sup>a</sup> *who, how much, when*: that is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humours, and may be eased by it.

The quantity depends upon the parties habit of body, as he is strong or weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the moons motion or aspect of planets be to be observed, some affirm, some denye, some grant in acute, but not in chronick diseases, whether before or after physick. 'Tis Heurnius aphorisme, *a phlebotomiâ auspiciandum esse curationem, non a pharmaciâ*; you must begin with blood-letting, and not physick; some except this peculiar malady. But what do I? Horatius Augenius, a physitian of Padua, hath lately writ 17 bookes of this subject, Jobertus, &c.

Particular kindes of blood-letting in use <sup>b</sup> are three: first is that opening a vein in the arm with a sharp knife, or in the head, knees, or any other parts, as shall be thought fit.

Cupping-glasses with or without scarification; *ocysime compescunt*, saith Fernelius, they work presently, and are applyed to severall parts, to divert humours, akes, winde, &c.

Horse-leeches are much used in melancholy, applyed especially to the hæmroids. Horatius Augenius (*lib. 10. cap. 10*), Platerus (*de mentis alienat. cap. 3*), Altomarus, Piso, and many others, prefer them before any evacuations in this kinde.

<sup>c</sup> Cauteries or searing with hot irons, combustions, borings, launcings; which because they are terrible, *dropax* and *sina-pismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustard-seed, and the like.

Issues still to be kept open, made as the former, and applyed in and to severall parts, have their use here on diverse occasions, as shall be shewed.

<sup>a</sup> Quis, quantum, quando.      <sup>b</sup> Fernelius, lib. 2. cap. 19.      <sup>c</sup> Renodeus, lib. 5. cap. 21. de his Mercurialis, lib. 3. de composit. med. cap. 24. Heurnius, lib. 1. prax. med. Wecker, &c.

## SECT. V.

## MEMB. I. SUBSECT. I.

*Particular cure of the three severall kindes  
of Head-Melancholy.*

THE generall cures thus briefly examined and discussed, it remains now to apply these medicines to the three particular species or kindes, that, according to the severall parts affected, each man may tell in some sort how to help or ease himself. I will treat of head-melancholy first, in which as in all other good cures, we must begin with dyet, as a matter of most moment, able oftentimes of itself to work this effect. I have read, saith Laurentius, *cap. 8. de Melanch.* that, in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose, than whatsoever can be drawn out of the most precious boxes of the apothecaries. This dyet, as I have said, is not only in choyce of meat and drink, but of all those other non-naturall things. Let ayr be clear and moist most part: dyet moistning, of good juyce, easie of digestion, and not windy: drink clear, and well brewed, not too strong nor too small. *Make a melancholy man fat,* as <sup>a</sup> Rhasis saith; *and thou hast finished the cure.* Exercise not too remiss, nor too violent. Sleep a little more than ordinary. <sup>b</sup>Excrements dayly to be avoided by art or nature; and (which Fernelius enjoyns his patient *consil. 44*) above the rest, to avoid all passions and perturbations of the minde. Let him not be alone or idle (in any kinde of melancholy), but still accompanied with such friends and familiars he most affects, neatly dressed, washed, and combed, according to his ability at least, in clean sweet linnen, spruce, handsome, decent, and good apparell; for nothing sooner dejects a man than want, squalor, and nastiness, fowl, or old clothes out of fashion. Concerning the medicinall part, he that will satisfy himself at large (in this precedent of dyet), and see all at once the whole cure and manner of it in every distinct species, let him consult with Gordonius, Valescus, with Prosper Calenus, *lib. de atrá bile ad Card. Cæsium*, Laurentius, *cap. 8. et 9. de melan.* Ælian Montaltus, *de mel. cap. 26. 27. 28. 29. 30.* Donat. ab Altomari, *cap. 7. artis med.* Hercules de Saxoniâ, in *Panth.*

<sup>a</sup> Cont. lib. 1. c. 9. Festines ad impinguationem; et cum impinguantur, remouetur malum.

<sup>b</sup> Beneficium ventris.



cap. 7. et *Tract. ejus peculiar. de melan. per Bolzetam edit. Venetiis 1620. cap. 17. 18. 19.* Savanarola, *Rub. 82. Tract. 8. cap. 1.* Skenkius, *in prax. curat. Ital. med.* Heurnius, *cap. 12. de morb.* Victorius Faventinus, *pract. Magn. et Empir. Hildesheim, Spicil. 2. de man. et mel.* Fel. Plater, Stockerus, Bruel, P. Bayerus, Forestus, Fuchsius, Capivaccius, Rondolietius, Jason Pratensis, Sallust Salvian. *de re med. lib. 2. cap. 1.* Jacchinus, *in 9. Rhasis, Lod. Mercatus, de Inter. morb. cur. lib. 1. cap. 17.* Alexan. Messaria, *pract. med. lib. 1. cap. 21. de mel.* Piso, Hollerius, &c. that have culled out of those old Greeks, Arabians, Latins, whatsoever is observable or fit to be used. Or let him read those counsells and consultations of Hugo Senensis, *consil. 13. et 14.* Renerus Solenander, *cons. 6. sect. 1. et consil. 3. sec. 3.* Crato, *consil. 16. lib. 1.* Montanus, 20. 22. 229. and his following counsells, Lælius a Fonte Eugubinus, *consult. 44. 69. 77. 125. 129. 142.* Fernelius, *consil. 44. 45. 46.* Jul. Cæsar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. wherein he shall finde particular receipts, the whole method, preparatives, purgers, correcters, averters, cordials, in great variety and abundance: out of which, because every man cannot attend to read or peruse them, I will collect, for the benefit of the reader, some few notable medicines.

## SUBSECT. II.

*Blood-letting.*

**P**HLEBOTOMY is promiscuously used before and after physick, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For Galen and many others make a doubt of bleeding at all in this kinde of head-melancholy. If the malady (saith Piso, *cap. 23. et Altomarus, cap. 7. Fuchsius, cap. 33*) <sup>a</sup> shall proceed primarily from the mis-affected brain, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veins be full, inflamed blood, and the party ready to run mad. In immateriall melancholy, which especially comes from a cold distemperature of spirits, Hercules de Saxoniâ (*cap. 17*) will not admit of phlebotomy; Laurentius (*cap. 9*) approves it out of the authority of the Arabians; but, as Mesue, Rhasis, Alexander appoint, <sup>b</sup> especially in the head, to open the veins of

<sup>a</sup> Si ex primario cerebri, affectu melancholici evaserint, sanguinis detractio non indigent. nisi ob alias causas sanguis mittatur, si multus in vasis, &c. frustra enim fatigatur corpus, &c.

<sup>b</sup> Competit iis phlebotomia frontis.

the fore-head, nose, and ears, is good. They commonly set cupping-glasses on the parties shoulders, having first scarified the place; they apply horse-leeches on the head; and in all melancholy diseases, whether essentiall or accidentall, they cause the hæmrods to be opened, having the eleventh aphorisme of the 6 book of Hippocrates for their ground and warrant, which saith, *that, in melancholy and mad men, the varicous tumour or hæmorrhoides appearing doth heal the same.* Valescus precribes blood-letting in all three kindes, whom Sallust Salvia follows, <sup>a</sup> *if the blood abound, which is discerned by the fulness of the veins, his precedent dyet, the parties laughter, age, &c. begin with the median or middle vein of the arm: if the blood be ruddy and clear, stop it; but if black in the spring time, or a good season, or thick, let it run, according to the parties strength: and some eight or twelve dayes after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or with cupping-glasses, &c.* Trallianus allows of this, <sup>b</sup> *if there have been any suppression or stopping of blood at nose, or hæmrods, or womens moneths, then to open a vein in the head or about the ankles.* Yet he doth hardly approve of this course, if melancholy be sited in the head alone, or in any other dotage, <sup>c</sup> *except it primarily proceed from blood, or that the malady be increased by it; for blood-letting refrigerates and dryes up, except the body be very full of blood, and a kinde of ruddiness in the face.* Therefore I conclude with Aretæus, <sup>d</sup> *before you let blood, deliberate of it, and well consider all circumstances belonging to it.*

## SUBSECT. III.

*Preparatives and Purgers.*

**A**FTER blood-letting, we must proceed to other medicines; first prepare, and then purge, *Augeæ stabulum purgare*, make the body clean, before we hope to do any good. Gualter Bruel would have a practitioner begin first with a clyster of

<sup>a</sup> Si sanguis abundet, quod scitur ex venarum repletione, victus ratione præcedente, risu ægri, ætate et aliis, tundatur mediana; et si sanguis apparet clarus et ruber, suppressatur; aut si vere, si niger aut crassus, permittatur fluere pro viribus ægri; dein post 8 vel 12 diem aperiatur cephalica partis magis affectæ, et vena frontis, aut sanguis provocetur setis per nares, &c.

<sup>b</sup> Si quibus consuetæ suæ suppressæ sunt menses, &c. talo secare oportet, aut venâ frontis, si sanguis peccet cerebro.

<sup>c</sup> Nisi ortum ducat a sanguine, ne morbus inde augeatur: phlebotomia refrigerat et exsiccatur, nisi corpus sit valde sanguineum, rubicundum.

<sup>d</sup> Cum sanguinem detrahare oportet, deliberatione indiget. Aretæus, lib. 7. c. 5.



his, which he prescribes before blood-letting: the common sort, as Mercurialis, Montaltus *cap.* 30. &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *electuarium lenitivum, diaphœnicum, diacatholicon, &c.* Preparatives are usually syrrops of borage, bugloss, apples, fumitory, thyme and epithyme, with double as much of the same decoction or distilled water, or of the waters of bugloss, bawm, hops, endive, scolopendry, fumitory, &c. or these sod in whey, which must be reiterated and used for many dayes together. Purges come last, *which must not be used at all, if the malady may be otherwise helped*, because they weaken nature, and dry so much; and, in giving of them, <sup>a</sup>*we must begin with the gentlest first.* Some forbid all hot medicines, as Alexander, and Salvianus, &c. *ne insaniores inde fiant*, hot medicines increase the disease <sup>b</sup>*by drying too much.* Purge downward rather than upward; use potions rather than pills; and, when you begin physick, persevere and continue in a course; for, as <sup>c</sup>*one observes, movere et non educere in omnibus malum est*; to stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm than good. They must continue in a course of physick, yet not so that they tyre and oppress nature, *danda quies naturæ*; they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are <sup>d</sup>*sena, cassia, epithyme, myrabolanes, catholicon*: if these prevail not, we may proceed to stronger, as the confection of Hammech, *pil. Indæ, fumitoria, de Assaieret, of lapis Armenus and lazuli, diasena.* Or, if pills be too dry; <sup>e</sup>*some prescribe both hellebors in the last place, amongst the rest Aretæus, because this disease will resist a gentle medicine.* Laurentius and Hercules de Saxonîâ would have antimony tryed last, *if the party be strong, and it warily given.* <sup>h</sup>Trincavellius prefers *hierologodium*, to whom Francis Alexander (in his *Apol. rad.* 5) subscribes: a very good medicine they account it: but Crato, in a counsell of his for the duke of Bavaria's chancellour, wholly rejects it.

I finde a vast chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease: some of the chiefest I will rehearse. <sup>i</sup>To be sea-sick, first, is very

<sup>a</sup> A lenioribus auspicandum. (Valescus, Piso, Bruel) rariusque medicamentis purgantibus utendum, ni sit opus.

<sup>b</sup> Quia corpus exsiccant, morbum augment.

<sup>c</sup> Guianerius, Tract. 15. c. 6.

<sup>d</sup> Piso.

<sup>e</sup> Rhasis. Sæpe valent ex

helleboro.

<sup>f</sup> Lib. 7. Exiguus medicamentis morbus non obsequitur.

<sup>g</sup> Mo-

do caute detur, et robustis.

<sup>h</sup> Consil. 10. l. 1.

<sup>i</sup> Plin. l. 31. c. 6. Navi-

gationes ob vomitionem prosunt plurimis morbis capitis, et omnibus ob quæ helleborum bibitur. Idem Dioscorides, lib. 5. cap. 13. Avicenna, tertia imprimis.

good at seasonall times. *Helleborismus Matthioli*, with which he vaunts and boasts he did so many severall cures: <sup>a</sup> *I never gave it, (saith he) but, after once or twice, by the help of God they were happily cured.* The manner of making it he sets down at large in his third book of Epist. to George Hankshius a physitian. Gualter Bruel, and Heurnius make mention of it with great approbation; so doth Skenkius, in his memorable cures, and experimentall medicines, *cen. 6. obser. 37.* That famous helleborisme of Montanus, which he so often repeats in his consultations and counsells. (as 28. *pro melan. sacerdote, et consil. 148. pro hypocondriaco*), and cracks <sup>b</sup> to be a most sovereign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.

Quercetan prefers a syrrup of hellebor in his *Spagirica Pharmac.* and hellebors extract (*cap. 5*), of his invention likewise, (*a most safe medicine, c and not unfit to be given children*) before all remedies whatsoever.

Paracelsus, in his book of black hellébor, admits this medicine, but as it is prepared by him. <sup>d</sup> *It is most certain (saith he) that the vertue of this herb is great and admirable in effect, and little differing from bawm it self; and he that knows well how to make use of it, hath more art than all their bookes contain, or all the doctors in Germany can shew.*

Ælianus Montaltus, in his exquisite work *de morb. capitis, cap. 31. de mel.* sets a speciall receipt of hellebor of his own, which, in his practice, <sup>e</sup> *he fortunately used: because it is but short I will set it down.*

℞ Syrupi de pomis ℥ ij, aquæ borag. ℥ iiij,  
 Ellebori nigri per noctem infusi in ligaturâ 6. vel 8 gr.  
 Mane factâ colaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. Valescus admires *pulvis Hali*, and Jason Pratensis after him: the confection of which our new London Pharmacopœia hath lately revived. <sup>f</sup> *Put case (saith he) all other medicines fail,*

<sup>a</sup> Nunquam dedimus, quin ex unâ aut alterâ assumptione, Deo juvante, fuerint ad salutem restituti. <sup>b</sup> Lib. 2. Inter composita purgantia in melancholiam. <sup>c</sup> Longo experimento a se observatum esse, melancholicos sine offensâ egregie curândos valere. Idem, responsione ad Aubertum, veratrum nigrum, alias timidum et periculosum, vini spiritu etiam et oleo commodum sic usui redditur, ut etiam pueris tuto administrari possit. <sup>d</sup> Certum est, hujus herbæ virtutem maximam et mirabilem esse, parumque distare a balsamo. Et qui norit eo recte uti, plus habet artis quam tota scribentium cohors aut omnes doctores in Germaniâ. <sup>e</sup> Quo fœliciter usus sum. <sup>f</sup> Hoc posito quod aliæ medicinæ non valeant, ista tunc, Dei misericordia, valebit; et est medicina coronata, quæ secretissime teneatur.



by the help of God this alone shall do it; and 'tis a crowned medicine, which must be kept in secret.

℞ Epithymi semunc. lapidis lazuli, agarici, ana ʒ ij,  
Scammonii, ʒ j, caryophyllorum numero 20.

Pulverizentur omnia; et ipsius pulveris scrup. 4 singulis septimanis assumat.

To these I may add *Arnoldi vinum buglossatum*, or borage wine, before mentioned, which <sup>a</sup>Mizaldus calls *vinum mirabile*, a wonderful wine, and Stockerus vouchsafes to repeat *verbatim* amongst other receipts; Rubeus his <sup>b</sup>compound water, out of Savanarola; Pinetus his balm; Cardan's *pulvis hyacinthi*, with which, in his book *de curis admirandis*, he boasts that he had cured many melancholy persons in eight dayes, which <sup>c</sup>Sckenkius puts amongst his observable medicines; Altomarus his syrrop, with which, <sup>d</sup>he calls God so solemnly to witness, he hath in his kinde done many excellent cures, and which Sckenkius (*cent. 7. observ. 80*) mentioneth, Daniel Sennertus (*lib. 1. part. 2. cap. 12*) so much commends; Rulandus admirable water for melancholy, which (*cent. 2. cap. 96*) he names *spiritum vitæ aureum panaceam*, what not? and his absolute medicine of fifty eggs, (*curat. empir. cent. 1. cur. 5*) to be taken three in a morning, with a powder of his. <sup>e</sup>Faventinus (*prac. Empir.*) doubles this number of eggs, and will have 101 to be taken by three and three in like sort, (which Sallust Salvian approves, *de re med. lib. 2. c. 1*) with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.

℞ Epithymi, thymi, ana, drachmas duas; sacchari albi unciam unam; croci grana tria; cinnamomi drachmam unam. Misce: fiat pulvis.

All these yet are nothing to those <sup>f</sup>chymical preparatives of *aqua Chelidonia*, quintessence of hellbor, salts, extracts, distillations, oyls, *aurum potabile*, &c. Dr. Anthony, in his book *de auro potab. edit. 1600*, is all in all for it. <sup>g</sup>And though all the school of Galenists, with a wicked and unthankful pride and scorn, detest it in their practice, yet, in

<sup>a</sup> Lib. de artif. med.      <sup>b</sup> Sect. 3. Optimum remedium aqua composita Savanarolæ.      <sup>c</sup> Sckenkius, observ. 31.      <sup>d</sup> Donatus ab Altomari, cap. 7. Testor Deum, me multos melancholicos hujus solius syrapi usu curasse, factâ prius purgatione.      <sup>e</sup> Centum ova et unum: quolibet mane sumant tria ova sorbilia, cum sequenti pulvere supra ovam aspasâ, et contineant quousque assumpserint centum et unum; maniacis et melancholicis utilissimum remedium.      <sup>f</sup> Quercetan, cap. 4. Phar. Oswaldus Crollius.      <sup>g</sup> Cap. 1. Licet tota Galenistarum schola mineralia non sine impio et ingrato fastu a suâ practicâ detestentur, tamen in gravioribus morbis, omni vegetabilium derelicto subsidio, ad mineralia confugiunt, licet ea temere, ignaviter, et inutiliter usurpent. Ad finem libri.

more grievous diseases, when their vegetalls will do no good, they are compelled to seek the help of minerals, though they use them rashly, unprofitably, slackly, and to no purpose. Rhenanus, a Dutch chymist, in his book *de Sole e puteo emergente*, takes upon him to apologize for Anthony; and sets light by all that speak against him. But what do I meddle with this great controversie, which is the subject of many volumes? let Paracelsus, Quercetan, Crolius, and the brethren of the *rosy crosse* defend themselves as they may. Crato, Erastus, and the Galenists, oppugn Paracelsus: he brags on the other side, he did more famous cures by this meanes, than all the Galenists in Europe, and calls himself a monarch; Galen, Hippocrates, infants, illiterate, &c. As Thessalus of old rayled against those ancient Asclepiadean writers, <sup>a</sup> *he condemns others, insults, triumphs, overcomes all antiquity (saith Galen, as if he spake to him) declares himself a conquerour, and crowns his own doings.* <sup>b</sup> *One drop of their chymical preparatives shall do more good than all their fulsome potions.* Erastus, and the rest of the Galenists, vilifie them on the other side, as hereticks in physick: <sup>c</sup> *Paracelsus did that in physic, which Luther in divinity. A drunken rogue he was, a base fellow, a magician; he had the divel for his master, divels his familiar companions; and what he did, was done by the help of the divel.* Thus they contend and rayle, and, every mart, write bookes *pro* and *con*; *et adhuc sub judice lis est.* Let them agree as they will:—I proceed.

## SUBSECT. IV.

*Averters.*

**A**VERTERS and purgers must go together, as tending all to the same purpose, to divert this rebellious humour, and turn it another way. In this range, clysters and suppositories challenge a chiefe place, to draw this humour from the brain and heart, to the more ignoble parts. Some would have them still used a few dayes between, and those to be made with the boyled seeds of anise, fennel, and bastard saffron, hops, thyme, epithyme, mallowes, fumitory, bugloss, polypody, sena, diasena, hamech, cassia, diacatholicon, hierologodium, oyl of violets, sweet almonds, &c. For,

<sup>a</sup> *Veteres maledictis incessit, vincit, et contra omnem antiquitatem coronatur, ipseque a se victor declaratur. Gal. lib. 1. meth. c. 2* <sup>b</sup> *Codronchus, de sale absynthii.* <sup>c</sup> *Idem Paracelsus in medicinâ, quod Lutherus in theologiâ. Disput. in eundem, part. 1. Magus ebrius, illiteratus, dæmonem præceptorem habuit, dæmones familiares, &c.*



without question, a clyster, opportunely used, cannot choose, in this as most other maladies, but to do very much good: *clysteres nutriunt*; sometimes clysters nourish, as they may be prepared, as I was informed not long since by a learned lecture of our natural philosophy<sup>a</sup> reader, which he handled by way of discourse, out of some other noted physicians. Such things as provoke urine most commend, but not sweat. Trincavellius (*consil.* 16. *cap.* 1) in head-melancholy, forbids it. P. Bayerus and others approve frictions of the outward parts, and to bathe them with warm water. Instead of ordinary frictions, Cardan prescribes rubbing with nettles till they blister the skin, which likewise<sup>b</sup> Basardus Visontinus so much magnifies.

Sneezing, masticatories, and nasals, are generally received. Montaltus, c. 34. Hildesheim, *spicil.* 2. *fol.* 136 and 138, give severall receipts of all three. Hercules de Saxoniâ relates of an emperick in Venice<sup>c</sup> that had a strong water to purge by the mouth and nostrils, which he still used in head-melancholy, and would sell for no gold.

To open moneths and hæmroids is very good physick, <sup>d</sup>if they have been formerly stopped. Faventinus would have them opened with horse-leeches; so would Hercul. de Sax. Julius Alexandrinus (*consil.* 185 *Scoltxii*) thinks aloës fitter: <sup>e</sup>most approve horse-leeches in this case, to be applyed to the forehead, <sup>f</sup>nostrils and other places.

Montaltus (*cap.* 29, out of Alexander and others) prescribes <sup>g</sup>cupping-glasses, and issues in the left thigh. Aretæus (*lib.* 7. *cap.* 5), <sup>h</sup>Paulus Regolinus, Sylvius, will have them without scarification, applyed to the shoulders and back, thighs and feet. <sup>i</sup>Montaltus (*cap.* 34) bids open an issue in the arm, or hinder part of the head. <sup>k</sup>Piso enjoyns ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be used <sup>l</sup>in the suture of the crown, and the seared or ulcerated place suffered to run a good while. 'Tis not amiss to bore the skull with an in-

<sup>a</sup> Master D. Lapworth.

<sup>b</sup> Ant. Philos. cap. de melan. Frictio vertice, &c.

<sup>c</sup> Aqua fortissima, purgans os, nares, quam non vult auro vendere.

<sup>d</sup> Mercu-

rialis, consil. 6. et 30. Hemorrhoidum et mensium provocatio juvat, modo ex eorum suppressione ortum habuerit.

<sup>e</sup> Laurentius, Bruel, &c.

<sup>f</sup> P. Bay-

erus. l. 2. cap. 13 naribus, &c.

<sup>g</sup> Cucurbitulæ siccæ, et fontanellæ crure

sinistro.

<sup>h</sup> Hildesheim spicil. 2. Vapores a cerebro trahendi sunt frictionibus

universi, cucurbitulis siccis humeris ac dorso affixis, circa pedes et crura.

<sup>i</sup> Fontanellam aperi juxta occipitium, aut brachium.

<sup>k</sup> Balani, ligaturæ, fric-

tiones, &c.

<sup>l</sup> Cauterium fiat suturâ coronali; diu fluere permittantur loca ulceroſa. Trepano etiam cranii densitas imminui poterit, ut vaporibus fuliginosis exitus pateat.

strument, to let out the fuliginous vapours. Sallust Salvianus, (*de re medic. lib. 2. cap. 1*) <sup>a</sup>because this humour hardly yeelds to other physick, would have the head cauterized, or the left leg below the knee, <sup>b</sup>and the head bored in two or three places, for that it much avails to the exhalation of the vapours. <sup>c</sup>I saw (saith he) a melancholy man at Rome, that by no remedies could be healed: but when by chance he was wounded in the head, and the skull broken, he was excellently cured. Another, to the admiration of the beholders, <sup>d</sup>breaking his head with a fall from on high, was instantly recovered of his dotage. Gordonius (*cap. 13. part. 2*) would have these cauteries tryed last, when no other physick will serve; <sup>e</sup>the head to be shaved and bored to let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brain pan broken: so long as the wound was open, he was well; but, when his wound was healed, his dotage returned again. But Alexander Messaria, a professour in Padua, (*lib. 1. pract. med. cap. 21. de melanchol.*) will allow no cauteries at all: 'tis too stiffe an humour, and too thick, as he holds, to be so evaporated.

Guianerius (*c. 8. Tract. 15*) cured a noble man in Savoy, by boring alone, <sup>f</sup>leaving the hole open a moneth together; by meanes of which, after two yeares melancholy and madness, he was delivered. All approve of this remedy in the suture of the crown; but Arculanus would have the cautery to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis, consil. 86.*) arms, legs (*Idem, consil. 6 et 19 et 25*; Montanus, 86; Rodericus a Fonseca, *Tom. 2. consult. 84. pro hypochond. coxâ dextrâ, &c.*) but most in the head, if other physick will do no good.

<sup>a</sup> Quoniam difficulter cedit aliis medicamentis, ideo fiat in vertice cauterium, aut crure sinistro infra genu. <sup>b</sup> Fiant duo aut tria cauteria, cum ossis perforatione. <sup>c</sup> Vidi Romæ melancholicum, qui, adhibitis multis remediis, sanari non poterat; sed, cum cranium gladio fractum esset, optime sanatus est. <sup>d</sup> Et alterum vidi melancholicum, qui, ex alto cadens, non sine astantium admiratione, liberatus est. <sup>e</sup> Radatur caput, et fiat cauterium in capite; proculdubio ista faciunt ad fumorum exhalationem; vidi melancholicum fortunâ gladio vulneratum, et cranium fractum; quam diu vulnus apertum, curatus optime; at, cum vulnus sanatum, reversa est mania. <sup>f</sup> Usque ad duram matrem trepanari feci, et per meusam aperta stetit.



## SUBSECT. V.

*Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.*

**B**ECAUSE this humour is so malign of itself, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials, and such meanes. The temper is to be altered and amended, with such things as fortifie and strengthen the heart and brain, <sup>a</sup>which are commonly both affected in this malady, and do mutually misaffect one another; which are still to be given every other day, or some few dayes inserted after a purge, or like physick, as occasion serves, and are of such force, that many times they help alone, and, as <sup>b</sup>Arnoldus holds in his Aphorismes, are to be preferred before all other medicines, in what kinde soever.

Amongst this number of cordials and alteratives, I do not finde a more present remedy, than a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, couragious, <sup>c</sup>whetteth the wit, if moderately taken, and, as <sup>d</sup>Plutarch saith, (*Symp. 7. quæst. 12*) it makes those which are otherwise dull, to exhale and evaporate like frankincense, or quickens (Xenophon adds) <sup>e</sup>as oyl doth fire. <sup>f</sup>A famous cordial (Matthiolus in *Dioscoridem* calls it) an excellent nutriment to refresh the body: it makes a good colour, a flourishing age, helps concoction, fortifies the stomach, takes away obstructions, provokes urine, drives out excrements, procures sleep, clears the blood, expells winde and cold poysons, attenuates, concocts, dissipates all thick vapours, and fuliginous humours: and, that which is all in all to my purpose, it takes away feare and sorrow.

<sup>g</sup> Curas edaces dissipat Evius.

*It glads the heart of man, Psal. 104. 15; hilaritatis dulce seminarium.* Helena's bowl, the sole nectar of the Gods, or that true nepenthes in <sup>h</sup>Homer, which puts away care and grieffe (as Oribasius 5. *Collect. cap. 7.* and some others will)

<sup>a</sup> Cordis ratio semper habenda, quod cerebro compatitur, et sese invicem offi-  
ciunt. <sup>b</sup> Aphor. 38. Medicina theriacalis præ cæteris eligenda. <sup>c</sup> Galen. de  
temp. lib. 3. c. 3. Moderate vinum sumptum, acuit ingenium. <sup>d</sup> Tardos  
aliter et tristes thuris in modum exhalare facit. <sup>e</sup> Hilaritatem, ut oleum flammam  
excitat. <sup>f</sup> Viribus retinendis cardiacum eximium, nutriendo corpori alimentum  
optimum, ætatem floridam facit, calorem innatum fovet, concoctionem, juvat,  
stomachum roborat, excrementis viam parat, urinam movet, somnum conciliat;  
venena, frigidos flatus dissipat, crassos humores attenuat, coquit, discutit, &c.  
<sup>g</sup> Hor. lib. 2. Od. 11. <sup>h</sup> Odyss. A.

was naught else but a cup of good wine. *It makes the minde of the king and of the fatherless both one, of the bond and freeman, poor and rich; it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents,* 1 Esdras 3. 19, 20, 21. It gives life it self, spirits, wit, &c. For which cause the ancients called Bacchus, *Liber pater, a liberando,* and <sup>a</sup>sacrificed to Bacchus and Pallas still upon an altar. <sup>b</sup>*Wine, measurably drunk, and in time, brings gladness and chearfulness of minde; it cheareth God and men,* Judges 9. 13: *lætitiæ Bacchus dator*: it makes an old wife dance, and such as are in miserie, to forget evil, and be <sup>c</sup>merry.

Bacchus et afflictis requiem mortalibus affert,  
Crura licet duro compede vincta forent.

Wine makes a troubled soule to rest,  
Though feet with fetters be opprest.

Demetrius (in Plutarch), when he fell into Seleucus hands, and was prisoner in Syria, <sup>d</sup>*spent his time with dice and drink, that he might so ease his discontented minde, and avoid those continual cogitations of his present condition wherewith he was tormented.* Therefore Solomon (Prov. 31. 6) *bids wine be given to him that is ready to <sup>e</sup>perish, and to him that hath griefe of heart: let him drink, that he forget his poverty, and remember his miserie no more.* *Sollicitis animis onus eximit*: it easeth a burdened soule; nothing speedier, nothing better; which the prophet Zachary perceived, when he said, *that, in the time of Messias, they of Ephraim should be glad, and their heart should rejoyce, as through wine*; all which makes me very well approve of that pretty description of a feast in <sup>f</sup>Bartholomæus Anglicus, when grace was said, their hands washed, and the guests sufficiently exhilarated, with good discourse, sweet musick, dainty fare, *exhilarationis gratiâ, pocula iterum atque iterum offeruntur*; as a corollary to conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again: which (as J. Fredericus Matensius, *Crit. Christ. lib. 2. cap. 5, 6, et 7*) was an old custome in all ages in every commonwealth, so as they be

<sup>a</sup> Pausanias. <sup>b</sup> Syracides, 31. 28. <sup>c</sup> Legitur et prisci Catonis sæpe me-  
ro caluisse virtus. <sup>d</sup> In pocula et aleam se præcipitavit, et iis fere tempus tra-  
duxit, ut ægram crapulâ mentem levaret, et conditionis præsentis cogitationes, qui-  
bus agitabatur sobrius, vitaret. <sup>e</sup> So did the Athenians of old, as Suidas relates;  
and so do the Germans at this day. <sup>f</sup> Lib, 6. cap. 23. et 24. de rerum pro-  
prietat.



not enforced *bibere per violentiam*, but, as in that royal feast of <sup>a</sup> Assuerus which lasted 180 dayes, *without compulsion they drank by order in golden vessels*, when and what they would themselves. This of drink is a most easie and parable remedy, a common, a cheap, still ready against feare, sorrow, and such troublesome thoughts, that molest the minde; as brimstone with fire, the spirits on a suddain are enlightned by it. *No better physick*, (saith <sup>b</sup> Rhasis) *for a melancholy man: and he that can keep company, and carouse, needs no other medicines; 'tis enough.* His countrey-man Avicenna (31. doct. 2. cap. 8) proceds farther yet, and will have him that is troubled in minde, or melancholy, not to drink only, but now and then to be drunk: excellent good physick it is for this and many other diseases. Magninus (*Reg. san. part. 3. c. 31*) will have them to be so once a moneth at least, and gives his reasons for it, <sup>c</sup> *because it scours the body by vomit, urine, sweat, of all manner of superfluities, and keeps it clean.* Of the same minde is Seneca the philosopher, in his book *de tranquil. lib. 1. c. 15: nonnunquam, ut in aliis morbis, ad ebrietatem usque veniendum: curas deprimit; tristitiæ medetur*; it is good sometimes to be drunk; it helps sorrow, depresseth cares; and so concludes his tract with a cup of wine: *habes, serene charissime, quæ ad tranquillitatem animæ pertinent.* But these are epicureall tenents, tending to looseness of life, luxury, and atheisme, maintained alone by some heathens, dissolute Arabians, profane Christians, and are exploded by Rabbi Moses (*Tract. 4*), Guliel. Placentius (*lib. 1. cap. 8.*) Valscus de Taranta, and most accurately ventilated by Jo. Sylvaticus, a late writer and physitian of Millan, (*med. cont. cap. 14.*) where you shall finde this tenent copiously confuted.

Howsoever you say, if this be true, that wine and strong drink have such vertue to expell feare and sorrow, and to exhilarate the minde, ever hereafter let's drink and be merry.

—————<sup>d</sup> Prome reconditum,  
Lyde strenua, Cæcubum. . . . .  
Capaciores affer huc, puer, scyphos,  
Et Chia vina aut Lesbia.

Come, lusty Lyda, fill's a cup of sack;  
And, sirrah drawer, bigger pots we lack,  
And *Scio* wines that have so good a smack.

<sup>a</sup> Hester. 1. 8.      <sup>b</sup> Tract. 1. cont. 1. 1. Non est res laudabilior eo, vel cura melior; qui melancholicus, utatur societate hominum et biberiâ; et qui potest sustines usum vini, non indiget aliâ medicina, quod eo sunt omnia ad usum necessaria hujus passionis.      <sup>c</sup> Tum quod sequatur inde sudor, vomitio, urina, a quibus superfluitates a corpore remouentur, et remanet corpus mundum.      <sup>d</sup> Hor.

I say with him in <sup>a</sup> A. Gellius, *let us maintain the vigour of our soules with a moderate cup of wine,* <sup>b</sup> *Natis in usum lætitiæ scyphis, and drink to refresh our minde: if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away*—*Nunc vino pellite curas:* so saith <sup>c</sup> Horace; so saith Anacreon,

ΜΕΔΥΟΝΤΑ ΓΑΡ ΜΕ ΚΕΙΣΘΑΙ  
ΠΟΛΥ ΚΡΕΙΣΣΟΝ, ἢ ΔΑΝΟΝΤΑ.

Let's drive down care with a cup of wine: and so say I too (though I drink none my self); for all this may be done, so that it be modestly, soberly, opportunely used; so that, *they be not drunk with wine, wherein is excess;* which our <sup>d</sup> Apostle forewarns; for, as Chrysostome well comments on that place, *ad lætitiã datum est vinum, non ad ebrietatem;* 'tis for mirth, wine, but not for madness: and will you know where, when, and how that is to be understood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura;* hear the Scriptures; *give wine to them that are in sorrow,* or, as Paul bid Timothy drink wine for his stomach sake, for concoction, health, or some such honest occasion. Otherwise, as <sup>e</sup> Pliny telleth us, if singular moderation be not had, *'nothing so pernicious; 'tis meer vinegar, blandus dæmon, poyson it self.* But hear a more fearfull doom, Habac. 2. 15 and 16. *Wo be to him that makes his neighbour drunk! shamefull spewing shall be upon his glory.* Let not good fellows triumph therefore, (saith Matthiolus) that I have so much commended wine; if it be immoderately taken, *in stead of making glad, it confounds both body and soule; it makes a giddy head, a sorrowfull heart.* And 'twas well said of the poet of old, *Wine causeth mirth and grieve;* <sup>f</sup> *nothing so good for some, so bad for others, especially, as <sup>h</sup> one observes, qui a causã calidã male habent,* that are hot or inflamed. And so of 'spices, they alone, as I have shewed, cause head-melancholy themselves; they must not use wine as an <sup>i</sup> ordinary drink, or in their dyet. But to determine with Laurentius (*c. 8. de melan.*), wine is bad for mad men, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is), wine, soberly used, may be very good.

<sup>a</sup> Lib. 15. 2. noct. Att. Vigorem animi moderato vini usus tuamur; et calefacto simul, refotoque animo, si quid in eo vel frigidæ tristitiæ. vel torpentis verecundiæ fuerit, diluamus. <sup>b</sup> Hor. 1. 1. Od. 27. <sup>c</sup> Od. 7. lib. 1.

26. Nam præstat ebrium me, quam mortuum, jacere. <sup>d</sup> Ephes. 5. 18. ser. 19. in cap. 5. <sup>e</sup> Lib. 14. 5. Nihil perniciosius viribus, si modus absit; venenum.

<sup>f</sup> Theocritus, idyl. 13. Vino dari lætitiã et dolorem. <sup>g</sup> Renodens

<sup>h</sup> Mercurialis, consil. 25. Vinum frigidis optimum, et pessimum ferinã melancholiã. <sup>i</sup> Fernelius, (consil. 44. et 45). vinum prohibet assiduum, et afomata.



I may say the same of the decoction of china roots, sassafrass, sarsaparilla, guaiacum. China, saith Manardus, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold; even so sarsaparilla provokes sweat mightily; guaiacum dryes. Claudinus (*consult. 89 et 46*) Montanus, Capiuaccius (*consult. 188. Scoltzii*), make frequent and good use of guaiacum, and china, <sup>a</sup> so that the liver be not incensed, good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The Turkes have a drink called *coffa* (for they use no wine), so named of a berry as black as soot, and as bitter, (like that black drink which was in use amongst the Lacedæmonians, and perhaps the same) which they sip still of, and sup as warm as they can suffer; they spend much time in those coffa-houses, which are somewhat like our ale-houses or taverns; and there they sit chatting and drinking to drive away the time, and to be merry together, because they finde by experience that kinde of drink so used helpeth digestion, and procureth alacrity. Some of them take opium to this purpose.

Borage, bawm, saffron, gold, I have spoken of; Montaltus (*c. 23*). commends scorzonera roots condite. Garcias ab Horto (*plant. hist. lib. 2. cap. 25*) makes mention of an herb called *datura*, <sup>b</sup> which, if it be eaten, for 24 hours following, takes away all sense of griefe, makes them incline to laughter and mirth: and another called *bauge*, like in effect to opium, which puts them for a time into a kinde of *extasis*, and makes them gently to laugh. One of the Roman emperours had a seed, which he did ordinarily eat to exhilarate himself. <sup>c</sup> Christophorus Ayrerus prefers bezoar stone, and the confection of alkermes, before other cordials, and amber in some cases. <sup>d</sup> *Alkermes comforts the inner parts*; and bezoar stone hath an especiall vertue against all melancholy affections; <sup>e</sup> it refresheth the heart, and corroborates the whole body. <sup>f</sup> Amber provokes urine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr. of bezoar stone, and 3 gr. of amber greece, drunk, or taken in borage or bugloss water, in which gold hot hath been quenched, will do much good; and the purge shall diminish less (the heart so refreshed) of the strength and substance of the body.

℞. confect. Alkermes ʒ; ꝑ lap. Bezoar, ʒj.  
Succini albi subtiliss pulverisat. ʒ ij. cum  
Syrup. de cort. citri. Fiat electuarium.

<sup>a</sup> Modo jecur non incendatur. <sup>b</sup> Per 24 horas sensum doloris omnem tollit, et ridere facit. <sup>c</sup> Hildesheim, spicil. 2. <sup>d</sup> Alkermes omnia vitalia viscera mire confortat. <sup>e</sup> Contra omnes melancholicos affectus confert; ac certum est ipsius usu omnes cordis et corporis vires mirum in modum refici. <sup>f</sup> Succinum vero albissimum confortat ventriculum, flatum discutit, urinam movet, &c.

To bezoar stone most subscribe, Manardus, and <sup>a</sup> many others; *it takes away sadness, and makes him merry that useth it: I have seen some, that have been much diseased with faintness, swooning, and melancholy, that, taking the weight of three grains of this stone in the water of oxtongue, have been cured.* Garcias ab Horto brags how many desperate cures he hath done upon melancholy men by this alone, when all physitians hath forsaken them. But alkermes many except against; in some cases it may help, if it be good, and of the best, such as that of Montpellier in France, which <sup>b</sup> Jodocus Sincerus (*Itinerario Galliae*) so much magnifies, and would have no traveller omit to see it made. But it is not so generall <sup>a</sup> medicine as the other. Fernelius (*consil.* 49) suspects alkermes, by reason of its heat; <sup>c</sup> *nothing* (saith he) *sooner exasperates this disease, than the use of hot working meats and medicines, and would have them for that cause warily taken.* I conclude therefore of this and all other medicines, as Thucydides of the plague at Athens: no remedy could be precribed for it; *nam quod uni profuit, hoc aliis erat exitio*: there is no catholike medicine to be had; that which helps one, is pernicious to another.

*Diamargaritum frigidum, diambra, diaboraginatum, electuarium lætificans Galeni et Rhasis, de gemmis, dianthos, diamoschum dulce et amarum, electuarium conciliatoris, syrup. cidoniorum de pomis, conserves of roses, violets, fumitory, enula campana, satyrion, lemons, orange-pills condite, &c.* have their good use.

<sup>d</sup>℞ Diamoschi dulcis et amari, ana, ʒ ij.

Diabuglossati, diaboraginati, sacchari violacei,  
ana, ʒj. Misce cum syrupo de pomis.

Every physitian is full of such receipts: one only I will add for the rareness of it, which I finde recorded by many learned authors, as an approved medicine against dotage, head-melancholy, and such diseases of the brain. Take a <sup>e</sup>rams head, that never medled with an ewe, cut off at a blow, and the horns only taken away: boyl it well, skin and wooll to-

<sup>a</sup> Garcias ab Horto, aromatum lib. 1. cap. 15. Adversus omnes morbos melancholicos conducit, et venenum. Ego (inquit) utor in morbis melancholicis. &c. et deploratos hujus usu ad pristinam sanitatem restitui. See more in Bauhinus book de lap. bezoar, c. 45.

<sup>b</sup> Edit. 1617. Monspelii electuarium fit pretiosissimum alkerme. &c. <sup>c</sup> Nihil morbum hunc æque exasperat, ac alimenterum vel medicamentorum calidiorum usus. Alkermes ideo suspectus; et quod semel moncam, caute adhibenda calida medicamenta. <sup>d</sup> Skenkius, l. 1.

<sup>e</sup> Observat. de Maniâ; Ad mentis alienationem, et desipientiam vitio cerebri obortam, in manuscripto codice Germanico, tale medicamentum reperi. <sup>f</sup> Caput arietis nondum experti venerem, uno ictu amputatum, cornibus tantum demotis, intergrum cum lanâ et pelle bene elixabis; tum aperto cerebrum eximes, et addens aromatata, &c.



gether: after it is well sod, take out the brains, and put these spices to it, cinnamon, ginger, nutmeg, mace, cloves, *ana* ʒ ss; mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coles together, stirring them well, that they do not burn; take heed it be not overmuch dried, or dryer than a calves brains ready to be eaten. Keep it so prepared; and for three dayes give it the patient fasting, so that he fast two hours after it. It may be eaten with bread, in an egg or broth, or any way, so it be taken. For 14 dayes let him use this dyet, drink no wine, &c. Gesner (*hist. animal. lib. 1. pag. 917*), Caricterius (*pract. cap. 13. in Nich. Demetri pag. 129. Iatro: Witenberg. edit. Tubing. pag. 62*), mention this medicine, though with some variation: he that list may try it, <sup>a</sup> and many such.

Odoraments to smell to, of rose water, violet flowers, bawm, rosecakes, vinegar, &c. do much recreate the brains and spirits: according to Solomon, (*Prov. 27. 9*), *they rejoyce the heart*, and, as some say, nourish: 'tis a question commonly controverted in our schools, *an odores nutriant*: let Ficinus (*lib. 2. cap. 18*) decide it: <sup>b</sup> many arguments he brings to prove it; as of Democritus, that lived by the smell of bread alone, applyed to his nostrils, for some few dayes, when for old age he could eat no meat. Ferrerius (*lib. 2. meth.*) speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good; *æque fere profuisse olfactu et potu*, as if he had given them drink. Our noble and learned lord <sup>c</sup> Verulam, in his book *de vitá et morte*, commends therefore all such cold smells as any way serve to refrigerate the spirits. Montanus (*consil. 31*) prescribes a form, which he would have his melancholy patient never to have out of his hands. If you will have them spagirically prepared, look in Oswaldus Crolius, *basil. Chymica*.

Irrigations of the head shaven, <sup>d</sup> of the flowers of water lilies, lettuce, violets, camomile, wild mallows, wethers head, &c. must be used many mornings together. Montan. (*consil. 31*) would have the head so washed once a week. Lælius a fonte Eugubinus, *consult. 44*, for an Italian Count troubled with head-melancholy, repeats many medicines which

<sup>a</sup> Cinis testudinis ustus, et vino potus, melancholiam curat; et rasura cornu rhinocerotis, &c. Sckenkius. <sup>b</sup> Instat in matrice, quod sursum et deorsum ad odoris sensum præcipitatur. <sup>c</sup> Vicount S<sup>c</sup>. Albans. <sup>d</sup> Ex decocto florum nymphææ, lactucæ, violarum, chamomilæ, alibæ, capitis vervecum, &c.

he tryed, <sup>a</sup> but two alone which did the cure; use of whey made of goats milk, with the extract of hellebor, and irrigations of the head with water-lillies, lettuce, violets, camomile, &c. upon the suture of the crown. Piso commends a rams lungs applyed hot to the fore part of the head, <sup>b</sup> or a yong lamb divided in the back, exenterated, &c. All acknowledge the chiefe cure to consist in moistning throughout. Some, saith Laurentius, use powders and caps to the brain: but, forasmuch as such aromaticall things are hot and dry, they must be sparingly administred.

Unto the heart we may do well to apply bags, epithemes, oyntments, of which Laurentius (*c. 9. de melan.*) gives examples. Bruel prescribes an epitheme for the heart, of bugloss, borage, water-lilly, violet waters, sweet wine, bawm leaves, nutmegs, cloves, &c.

For the belly, make a fomentation of oyl, <sup>c</sup> in which the seeds of cummin, rue, carrets, dill, have been boyled.

Baths are of wonderfull great force in this malady, much admired by <sup>d</sup> Galen, <sup>e</sup> Aëtius, Rhasis, &c. of sweet water, in which is boyled the leaves of mallowes, roses, violets, water-lillies, wethers head, flowers of bugloss, camomile, melilot, &c. Guianer. (*cap. 8. tract. 15*) would have them used twice a day, and when they come forth of the baths, their back bones to be anointed with oyl of almonds, violets, nymphæa, fresh capon grease, &c.

Amulets and things to be borne about, I finde prescribed, taxed by some, approved by Renodeus, Platerus, (*amuleta, inquit, non negligenda*) and others; look for them in Mizaldus, Porta, Albertus, &c. Bassardus Visontinus (*ant. philos.*) commends hypericon, or S<sup>t</sup>. John's wort gathered on a <sup>f</sup> Friday in the hour of Jupiter, when it comes to his effectual operation (that is, about the full moon in July): so gathered and borne, or hung about the neck, it mightily helps this affection, and drives away all phantasticall spirits. <sup>g</sup>Philes, a Greek author that flourished in the time of Michael Palæologus, writes that a sheep or kids skin, whom a wolf worried,

<sup>h</sup> Hædus inhumani raptus ab ore lupi.

<sup>a</sup> Inter auxilia multa adhibita, duo visa sunt remedium adferre, usus seri caprini; cum extracto hellebori, et irrigatio ex lacte nymphææ violarum. &c. suturæ coronali adhibita; his remediis sanitatem pristinam adeptus est. <sup>b</sup> Confer et pulmo arietis, calidus agnus per dorsum divisus, exenteratus, admotus sincipiti. <sup>c</sup> Semina cumini, rutæ, dauci, anethi cocta. <sup>d</sup> Lib. 3. de locis affect. <sup>e</sup> Tetrab. 2. ser. 1. cap. 10. <sup>f</sup> Cap. de mel. Collectum die Vener. horâ Jovis, cum ad energiam venit. c. 1. ad plenilunium Julii; inde gesta et collo appensa hunc affectum apprime juvat, et fanaticos spiritus expellit. <sup>g</sup> L. de proprietat. animal. Ovis a lupo correptæ pellæ non esse pro indumento corporis usurpandam; cordis enim palpitationem excitat, &c. <sup>h</sup> Mart.



ought not at all to be worn about man, because it causeth palpitation of the heart, not for any feare, but a secret vertue which amulets have. A ring, made of the hoof of an asses right fore-foot, carryed about, &c. I say with <sup>a</sup> Renodeus, they are not altogether to be rejected. Piony doth cure epilepsie; precious stones most diseases; <sup>b</sup> a wolfs dung, borne with one, helps the colick; <sup>c</sup> a spider an ague, &c. Being in the countrey in the vacation time not many yeares since, at Lindly in Leicestershire, my fathers house, I first observed this amulet of a spider in a nut-shell lapped in silk, &c. so applyed for an ague by <sup>d</sup> my mother: whom although I knew to have excellent skill in chirurgery, sore eyes, akes, &c. and such experimentall medicines, as all the countrey where she dwelt can witness, to have done many famous and good cures upon divers poor folkes, that were otherwise destitute of help—yet, among all other experiments, this, me thought, was most absurd and ridiculous: I could see no warrant for it. *Quid araneæ cum febre?* For what antipathy? till at length, rambling amongst authors (as often I do), I found this very medicine in Dioscorides, approved by Matthiolus, repeated by Aldrovandus *cap. de Araneâ, lib. de insectis*. I began to have a better opinion of it, and to give more credit to amulets, when I saw it in some parties answer to experience. Such medicines are to be exploded, that consist of words, characters, spells, and charmes, which can do no good at all, but out of a strong conceit, as Pomponatius proves; or the divels policy, who is the first founder and teacher of them.

## SUBSECT. VI.

*Correctors of Accidents to procure Sleep. Against fearfull Dreames, Redness, &c.*

WHEN you have used all good meanes and helps of alteratives, averters, diminutives, yet there will be still certain accidents to be corrected and amended, as waking, fearfull dreames, flushing in the face to some, to some ruddiness, &c.

Waking, by reason of their continuall cares, feares, sorrows, dry brains, is a symptome that much crucifies melancholy men, and must therefore be speedily helped, and sleep by all meanes procured; which sometimes is a sufficient <sup>e</sup> remedy of it

<sup>a</sup> Phar. lib. 1. cap. 12.  
Dioscorides, Ulysses Aldrovandus de araneâ.

<sup>b</sup> Aëtius cap. 31. Tct. 3. ser. 4.

<sup>c</sup> Dios-

<sup>d</sup> Mistriss Dorothy Burton: she dyed, 1629.

<sup>e</sup> Solo somno curata est citra medici auxilium, fol. 154.

self without any other physick. Sckenkius, in his observations, hath an example of a woman that was so cured. The meanes to procure it are inward or outward. Inwardly taken, are simples, or compounds; simples, as poppy, nymphaea, violets, roses, lettuce, mandrake, henbane, nightshade or solanum, saffron, hempseed, nutmegs, willows, with their seeds, juyce, decoctions, distilled waters, &c. Compounds are syrups, or opiats, syrrop of poppy, violets, verbasco, which are commonly taken with distilled waters.

℞ diacodii ʒ j; diascordii ʒ ʒ; aquæ lactucæ ʒ iij ʒ.

Mista fiat potio, ad horam somni sumenda.

*Requies Nicholai, Philonium Romanum, triphera magna, pilulæ de cynoglossa, dioscordium, laudanum Paracelsi, opium,* are in use, &c. Countrey folkes commonly make a posset of hemp-seed, which Fuchsius in his herball so much discommends: yet I have seen the good effect; and it may be used where better medicines are not to be had.

*Laudanum Paracelsi* is prescribed in two or three grains, with a dram of *dioscordium*, which Oswald. Crollius commends. Opium it self is most part used outwardly, to smell to in a ball, though commonly so taken by the Turkes to the same quantity<sup>a</sup> for a cordiall, and at Goa in the Indies; the dose 40 or 50 grains.

Rulandus calls *requiem Nicholai, ultimum refugium*, the last refuge; but of this and the rest, look for peculiar receipts in Victorious Faventinus, *cap. de phrenesi*; Heurnius, *cap. de Maniá*; Hildesheim, *spicil. 4. de somno et vigil. &c.* Outwardly used, as oyl of nutmegs by extraction or expression, with rose-water, to anoynt the temples, oyls of poppy, nenuphar, mandrake, purslan, violets, all to the same purpose.

Montan. (*consil. 24. &c. 25*) much commends odoraments of opium, vinegar, and rosewater. Laurentius (*cap. 9*) prescribes pomanders and nodules; see the receipts in him; Codronchus, <sup>b</sup> wormwood to smell to.

*Unguentum Alabastritum, populeum*, are used to anoynt the temples, nostrils; or, if they be too weak, they mix saffron and opium. Take a grain or two of opium, and dissolve it with three or four drops of rosewater in a spoon, and after mingle with it as much *unguentum populeum* as a nut: use it as before: or else take half a dram of opium, *unguentum populeum*, oyl of nenuphar, rose-water, rose-vinegar, of

<sup>a</sup> Bellonius, observat. l. 3. c. 15. Lassitudinem et labores animi tollunt; inde Garcias ab horto, lib. 1. cap. 4. simp. med.

<sup>b</sup> Absynthium somnos allicit olfactu.



each half an ounce, with as much virgin wax as a nut; anoynt your temples with some of it, *ad horam somni*.

Sacks of wormwood, <sup>a</sup> mandrake, <sup>b</sup> henbane, roses, made like pillows and laid under the patients head, are mentioned by <sup>c</sup>Cardan and Mizaldus: *to anoynt the soles of the feet with the fat of a dormouse, the teeth with ear-wax of a dog, swines gall, hares ears: charmes, &c.*

Frontlets are well known to every good wife, rose-water and vinegar, with a little womans milk, and nutmegs grated upon a rose-cake, applyed to both temples.

For an emplaster, take of castorium a dram and half, of opium half a scruple, mixt both together with a little water of life: make two small plasters thereof, and apply them to the temples.

Rulandus (*cent. 1. cur. 17. cent. 3. cur. 94*) prescribes epithemes and lotions of the head, with the decoction of flowers of nymphæa, violet-leaves, mandrake roots, henbane, white poppy, Herc. de Saxoniâ, *stillicidia*, or droppings, &c. Lotions of the feet do much avail of the said herbs: by these meanes, saith Laurentius, I think you may procure sleep to the most melancholy man in the world. Some use horseleeches behind the ears, and apply opium to the place.

<sup>d</sup> Bayerus (*lib. 2. c. 13*) sets down some remedies against fearfull dreames, and such as walk and talk in their sleep. Baptista Porta, (*Mag. nat. l. 2. c. 6.*) to procure pleasant dreames and quiet rest, would have you take hippoglossa, or the herb horsetongue, bawm, to use them or their distilled waters after supper, &c. Such men must not eat beans, pease, garlick, onyons, cabbage, venison, hare, use black wines, or any meat hard of digestion at supper, or lye on their backs &c.

*Rusticus pudor*, bashfulness, flushing in the face, high colour, ruddiness, are common grievances, which much torture many melancholy men: when they meet a man, or come in <sup>e</sup> company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and fleet, and sweat, as if they had been at a maiors feast, *præsertim si metus accesserit*; it exceeds; <sup>f</sup> they think every man observes, takes notice of it: and feare alone will effect it, suspition with-

<sup>b</sup> Read Lemnius, lib. her. bib. cap. 2. of mandrake.

<sup>b</sup> Hyoseyamus sub

cervicali viridis.

<sup>c</sup> Plantum pedis inungere pinguedine gliris dicunt efficacissimum, et quod vix credi potest, dentes inunctos ex sorditie aurium canis somnum profundum conciliare, &c. Cardan. de rerum varietat.

<sup>d</sup> Veni mecum

lib.

<sup>e</sup> Aut si quid incautius exciderit, aut, &c.

<sup>f</sup> Nam, quâ parte pa-

vor, simul est pudor additus illi. Statius.

out any other cause. Sckenkius (*observ. med. lib. 1*) speaks of a waiting gentlewoman in the duke of Savoy's court that was so much offended with it, that she kneeled down to him, and offered Biarus, a physitian, all that she had, to be cured of it. And 'tis most true, that <sup>a</sup> Antony Lodovicus saith in his book *de Pudore, Bashfulness either hurts or helps*; such men I am sure it hurts. If it proceed from suspition or feare, <sup>b</sup> Felix Plater prescribes no other remedy but to reject and contemn it: *id populus curat scilicet!* as <sup>c</sup> a worthy physitian in our town said to a friend of mine in like case, complaining without a cause, suppose one look red, what matter is it? make light of it; who observes it?

If it trouble at or after meales, (as <sup>d</sup> Jobertus observes, *med. pract. l. 1. c. 7.*) after a little exercise or stirring, (for many are then hot and red in the face, or if they do nothing at all, especially women) he would have them let blood in both arms, first one, then another, two or three dayes between, if blood abound, to use frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet; <sup>e</sup> and withall to refrigerate the face, by washing it often with rose, violet, nenuphar, lettuce, lovage waters, and the like: but the best of all is that *lac virginale*, or strained liquor of litargy. It is diversly prepared; by Jobertus thus; *R. lithar. argent. unc: j. cerussæ candidissimæ, ʒijj. caphuræ. ʒjj. Dissolvantur aquarum solani, lactucæ, et nenupharis, ana, unc. j. aceti vini albi. unc. jj. Aliquot horas resideat; deinde transmittatur per philt. Aqua servetur in vase vitreo, ac eâ his terve facies quotidie irroretur.* <sup>f</sup> Quercetan (*spagir. phar. cap. 6*) commends the water of frogs spawn for ruddiness in the face. <sup>g</sup> Crato (*consil. 283 Scoltzii*) would fain have them use, all summer, the condite flowers of succory, strawberry water, roses (cupping-glasses are good for the time, *consil. 285. et 286*) and to defecate impure blood with the infusion of sena, savory, bawm water. <sup>h</sup> Hollerius knew one cured alone with the use of succory boyled, and drunk for five moneths, every morning in the summer.

<sup>i</sup> It is good overnight to anoynt the face with hares blood, and in the morning to wash it with strawberry and cow-

<sup>a</sup> Olysiipponensis medicus; pudor aut juvat aut lædit.

<sup>b</sup> De mentis alienat.

<sup>c</sup> Mr. Doctor Ashworth.

<sup>d</sup> Facies nonnullis maxime calet rubetque si se paululum exercuerint: nonnullis quiescentibus idem accidit, scemini præsertim; causa quidquid fervidum aut halitiosum sanguinem facit.

<sup>e</sup> Interim faciei prospiciendum, ut ipsa refrigeretur; utrumque præstabit frequens potio ex aquâ rosarum, violarum, nenupharis, &c.

<sup>f</sup> Ad faciei ruborem aqua spermatis ranarum.

<sup>g</sup> Recte utantur in æstate floribus cichorii saccharo conditis, vel saccharo rosaceo. &c.

<sup>h</sup> Solo usu decocti cichorii.

<sup>i</sup> Utile imprimis noctu faciem illinire sanguine leporino, et mane aquâ fragorum, vel aquâ floribus verbasci cum succo limonum distillato abluere.



slip water, the juyce of distil'd lemons, juyce of cowcumbers, or to use the seeds of melons, or kernels of peaches beaten small, or the roots of aron, and mixt with wheat bran to bake it in an oven, and to crumble it in strawberry water, <sup>a</sup> or to put fresh cheese curds to a red face.

If it trouble them at meal times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions, as laughing, &c. strong drink, and drink very little, — <sup>b</sup> one draught, saith Crato, and that about the midst of their meal; avoid at all times indurate salt, and especially spice and windy meat.

<sup>c</sup> Crato prescribes the condite fruit of wild rose, to a nobleman his patient, to be taken before dinner or supper, to the quantity of a chesnut. It is made of sugar, as that of quinces. The decoction of the roots of sowthistle before meat, by the same author, is much approved. To eat of a baked apple some advise, or of a preserved quince, comminseed prepared with meat instead of salt, to keep down fumes: not to study or to be intentive after meals.

℞. Nucleorum persic. seminis melonum, ana, unc. ʒ ʒ  
aquæ fragorum l. ij. Misce: utatur mane.

<sup>d</sup> To apply cupping glasses to the shoulders is very good. For the other kinde of ruddiness which is settled in the face with pimples, &c. because it pertains not to my subject, I will not meddle with it. I refer you to Crato's Counsells, Arnoldus (*lib. 1. breviar. cap. 39. 1*), Rulande, Peter Forestus, (*de Fuco, lib. 31. obser. 2*), to Platerus, Mercurialis, Ulmus, Randoletius, Heurnius, Menadous, and others, that have written largely of it.

Those other grievances and symptomes of headake, palpitation of heart, *vertigo, deliquium, &c.* which trouble many melancholy men, because they are copiously handled apart in every physitian; I do voluntarily omit.

<sup>a</sup> Utile rubenti faciei cascum recentem imponere. <sup>b</sup> Consil. 21. lib. Unico vini haustu sit contentus. <sup>c</sup> Idem, consil. 283. Scoltzii: Laudatur conditus rosæ caninæ fructus ante prandium et cœnam ad magnitudinem castanæ. Decoctum radicis sonchi, si ante cibum sumatur, valet plurimum. <sup>d</sup> Cucurbit. ad scapulas appositæ.

## MEMB. II.

*Cure of Melancholy over all the Body.*

WHERE the melancholy blood possesseth the whole body with the brain, <sup>a</sup> it is best to begin with blood-letting. The Greeks prescribe the <sup>b</sup> *median* or middle vein to be opened, and so much blood to be taken away, as the patient may well spare; and the cut that is made must be wide enough. The Arabians hold it fittest to be taken from that arm, on which side there is more pain and heaviness in the head: if black blood issue forth, bleed on; if it be clear and good, let it be instantly suppressed, <sup>c</sup> *because the malice of melancholy is much corrected by the goodness of the blood.* If the parties strength will not admit much evacuation in this kinde at once, it must be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and ankles, especially to such men or women whose hæmrods or moneths have been stopped. <sup>d</sup> If the malady continue, it is not amiss to evacuate in a part in the fore-head, and to virgins in the ankles, which are melancholy for love matters; so to widows that are much grieved and troubled with sorrow and cares: for bad blood flows in the heart, and so crucifies the minde. The hæmrods are to be opened with an instrument or horse-leeches, &c. See more in Montaltus, *cap.* 29. <sup>e</sup> *Seckenkius* hath an example of one that was cured by an accidentall wound in his thigh: much bleeding freed him from melancholy. Dyet, diminutives, alteratives, cordials, correctors, as before, intermixt as occasion serves; <sup>f</sup> *all their study must be to make a melancholy man fat; and then the cure is ended.* *Diuretica*, or medicines to procure urine, are prescribed by some in this kinde, hot and cold: hot, where the heat of the liver doth not forbid; cold, where the heat of the liver is very great. <sup>g</sup> Amongst hot are parsly roots, lovage, fennel, &c. cold, melonseeds, &c. with whey of goats milk, which is the common conveyer.

To purge and purify the blood, use sowthistle, succory, sena, endive, carduus benedictus, dandelion, hop, maiden-

• *Piso.* <sup>b</sup> *Mediana præ cæteris.* <sup>c</sup> *Succi melancholici malitia a sanguinis bonitate corrigitur.* <sup>d</sup> *Perseverante malo, ex quâcunque parte sanguis detrahi debet.* <sup>e</sup> *Observat. fol. 154. Curatus ex vulnere in crure ob cruorem amissum.* <sup>f</sup> *Studium sit omne ut melancholicis impinguetur: ex quo enim pingues et carnosi, illico sani sunt.* <sup>g</sup> *Hildesheim, spicil. 2. Inter calida radix petroselini, apii, fœniculi; inter frigida emulsio seminis melonum cum sero caprino, quod est commune vehiculum.*



hair, fumitory, bugloss, borage, &c. with their juyce, decoctions, distilled waters, syrups, &c.

Oswaldus Crollius (*basil. Chym.*) much admires salt of corals in this case; and Aëtius (*tetrabib. ser. 2. cap. 114*) hieram Archigenis, which is an excellent medicine to purify the blood: *for all melancholy affections, falling sickness, none to be compared to it.*

### MEMB. III. SUBSECT. I.

#### *Cure of Hypochondriacall Melancholy.*

**I**N this cure, as in the rest, is especially required the rectification of those six non-naturall things above all, as good dyet, which Montanus (*consil. 27*) enjoyns a French nobleman, <sup>a</sup>*to have an especiall care of it, without which all other remedies are in vain.* Blood-letting is not to be used, except the patients body be very full of blood, and that it be derived from the liver and spleen to the stomach and his vessels, then, <sup>b</sup>*to draw it back, to cut the inner vein of either arm, some say the salvatella; and, if the malady be continuat, c* <sup>c</sup>*to open a vein in the forehead.*

Preparatives and alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomach, hypochondries, as to the heart and brain. To comfort the <sup>d</sup>stomach and inner parts against winde and obstructions, by Aretæus, Galen, Aëtius, Aurelianus, &c. and many later writers, are still prescribed the decoctions of wormwood, centaury, pennyroyal, betany sod in whey, and dayly drunk: many have been cured by this medicine alone.

Prosper Alinus, and some others, as much magnifie the water of Nilus against this malady, an especiall good remedy for windy melancholy. For which reason, belike, Ptolomæus Philadelphus, when he marryed his daughter Berenice to the King of Assyria, (as *Celsus. lib. 2. records*) *magnis impensis Nili aquam afferri jussit*, to his great charge caused the water of Nilus to be carryed with her, and gave command, that, during her life, she should use no other drink. I finde those that commend use of apples, in splenetick and this kinde of melancholy, (lambswool some call it) which, howsoever approved, must certainly be corrected of cold rawness and winde.

<sup>a</sup> Hoc unum præmoneo, domine, ut sis diligens circa victum; sine quo cætera remedia frustra adhibentur. <sup>b</sup> Laurentius, cap. 15. Evulsionis gratiâ, venam internam alterius brachii secamus. <sup>c</sup> Si pertinax morbus, venam fronte secabis. Brucl. <sup>d</sup> Ego maximam curam stomacho delegabo. Oæta. Horatianus, lib. 2. c. 5.

Codronchus (in his book *de sale absin.*) magnifies the oyl and salt of wormwood above all other remedies, <sup>a</sup> *which works better and speedier than any simple whatsoever, and much to be preferred before all those fulsome decoctions and infusions, which must offend by reason of their quantity. This alone, in a small measure taken, expels winde, and that most forcibly, moves urine, cleanseth the stomach of all gross humours, crudities, helps appetite, &c.* Arnoldus hath a wormwood wine which he would have used, which every Pharmacopœia speaks of.

Diminutives and purgers may be <sup>b</sup> taken as before, of hiera, manna, cassia, which Montanus (*consil.* 230. for an Italian abbot) in this kinde prefers before all other simples: <sup>c</sup> *and these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c. and the mischief by that meanes be increased;* though, in some physitians, I finde very strong purgers, hellebor it self, prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, oxymel, &c. now and then. Fuchsius (*cap.* 33) prescribes hellebor; but still take heed in this malady, which I have often warned, of hot medicines, <sup>d</sup> *because (as Salvianus adds) drought follows heat, which increaseth the disease:* and yet Baptista Sylvaticus (*controv.* 32) forbids cold medicines, <sup>e</sup> *because they increase obstructions, and other bad symptomes.* But this varies as the parties do; and 'tis not easie to determine which to use. <sup>f</sup> *The stomach most part in this infirmity is cold, the liver hot; scarce therefore (which Montanus insinuates, consil.* 229, for the earl of Monfort) *can you help the one, and not hurt the other:* much discretion must be used; take no physick at all, he concludes, without great need. Lælius Eugubinus, (*consil.* 77) for an hypochondriacall German prince, used many medicines; *but it was after signified to him in <sup>g</sup> letters, that the decoction of china and sassafras, and salt of sassafras, wrought him an incredible good.* In his 108. *consult.* he used as happily the same remedies. This, to a third, might have been poyson, by overheating his liver and blood.

For the other parts, look for remedies in Savanarola, Gordo-

<sup>a</sup> Citius et efficacius suas vires exercet, quam solent decocta ac diluta in quantitate multâ, et magna cum assumptum molestiâ, desumpta. Flatus hic sal efficaciter dissipat, urinam movet, humores crassos abstergit, stomachum egregie confortat, cruditatem, nauseam, appetentiam mirum in modum renovat, &c.

<sup>b</sup> Piso, Altomarus. Laurentius, c. 15. <sup>c</sup> His utendum sapius iteratis; a vehementioribus semper abstinendum, ne ventrem exasperent. <sup>d</sup> Lib. 2. cap. 1. Quoniam caliditate conjuncta est siccitas, quæ malum auget.

<sup>e</sup> Quisquis frigidis auxiliis hoc morbo usus fuerit, is obstructionem aliaque symptomata augebit. <sup>f</sup> Ventriculus plerumque frigidus, epar calidum; quomodo ergo ventriculum calefaciet, vel refrigerabit hepar, sine alterius maximo detrimento? <sup>g</sup> Significatum per literas, incredibilem utilitatem ex decocto chinæ, et sassafras percipisse.



nius, Massaria, Mercatus, Johnson, &c. One for the spleen, amongst many others, I will not omit, cited by Hildesheim, *spicil.* 2. prescribed by Mat. Placcus, and out of the authority of Benevenius. Antony Benevenius, in an hypochondriacall passion, <sup>a</sup> cured an exceeding great swelling of the spleen with capers alone, a meat befitting that infirmity, and frequent use of the water of a smiths forge; by this physick he helped a sick man, whom all other physitians had forsaken, that for seven yeares had been splenetick. And of such force is this water, <sup>b</sup> that such creatures as drink of it, have commonly little or no spleen. See more excellent medicines for the spleen in him, and <sup>c</sup> Lod. Mercatus, who is a great magnifier of this medicine. This *chalybs præparatus*, or steel-drink, is much likewise commended to this disease by Daniel Sennertus (*l.* 1. *part.* 2. *cap.* 12), and admired by J. Cæsar Claudinus (*Respons.* 29): he calls steel the proper <sup>d</sup> alexipharmacum of this malady, and much magnifies it: look for receipts in them. Averters must be used to the liver and spleen, and to scowr the mesaraick veins: and they are either to open or provoke urine. You can open no place better than the hæmrods, which if by horse-leeches they be made to flow, <sup>e</sup> there may be again such an excellent remedy, as Plater holds. Salust Salvian will admit no other phlebotomy but this; and, by his experience in an hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. Laurentius (*cap.* 15) calls this of horse-leeches a sure remedy to empty the spleen and mesaraick membrane. Only Montanus (*consil.* 241) is against it; <sup>f</sup> to other men (saith he) this opening of the hæmrods seems to be a profitable remedy; for my part, I do not approve of it, because it draws away the thinnest blood, and leaves the thickest behind.

Aëtius, Vidus Vidius, Mercurialis, Fuchsius, recommend diureticks, or such things as provoke urine, as anniseeds, dill, fennel, germander, ground pine, sod in water, or drunk in powder; and yet § P. Bayerus is against them; and so is Hollerius: *all melaucholy men* (saith he) *must avoid such things as provoke urine, because by them the subtile or thinnest is evacuated, the thicker matter remains.*

<sup>a</sup> Tumorem splenis incurabilem solâ cappari curavit, cibo tali ægritudine aptissimo soloque usu aquæ, in quâ faber ferrarius sæpe candens ferrum extinxerat, &c.

<sup>b</sup> Animalia quæ apud hos fabros educantur, exiguos habent lienes.

<sup>c</sup> Lib. 1. cap. 17.

<sup>d</sup> Continuus ejus usus semper fœlicem in ægris finem est assequutus.

<sup>e</sup> Si hæmorrhoides fluxerint, nullum præstantius esset remedium, quæ sanguifugis admotis provocari poterunt. observat. lib. 1. pro hypoc. leguleio.

<sup>f</sup> Aliis apertio hæc in hoc morbo videtur utilis; mihi non admodum probatur, quia sanguinem tenuem attrahit, et crassum relinquit.

§ Lib. 2. cap. 13. Omnes melancholici debent cavere urinam provocantia, quoniam per ea educitur subtile, et remanet crassum.

Clysters are in good request. Trincavellius (*lib. 3. consil. 38*, for a yong nobleman) esteems of them in the first place; and Hercules de Saxonîâ (*Panth. lib. 1. cap. 16*) is a great approver of them. <sup>a</sup> *I have found* (saith he) *by experience, that many hypochondriacall melancholy men have been cured by the sole use of clysters*; receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odora-ments, prescribed for the head, there must be the like used for the liver, spleen, stomach, hypochondries, &c. <sup>b</sup> *In crudity* (saith Piso) *'tis good to bind the stomach hard, to hinder winde, and to help concoction.*

Of inward medicines I need not speak: use the same cordials as before. In this kinde of melancholy, some prescribe treacle in winter, especially before or after purges, <sup>c</sup> or in the spring, as Avicenna; <sup>d</sup> Trincavellius, mithridate; <sup>e</sup> Montaltus, piony seeds, unicorns horn; *os de corde cervi*, &c.

Amongst topicks or outward medicines, none are more precious than baths: but of them I have spoken. Fomentations to the hypochondries are very good, of wine and water, in which are sod southernwood, mélilot, epithyme, mugwort, sena, polypody, as also <sup>f</sup> cerots, <sup>g</sup> plaisters, liniments, oyntments for the spleen, liver and hypochondries, of which look for examples in Laurentius, Jobertus, (*lib. 3. cap. 1. pra. med.*) Montanus (*consil. 231*), Montaltus (*cap. 33*), Hercules de Saxonîâ, Faventinus. And so of epithemes, digestive powders, bags, oyls, Octavius Horatianus (*lib. 2. c. 5*) prescribes caustick cataplasmes, or dry purging medicines; Piso, <sup>h</sup> dropaces of pitch, and oyl of rue, applyed at certain times to the stomach, to the metaphrene, and part of the back which is over against the heart; Aëtius sinapismes. Montaltus (*cap. 35.*) would have the thighs to be <sup>i</sup> cauterised; Mercurialis prescribes beneath the knees; Lælius Eugubinus (*cons. 77.* for an hypochondriacall Dutchman) will have the cautery made in the right thigh; and so Montanus, (*consil. 55.*) The same Montanus (*consil. 34*) approves of issues in the arms or hinder parts of the head. Bernardus Paternus (in Hildesheim, *spicil. 2*) would have <sup>k</sup> issues made in both the thighs: 1 Lod. Mercatus prescribes them near the spleen, *aut prope ventriculi*

<sup>a</sup> Ego experienciâ probavi, multos hypochondriacos solo usu clysterum fuisse sanatos. <sup>b</sup> In cruditate optimum, ventriculum arctius alligari. <sup>c</sup> 3 j. Theriacæ, vere presertim et æstate.

<sup>d</sup> Cons. 12. l. 1. <sup>e</sup> Cap. 33. <sup>f</sup> Trincavellius, consil. 15. Cerotum pro sene melancholico ad jecur optimum.

<sup>g</sup> Emplastra pro splene. Fernel. consil. 45. <sup>h</sup> Dropax e pice navali et oleo rutaceo affigatur ventriculo, et toti metaphreni.

<sup>i</sup> Cauteria cruribus inusta. <sup>k</sup> Fontanellæ sint in utroque cruiere. <sup>l</sup> Lib. 1. c. 17.



regimen, or in either of the thighs. Ligatures, frictions, and cupping-glasses above or about the belly, without scarification, (which <sup>a</sup>Felix Platerus so much approves) may be used as before.

## SUBSECT. II.

*Correctors to expell winde, against costiveness, &c.*

**I**N this kinde of melancholy, one of the most offensive symptomes is winde, which, as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expell it are either inwardly taken, or outwardly. Inwardly, to expell winde, are simples or compounds; simples are herbs, roots, &c. as galanga, gentian, angelica, enula, calamus aromaticus; valerean, zeodoti, iris, condite ginger, aristolochy, cicliminus, china, dittander, pennyroyall, rue, calamint, bay-berries, and bay-leaves, betany, rosemary, hyssop, sabine, centaury, mint, camomile, stæchas, agnus castus, broom-flowers, origan, orange pills, &c. Spices, as saffron, cinnamon, bezoar stone, myrrh, mace, nutmegs, pepper, cloves, ginger, seeds of annis, fennel, amni, carv, nettle, rue, &c. Juniper berries, grana paradisi:—compounds, *dianisum, diagalanga, diaciminum, diacalaminth, electuarium de baccis lauri, benedicta laxativa, pulvis ad flatum. antid. Florent. pulvis carminativus, aromaticum rosatum, treacle, mithridate, &c.* This one caution of <sup>b</sup>Gualter Bruel is to be observed in the administring of these hot medicines and dry, *that, whilst they covet to expell winde, they do not inflame the blood, and increase the disease. Sometimes (as he saith) medicines must more decline to heat, sometimes more to cold, as the circumstances may require, and as the parties are inclined to heat or cold.*

Outwardly taken, to expell winde, are oyls, as of camomile, rue, bayes, &c. fomentations of the hypochondries, with the decoctions of dill, pennyroyall, rue, bay-leaves, cummin, &c. bags of camomile flowers, anniseed, cummin,

<sup>a</sup> De mentis alienat. c. 3. Flatus egregie discutunt, materiamque evocant.

<sup>b</sup> Cavendum hic diligentur a multum calefacientibus, atque exsiccantibus sive alimenta fuerint hæc, sive medicamenta: nonnulli enim, ut ventositates et rugitus compescant, hujusmodi utentes medicamentis, plurimum peccant, morbum sic augentes: debent enim medicamenta declinare ad calidum vel frigidum, secundum exigentiam circumstantiarum, vel ut patiens inclinatur ad cal. et frigid.

bayes, rue, wormwood, oyntments of the oyl of spikenard; wormwood, rue, &c. <sup>a</sup> Aretæus prescribes cataplasms of camomile-flowers, fennell, aniseeds, cummin, rosemary, wormwood-leaves, &c.

<sup>b</sup> Cupping-glasses applyed to the hypochondries, without scarification, do wonderfully resolve winde. Fernelius (*consil.* 43) much approves of them at the lower end of the belly:

<sup>c</sup> Lod. Mercatus calls them a powerfull remedy, and testifies moreover, out of his own knowledge, how many he hath seen suddainly eased by them. Julius Cæsar Claudinus (*respons. med. resp.* 33) admires these cupping-glasses, which he calls (out of Galen) <sup>d</sup> a kinde of enchantment, they cause such present help.

Empiricks have a myriade of medicines, (as to swallow a bullet of lead, &c.) which I voluntarily omit. Amatus Lusitanus (*cent.* 4. *curat.* 54), for an hypochondriacall person that was extreamey tormented with winde, prescribes a strange remedy. Put a pair of bellowes end into a clyster pipe; and, applying it into the fundament, open the bowels, so draw forth the winde: *natura non admittit vacuum*. He vaunts that he was the first invented this remedy, and, by meanes of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in Fienus *de flatibus*, cap. 26; *et passim alias*.

Against head-ake, vertigo, vapours which ascend forth of the stomach to molest the head, read Hercules de Saxoniâ, and others.

If costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters, or lenitives, powder of sena, condite prunes, &c.

℞. Elect. lenit. e succo rosar. ana ʒj. misce.

Take as much as a nutmeg at a time, half an hour before dinner or supper, or *pil. mastichin.* ʒj. in six pills, a pill or two at a time. See more in Montan. *consil.* 229; Hildesheim, *spicil.* 2. P. Cnemander and Montanus commend <sup>e</sup> *Cyprian turpentine*, which they would have familiarly taken, to the quantity of a small nut, two or three hours before dinner and supper, twice or thrice a week, if need be;

<sup>a</sup> Cap. 5. lib. 7.      <sup>b</sup> Piso, Bruel. Mire flatus resolvit.      <sup>c</sup> Lib. 1. c. 17.  
 Nonnullos præensione ventris deploratos illico restitutos his videmus.      <sup>d</sup> Velut incântamentum quoddam ex flatuoso spiritu, dolorem ortum levant.      <sup>e</sup> Terebinthinam Cypriam habeant familiarem; ad quantitatem deglutiant nucis parvæ, tribus horis ante prandium vel cœnam, ter singulis septimanis, prout expedire videbitur; nam, præterquam quod alvum mollem efficit, obstructions aperit, ventriculum purgat, urinam provocat, hepar mundificat.



for, besides that it keeps the belly soluble, it clears the stomach, opens obstructions, cleanseth the liver, provokes urine.

These, in briefe, are the ordinary medicines which belong to the cure of melancholy, which, if they be used aright, no doubt may do much good. *Si non levando, saltem leniendo valent peculiararia bene selecta*, saith Bessardus; a good choyce of particular receipts must needs ease, if not quite cure, not one, but all or most, as occasion serves.

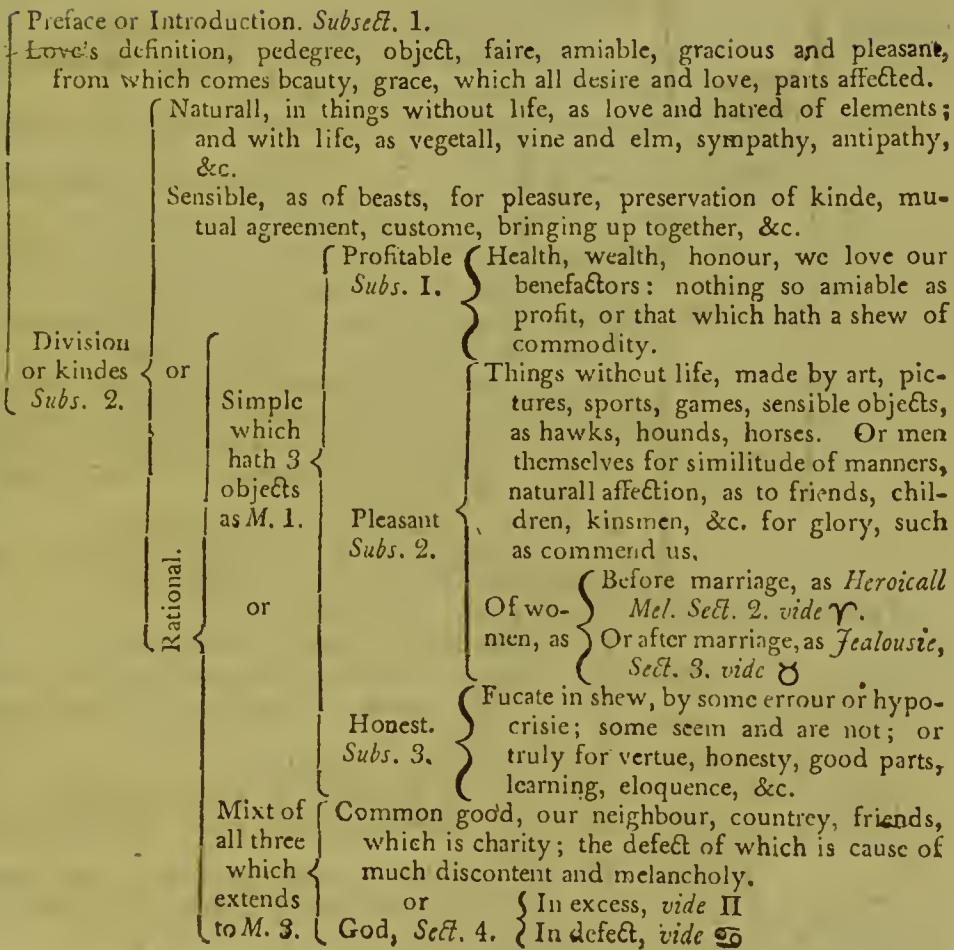
Et, quæ non prosunt singula, multa juvant.

# ANALYSIS

OF THE

## THIRD PARTITION.

Love and love-Melancholy, Memb. 1. Sect. 1.





Heroicall  
or Love-  
Melan-  
choly, in  
which  
consider,

*Memb. 1.*  
His pedigree, power, extent to vegetalls and sensible creatures as well as men, to spirits, divels, &c.  
His name, definition, object, part affected, tyranny.

*Causes Mem. 2.*  
Stars, temperature, full dyet, place, countrey, climate, condition, idleness. *S. 1.*  
Naturall allurements, and causes of love, as beauty, its praise, how it allureth.  
Comeliness, grace, resulting from the whole, or some parts, as face, eys, hair, hands, &c. *Subs. 2.*  
Artificiall allurements, and provocations of lust and love, gestures, apparell, dowry, mony, &c.  
*Quæst.* Whether beauty owe more to Art or Nature? *Subs. 3.*  
Opportunity of time and place, conference, discourse, musick, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. *Subs. 4.*  
Bawds and Philters, *Subs. 5.*

*Symp-  
tomes or  
signs  
Memb. 3.*  
Of Body { Dryness, paleness, leanness, waking, sigh-  
ing, &c.  
Quæst. *An detur pulsus amatorius?*  
Bad, as { Feare, sorrow, suspition, an-  
xiety, &c.  
An hell torment, fire, blind-  
ness, &c.  
or { or { Dotage, slavery, neglect of  
business.  
Of minde { Spruceness, neatness, courage,  
aptness to learn musick, singing,  
dancing, poetry, &c  
Good, as {

*Prognosticks; Despair, madness, phrensic, death, Memb. 4.*  
By labour, dyet, physick, abstinence, *Subs. 1.*  
To withstand the beginnings, avoid occasions, faire and fowl meanes, change of place, contrary passion, witty inventions, discommend the former, bring in another, *Subs. 2.*  
By good counsell, perswasion, from future miseries, inconveniencies, &c. *S. 3.*  
*Cures Mem. 5.*  
By philters, magicall, and poeticall cures, *S. 4.*  
To let them have their desire disputed *pro* and *con.* Impediments removed, reasons for it. *Subs. 5.*

Jealousie. Sect. 3.

His name, definition, extent, power, tyranny, *Memb. 1.*

*Division, Equivocations, kindes. Subs. 1.*  
Improper { To many beasts; as swans, cocks, bulls.  
or { To kings and princes, of their subjects, successours,  
To friends, parents, tutours over their children, or  
otherwise.  
Proper { Before marriage, corrivals, &c.  
After, as in this place our present subject.

*Causes Subs. 2.*  
In the parties themselves, { Idleness, impotency in one party, melancholy, long  
absence.  
or { They have been naught themselves. Hard usage,  
unkindness, wantonness, inequality of yeares, per-  
sons, fortunes, &c.  
From others. { Outward intisements and provocations of  
others.

*Symptomes, Memb. 2.*  
Feare, sorrow, suspition, anguish of minde, strange actions, gestures, looks, speeches, locking up, outrages, severe lawes, prodigious tryals, &c.

*Prognosticks Memb. 3.*  
Despair, madness, to make away themselves, and others.

*Cures Memb. 4.*  
By avoiding occasions, alwayes busie, never to be idle.  
By good counsell, advice of friends, to contemn or dissemble it. *Subs. 1.*  
By prevention before marriage. Plato's communion.  
To marry such as are equal in yeares, birth, fortunes, beauty, of like conditions, &c.  
Of a good family, good education. To use them well. *Subs. 2.*

II Religious Melancholy. Sect. 4.

A proof that there is such a species of melancholy, name, object God, what his beauty is, how it allureth, part and parties affected, superstitious, idolaters, prophets, hereticks, &c. *Subs. 1.*

Causes *Sub. 2.* { From others { The diuels allurements, false miracles, priests for their gain. Politicians to keep men in obedience, bad instructors, blind guides.  
Or  
from themselves. { Simplicity, feare, ignorance, solitariness, melancholy, curiosity, pride, vain-glory, decayed image of God

In excess of such as do that which is not required. *Mem. 1.*

Symptomes *Sub. 3.* { General { Zeal without knowledge, obstinacy, superstition, strange devotion, stupidity, confidence, stiffe defence of their tenents, mutual love and hate of other sects, belief of incredibilities, impossibilities.  
Or  
Particular { Of hereticks, pride, contumacy, contempt of others, wilfulness, vain-glory, singularity, prodigious paradoxes  
In superstitious blind zeal, obedience, strange workes, fasting, sacrifices, oblations, prayers, vowes, pseudo-martyrdom, mad and ridiculous customes, ceremonies, observations.  
In pseudo-prophets, visions, revelations, dreames, prophecies, new doctrines, &c. of Jews, Gentiles, Mahometans, &c.

Prognosticks. *Subs. 4.* { New doctrines, paradoxes, blasphemies, madness, stupidity, despair, damnation.

Cures. *Subs. 5.* { By physick if need be, conference, good counsell, perswasion, compulsion, correction, punishment. *Quaritur an cogi debent? Affir.*

In defect, as *Me. 2.*

Secure, void of grace and feares. { Epicures, atheists, magicians, hypocrites, such as have cauterised consciences, or else are in a reprobate sense, worldly-secure, some philosophers, impenitent sinners. *Subs. 1.*  
Or  
Distrustful, or too timorous, as desperate. In despair consider, { His definition, Æquivocations, parties and parts affected. *Subs. 2.*

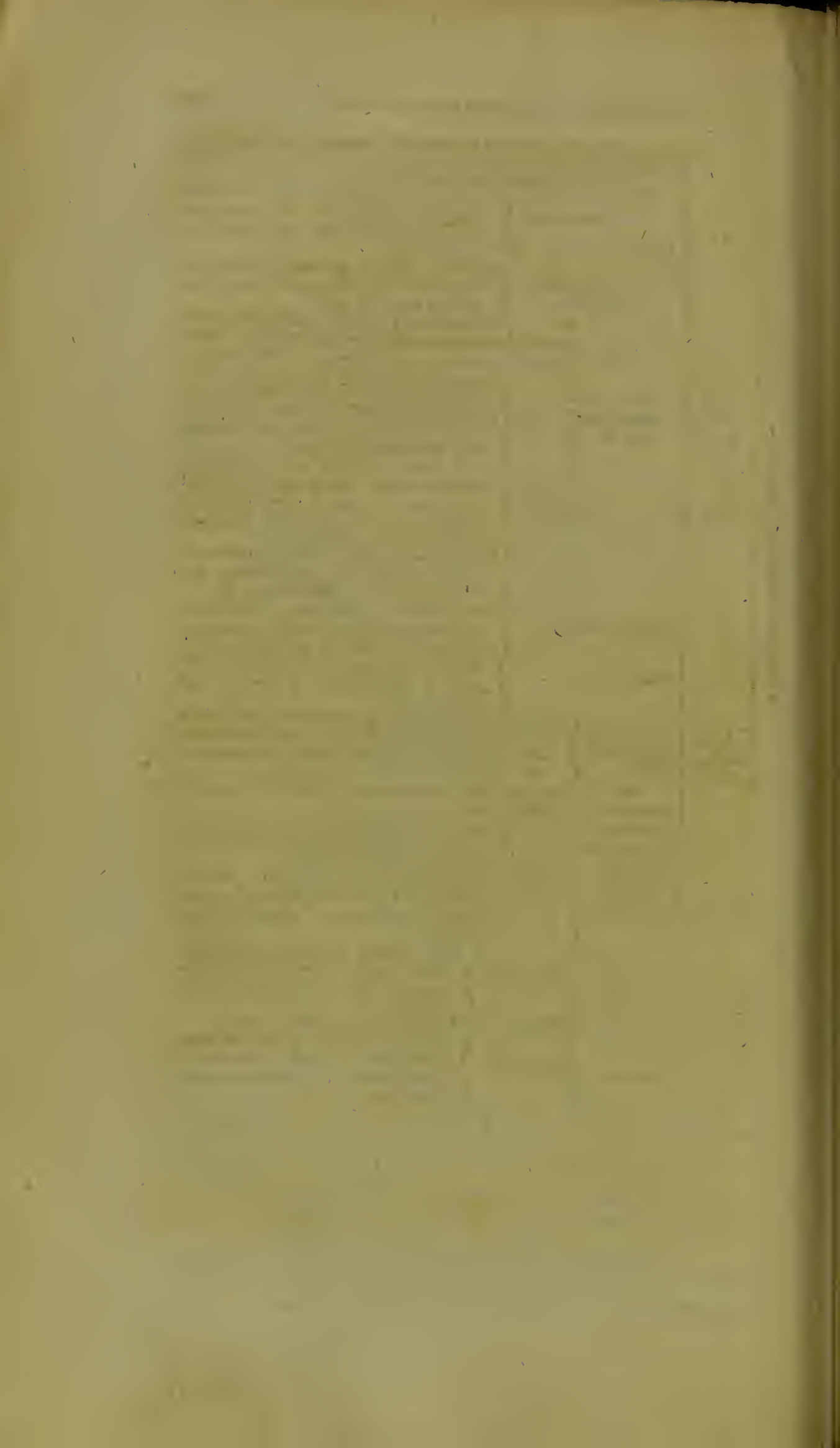
Causes *Subs. 3.* { The diuel and his allurements, rigid preachers, that wound their consciences, melancholy, contemplation, solitariness.  
How melancholy and despair differ. Distrust, weakness of faith. Guilty conscience for offence committed, misunderstanding Scripture.

Symptomes *Subs. 4.* { Feare, sorrow, anguish of minde, extream tortures and horreur of conscience, fearful dreames, conceits, visions, &c.

Prognosticks; Blasphemy, violent death. *Subs. 5.*

Cures *S. 6.* { Physick as occasion serves, conference, not to be idle or alone. Good counsell, good company, all comforts and contents, &c.





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THE  
THIRD PARTITION.

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LOVE-MELANCHOLY.

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THE FIRST { SECTION.  
MEMBER.  
SUBSECTION.

*The Preface.*

THERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Love-Melancholy, and object (which <sup>a</sup> Erasmus, in his preface to St. Thomas More, suspects of his) *that it is too light for a divine, too comicall a subject*, to speak of love-symptomes, too phantasticall, and fit alone for a wanton poet, a feeling yong love-sick gallant, an effeminate courtier, or some such idle person. And tis true they say: for by the naughtiness of men, it is so come to pass, as <sup>b</sup> Caussinus observes, *ut castis auribus vox amoris suspecta sit, et invisâ*, the very name of love is odious to chaster ears: and therefore some again out of an affected gravity, will dislike all for the names sake, before they read a word; dissembling with him in <sup>c</sup> Petronius, and seem to be angry that their ears are violated with such obscene speeches, that so they may be admired for grave philosophers, and staid carriage. They cannot abide to hear talk of love toyes, or amorous discourses,—*vultu, gestu, oculis*, in their outward actions averse; and yet, in their cogitations, they are all out as bad, if not worse than others.

<sup>a</sup> Erubuit, posuitque meum Lucretia librum,  
Sed coram Bruto, Brute, recede; leget.

<sup>a</sup> Encom. Moria: Leviores esse nugas quam ut theologum deceant. <sup>b</sup> Lib. 8. Eloquent. cap. 14. de affectibus: Mortalium vitio fit, qui præclara quæque in pravos usus vertunt. <sup>c</sup> Quoties de amatoris mentio facta est, tam vehementer excandui; tam severâ tristitiâ violari aures meas obscæno sermone nolui, ut me tanquam unam ex philosophis intuerentur. <sup>d</sup> Martial.



But let these cavillers and counterfeit Catos know, that, as the lord John answered the queen (in that Italian <sup>a</sup> Guazzo), an old, a grave, discreet man is fittest to discourse of love matters, because he hath likely more experience, observed more, hath a more staid judgement, can better discern, resolve, discuss, advise, give better cautions, and more solid precepts, better inform his auditors in such a subject, and, by reason of his riper yeares, sooner divert. Besides, *nihil in hac amoris voce sublimendum*, there is nothing here to be excepted at: love is a species of melancholy, and a necessary part of this my treatise, which I may not omit; *operi suscepto inserviendum fuit*; so Jacobus Micyllus pleadeth for himself in his translation of Lucian's dialogues; and so do I; I must and will perform my task. And that short excuse of Mercerus, for his edition of Aristænetus, shall be mine; <sup>b</sup> *If I have spent my time ill to write, let not them be so idle as to read*. But I am perswaded it is not so ill spent; I ought not to excuse or repent my self of this subject, on which many grave and worthy men have written whole volumes, Plato, Plutarch, Plotinus, Maximus Tyrius, Alcinoüs, Avicenna, Leon, Hebreus in three large dialogues, Xenophon, *sympos*. Theophrastus, if we may beleeeve Athenæus *lib. 13. cap. 9*. Picus Mirandula, Marius Æquicola, both in Italian, Kornmannus, *de lineâ Amoris, lib. 3*. Petrus Godefridus hath handled in three bookes, P. Hædus, and which almost every physitian, as Arnoldus, Villanovanus, Valleriola (*observat. med. lib. 2. observ. 7.*) Ælian Montaltus, and Laurentius in their Treatises of Melancholy, Jason Pratensis, *de morb. cap.* Valescus de Taranta, Gordonius, Hercules de Saxoniâ, Savanarola, Langius &c. have treated of apart, and in their workes. I excuse my self therefore with Peter Godefridus, Valleriola, Ficinus, and in <sup>c</sup> Langius words—Cadinus Milesius writ fourteen bookes of love; *and why should I be ashamed to write an epistle, in favour of yong men, of this subject?* a company of stern readers dislike the second of the Æneids, and Virgil's gravity, for inserting such amorous passions in an heroicall subject: but <sup>d</sup> Servius, his commentator, justly vindicates the poets worth, wisdom, and discretion in doing as he did. Castalio would not have yong men read the <sup>e</sup> Canticles, because, to his thinking, it was too light and amorous a tract, a ballad of ballads, as our old English translation hath it. He might as well forbid the reading of Genesis,

<sup>a</sup> Lib. 4. of civil conversation.

<sup>b</sup> Si male locata est opera scribendo, ne ipsi

lorent in legendo.

<sup>c</sup> Med. epist. l. 1. ep. 14. Cadinus Milesius, teste Suidâ,

de hoc erotico amore 14 libros scripsit; nec me pigebit, in gratiam adolescentum, hanc scribere epistolam.

<sup>d</sup> Comment. in 2. Æneid.

<sup>e</sup> Meros amores,

meram impudicitiam souare videtur, nisi, &c.

because of the loves of Jacob and Rachel, the stories of Sichern and Dinah, Judah and Thamar; reject the book of Numbers, for the fornications of the people of Israel with the Moabites; that of Judges for Sampson and Dalilah's embracings; that of the Kings, for David and Bersheba's adulteries, the incest of Amnon and Thamar, Solomon's concubines, &c. the stories of Esther, Judith, Susanna, and many such. Dicæarchus, and some other, carp at Plato's majesty, that he would vouchsafe to indite such love toys; amongst the rest, for that dalliance with Agatho.

Suavia dans Agathonî, animam ipse in labra tenebam;  
Ægra etenim properans tanquam abitum fuit.

For my part, saith <sup>a</sup> Maximus Tyrius, a great Platonist himself, *me non tantum admiratio habet, sed etiam stupor*, I do not only admire, but stand amazed to read that Plato and Socrates both should expell Homer from their city, because he writ of such light and wanton subjects, *Quod Junonem cum Jove in Ida concumbentes inducit, ab immortalî nube contactos*, Vulcan's net, Mars and Venus fopperies before all the gods, because Apollo fled, when he was persecuted by Achilles, the <sup>b</sup> gods were wounded and ran whining away, as Mars that rored louder than Stentor, and covered nine acres of ground with his fall; Vulcan was a summers day falling down from heaven, and in Lemnos isle brake his leg, &c. with such ridiculous passages; when as both Socrates and Plato, by his testimony, writ lighter themselves: *quid enim tam distat (as he follows it) quam amans a temperante, formarum admirator a demente?* what can be more absurd than for grave philosophers to treat of such fooleries, to admire Antilochus, Alcibiades, for their beauties as they did, to run after, to gaze, to dote on faire Phædrus, delicate Agatho, yong Lysis, sine Charmides? *hæccine philosophum decent?* Doth this become grave philosophers? Thus peradventure Callias, Thrasymachus, Polus, Aristophanes, or some of his adversaries and æmulators might object; but neither they nor <sup>c</sup> Anytus and Melitus his bitter enemies, that condemned him for teaching Critias to tyrannize, his impiety for swearing by dogs and plane trees, for his juggling sophistry, &c. never so much as upbraided him with impure love, writing or speaking of that subject; and therefore without question, as he concludes, both Socrates and Plato in this are justly to be excused. But suppose they

<sup>a</sup> Ser. 8.    <sup>b</sup> Quod risum et eorum amores commemoret.    <sup>c</sup> Quum multa ei objecissent, quod Critiam tyrannidem docuisset, quod Platonem juraret loquacem sophistam, &c. accusationem amoris nullam fecerunt. Ideoque honestus amor, &c.



had been a little overseen, should divine Plato be defamed? no, rather as he said of Cato's drunkenness, if Cato were drunk, it should be no vice at all to be drunk. They reprove Plato then, but without cause (as <sup>a</sup> Ficinus pleads); *for all love is honest and good; and they are worthy to be loved that speak well of love.* Being to speak of this admirable affection of love, (saith <sup>b</sup> Valleriola) *there lyes open a vast and philosophical field to my discourse by which many lovers become mad: let me leave my more serious meditations, wander in these philosophical fields, and look into those pleasant groves of the Muses, where, with unspeakable variety of flowers, we may make garlands to our selves, not to adorn us only, but with their pleasant smell and juyce to nourish our soules, and fill our mindes desirous of knowledge, &c.* After an harsh and unpleasing discourse of melancholy, which hath hitherto molested your patience, and tyred the author, give him leave, with <sup>c</sup> Godefridus the lawyer, and Laurentius (*cap. 5*), to recreate himself in this kinde after his laborious studies, *since so many grave divines and worthy men have, without offence to manners, to help themselves and others, voluntarily written of it.* Heliodorus, a bishop, penned a love story of Theagines and Chariclea; and, when some Catos of his time reprehended him for it, chose rather, saith <sup>d</sup> Nicephorus, to leave his bishoprick than his book. Æneas Sylvius, an ancient divine, and past 40 yeares of age, (as <sup>e</sup> he confesseth himself after Pope Pius Secundus) endited that wanton history of Euryalus and Lucretia. And how many superintendents of learning could I reckon up, that have written of light phantasticall subjects? Beroaldus, Erasmus, Alpheratius, twenty four times printed in Spanish, &c. Give me leave then (to refresh my Muse a little, and my weary readers), to expatiate in this delightful field, *hoc deliciarum campo*, as Fonseca terms it, to <sup>f</sup> season a surly discourse, with a more pleasing aspersion of love matters. *Edulcare vitam convenit*, as the poet invites us, *curas nugis, &c.* 'tis good to sweeten our life with some pleasing toys to relish it, and as Pliny tells us, *magna pars stu-*

<sup>a</sup> Carpunt alii Platoniam majestatem, quod amori nimium indulserit, Dicarchus et alii; sed male. Omnis amor honestus et bonus; et amore digni, qui bene dicunt de amore.

<sup>b</sup> Med. obser lib. 2. cap. 7. De admirando amoris affectu dicturus; ingens patet campus et philosophicus, quo sæpe homines ducuntur ad insaniam; libeat modo vagari, &c. Quæ non ornet modo, sed fragrantia et succulentia jucundâ plenius alant, &c.

<sup>c</sup> Lib. 1. præfat. De amoribus agens, relaxandi animi causâ laboriosissimis studiis fatigati; quando et theologi se his juvari et juvare illæsis moribus volunt.

<sup>d</sup> Hist. lib. 12. cap. 34. <sup>e</sup> Præfat. Quid quadragenario convenit cum amore? Ego vero agnosco amatorum scriptum mihi non convenire: qui jam meridiem prætergressus in vesperem feror. Æneas Sylvius, præfat.

<sup>f</sup> Ut severiora studia iis amœnitatibus lector condire possit. Accius.

*diosorum amœnitates quærimus*, most of our students love such pleasant <sup>a</sup> subjects; though Macrobius teach us otherwise, <sup>b</sup> *that those old sages banished all such light tracts from their studies, to nurses cradles, to please only the ear*; yet, out of Apuleius, I will oppose as honourable patrons, Solon, Plato, <sup>c</sup> Xenophon, Adrian, &c. that as highly approve of these treatises. On the other side me thinks they are not to be disliked, they are not so unfit. I will not peremptorily say, as one did, <sup>d</sup> *tam suavia dicam facinora, ut male sit ei equitabilibus non delectetur*. I will tell you such pretty stories, that fowl befall him that is not pleased with them; *neque dicam ea quæ vobis usui sit audivisse, et voluptati meminisse*, with that confidence, as Beroaldus doth his enarrations on Propertius. I will not expect or hope for that approbation, which Lipsius gives to his Epictetus; *pluris facio quam relego, semper ut novum, et, quum repetivi, repetendum*, the more I read, the more shall I covet to read. I will not press you with my pamphlets, or beg attention; but, if you like them, you may. Pliny holds it expedient, and most fit, *severitatem jucunditate etiam in scriptis condire*, to season our workes with some pleasant discourse; Synesius approves it; *licet in ludicris ludere*; the <sup>e</sup> poet admires it:

Omne tulit punctum, qui miscuit utile dulci:

And there be those, without question, that are more willing to read such toys, than <sup>f</sup> I am to write. Let me not live, saith Aretine's Antonia, *if I had not rather hear thy discourse, & than see a play!* no doubt but there be more of her minde, ever have been, ever will be, as <sup>h</sup> Hierom bears me witness. *A far greater part had rather hear Apuleius than Plato*: Tullie himself confesseth he could not understand Plato's Timæus, and therefore cared less for it, but every school-boy hath that famous testament of Grunnius Corocotta Porcellus at his fingers ends. The comickall poet,

———Id sibi negoti credidit solum dari,  
Populo ut placerent, quas fecisset fabulas—

made this his only care and sole study to please the people, tickle the ear, and to delight; but mine earnest intent is as much to profit as to please; *non tam ut populo placerem,*

<sup>a</sup> Discam quam philosophum audire malunt. <sup>b</sup> In Som. Scip. E sacrario suo tum ad cunas nutricum sapientes eliminârunt, solas aurium delicias profitentes.  
<sup>c</sup> Babylonius et Ephesius, qui de amore scripserunt, uterque amores Myrrhæ, Cyrenes, et Adonidis, Suidas. <sup>d</sup> Pet. Aretine, dial. Ital. <sup>e</sup> Hor. <sup>f</sup> Legendi cupidores, quàm ego scribendi, saith Lucian. <sup>g</sup> Plus capio voluptatis inde, quam spectandis in teatro ludis. <sup>h</sup> Proœmio in Isaiam. Multo major pars Milesias fabulas revolventium quam Platonis libros.



*quam ut populum juvarem*; and these my writings, I hope, shall take like gilded pills, which are so composed as well to tempt the appetite, and deceive the palat, as to help and medicinally work upon the whole body; my lines shall not only recreate, but rectifie the minde. I think I have said enough: if not, let him that is otherwise minded, remember that of <sup>a</sup> Madaurensis, *he was in his life a philosopher* (as Ausonius apologizeth for him;) *in his epigrams a lover, in his precepts most severe; in his epistle to Cærellia, a wanton.* Annianus, Sulpitius, Euenus, Menander, and many old poets besides, did *in scriptis prurire*, write Fescennines, Attellanes, and lascivious songs; *lætam materiam*; yet they had in *moribus censuram et severitatem*, they were chaste, severe, and upright livers.

—Castum esse decet pium poëtam  
Ipsum, versiculos nihil necesse est,  
Qui tum denique habent salem et leporem.

I am of Catullus opinion, and make the same apology in mine own behalf: *hoc etiam, quod scribo, pendet plerumque ex aliorum sententiâ et auctoritate; nec ipse forsâ insanio, sed insanientes sequor. Atqui detur hoc insanire me: semel insanivimus omnes, et tute ipse opinor insanis aliquando, et is, et ille, et ego scilicet.*

Homo sum: humani a me nihil alienum puto:

and, which he urgeth for himself, accused of the like fault, I as justly plead,

<sup>b</sup> Lasciva est nobis pagina; vita proba est;  
howsoever my lines err, my life is honest,

<sup>c</sup> Vita verecunda est, Musa jocosa, mihi.

But I presume I need no such apologies; I need not, as Socrates in Plato, cover his face when he spake of love, or blush and hide mine eys, as Pallas did in her hood, when she was consulted by Jupiter about Mercurie's marriage, *quod super nuptiis virgo consulitur*: it is no such lascivious, obscene or wanton discourse; I have not offended your chaster ears with any thing that is here written, as many French and Italian authors in their modern language of late have done, nay some of our Latin pontificiall writers, Zanches, Asorius, Abulensis Burchardus, &c. whom <sup>d</sup> Rivet accuseth to be more lascivious

<sup>a</sup> In vita philosophus, in Epigram. amastor, in epistolis petulans, in preceptis severus. <sup>b</sup> Mart. <sup>c</sup> Ovid. <sup>d</sup> Isago ad sac. scrip. cap. 13.

than Virgil in Priapeis, Petronius in Catalectis, Aristophanes in Lysistrata, Martialis, or any other pagan prophane writer, *qui iam atrociter* (<sup>a</sup> one notes) *hoc genere peccarunt, ut multa ingeniosissime scripta obscœnitatum gratiã castæ mentes abhorreant.* 'Tis not scurril this, but chast, honest, most part serious, and even of religion it self. <sup>b</sup> *Incensed* (as he said) *with the love of finding love, we have sought it, and found it.* More yet, I have augmented and added something to this light treatise (if light), which was not in the former editions: I am not ashamed to confess it, with a good <sup>c</sup> author, *quod extendi et locupletari hoc subjectum plerique postulabant, et eorum importunitate victus, animum, utcunque renitentem, eo adegì, ut jam sextã vice calamum in manum sumerem, scriptionique longe et a studiis et professione meã aliencæ me accingerem, horas aliquas a seriis meis occupationibus interim suffuratus, easque veluti ludo cuidam ac recreationi destinans;*

<sup>d</sup> Cogor. . . . . retrorsum  
Vela dare, atque iterare cursus  
Olim relictos. . . . .

*et si non ignorarem novos fortasse detractores novis hisce interpolationibus meis minime defuturos.*

And thus much I have thought good to say by way of preface, lest any man (which <sup>e</sup> Godefridus feared in his book) should blame in me lightness, wantonness, rashness, in speaking of love causes, entisements, symptomes, remedies, lawfull and unlawfull loves, and lust it self. <sup>f</sup> *I speak it, only to tax and deterr others from it; not to teach, but to shew the vanities and fopperies of this heroicall or Herculean love, and to apply remedies unto it.* I will treat of this with like liberty as of the rest.

<sup>h</sup> Sed dicam vobis: vos porro dicite multis  
Millibus; et facite hæc charta loquatur anus.

Condemn me not, good reader, then, or censure me hardly, if some part of this Treatise, to thy thinking, as yet be too light;

<sup>a</sup> Barthius, notis in Cœlestinam, ludum Hisp. <sup>b</sup> Ficinus, Comment. c. 17. Amore incensi inveniendi amoris, amorem quæsiuimus et inuenimus. <sup>c</sup> Auct̃or Cœlestinæ, Barth. interprete. <sup>d</sup> Hor. lib. 1. Ode 34. <sup>e</sup> Hæc prædixi, ne quis temere nos putaret scripsisse de amorum lenociniis, de praxi, fornicationibus, adulteriis, &c. <sup>f</sup> Taxando et ab his deterrendo humanum lasciviam et insaniam, sed et remedia docendo; non igitur candidus lector nobis succenseat, &c. Communitio erit juvenibus hæc, hisce ut abstineant magis, et omissã lasciviã quæ homines reddit insanos, virtutis incumbant studiis (Æneas Sylv.): et curam amoris si quis nescit, hinc poterit scire. <sup>g</sup> Martianus Capella, lib. 1. de nupt. philol. Virginal. suffusa rubore, oculos peplo obnubens, &c. <sup>h</sup> Catullus.



but consider better of it. *Omnia munda mundis*: <sup>a</sup>a naked man, to a modest woman, is no otherwise than a picture, as Augusta Livia truly said; and <sup>b</sup>*mala mens, malus animus*; 'tis as 'tis taken. If in thy censure it be too light, I advise thee, as Lipsius did his reader for some places of Plautus, *istos quasi Sirenum scopulos prætervehare*; if they like thee not, let them pass; or oppose that which is good to that which is bad, and reject not therefore all. For, to invert that verse of Martial, and, with Hierom Wolfius, to apply it to my present purpose,

Sunt mala, sunt quædam mediocria, sunt bona plura;

some is good, some bad, some is indifferent. I say farther with him yet, I have inserted (<sup>c</sup>*levicula quædam et ridicula ascribere non sum gravatus, circumforanea quædam e theatris, e plateis, etiam e popinis*) some things more homely, light, or comicall, *litans Gratiis*, &c. which I would request every man to interpret to the best: and, as Julius Cæsar Scaliger besought Cardan, (*si quid urbaniuscule lusum a nobis, per deos immortales te oro, Hieronyme Cardane, ne me male capias*). I beseech thee, good reader, not to mistake me, or misconstrue what is here written; *Per Musas et Charites, et omnia poëtarum numina, benigne lector, oro te, ne me male capias*. 'Tis a comicall subject; in sober sadness I crave pardon of what is amiss, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least: but, if thou likest, speak well of it, and wish me good success.

Extremum hunc, Arethusa, mihi concede laborem.

I am resolved, howsoever, *velis, nolis, audacter stadium intrare*, in the Olympicks, with those Æliensian wrestlers in Philostratus, boldly to shew my self in this common stage, and in this trage-comœdy of love, to act severall parts, some satyrically, some comically, some in a mixt tone, as the subject I have in hand gives occasion, and present scene shall require, or offer it self.

<sup>a</sup> Viros nudos castæ foeminæ nihil a statuis distare:  
pense.

<sup>b</sup> Præf. Suid.

<sup>c</sup> Hony soyt qui mal y

## SUBJECT. II.

*Loves Beginning, Object, Definition, Division.*

**L**OVES limits are ample and great; and a spacious walk it hath, beset with thorns, and for that cause, (which <sup>a</sup> Scaliger reprehends in Cardan), not lightly to be passed over. Least I incur the same censure, I will examine all the kindes of love, his nature, beginning, difference, objects, how it is honest or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects; how far it extends: of which although something hath been said in the first partition, in those sections of perturbations (<sup>b</sup> for love and hatred are the first and most common passions, from which all the rest arise, and are attendant, as Picolomineus holds; or as Nich. Caussin, the *primum mobile* of all other affections, which carry them all about them) I will now more copiously dilate, through all his parts and severall branches, that so it may better appear what love is, and how it varies with the objects, how in defect, or (which is most ordinary and common) immoderate, and in excess, causeth melancholy.

Love, universally taken, is defined to be *desire*, as a word of more ample signification: and though Leon. Hebreus the most copious writer of this subject, in his third dialogue make no difference, yet in his first, he distinguisheth them again, and defines love by desire. <sup>c</sup> *Love is a voluntary affection, and desire, to enjoy that which is good.* <sup>d</sup> *Desire wisheth; love enjoys; the end of the one is the beginning of the other: that which we love is present; that which we desire is absent.* <sup>e</sup> *It is worth the labour*, saith Plotinus, to consider well of love, whether it be a god or a divel, or passion of the minde, or partly god, partly divel, partly passion. He concludes love to participate of all three, to arise from a desire of that which is beautiful and faire, and defines it to be *an action of the minde, desiring that which is good.* <sup>f</sup> Plato calls it the great divel, for its vehemency, and sovereignty over

<sup>a</sup> Exerc. 301. Campus amoris maximus et spinis obsitus, nec levissimo pede transvolandus.

<sup>b</sup> Grad. 1. cap. 29. Ex Platone: Primæ et communissimæ perturbaciones, ex quibus ceteræ oriuntur, et earum sunt pedissequæ.

<sup>c</sup> Amor est voluntarius affectus et desiderium re bonâ fruendi.

<sup>d</sup> Desiderium optantis; amor eorum quibus fruimur; amoris principium, desiderii finis; amatum adest.

<sup>e</sup> Principio 1. de amore. Operæ pretium est de amore considerare, utrum Deus, an Dæmon, an passio quædam animæ, an partim Deus, partim Dæmon, passio partim, &c. Amor est actus animi bonum desiderans.

<sup>f</sup> Magnus Dæmon. Convivio.



all other passions, and defines it an appetite, <sup>a</sup> *by which we desire some good to be present*. Ficinus, in his comment, adds the word *faire* to this definition—love is a desire of enjoying that which is good and faire. Austin dilates this common definition, and will have love to be a delectation of the heart, <sup>b</sup> *for something which we seek to win, or joy to have, coveting by desire, resting in joy*. Scaliger <sup>c</sup> (*Exerc. 301*) taxeth these former definitions, and will not have love to be defined by desire or appetite; *for, when we enjoy the things we desire, there remains no more appetite*: as he defines it, *love is an affection by which we are united to the thing we love, or perpetuate our union*; which agrees in part with Leon. Hebreus.

Now this love varies as its object varies, which is always good, amiable, faire, gracious, and pleasant. <sup>d</sup> *All things desire that which is good*, as we are taught in the ethicks, or at least that which seems to them to be good; *quid enim vis mali*, (as Austin well inferrs) *dic mihi? puto nihil in omnibus actionibus*; thou wilt wish no harm I suppose, no ill in all thine actions, thoughts or desires; *nihil mali vis*; <sup>e</sup> thou wilt not have bad corn, bad soyl, a naughty tree, but all good; a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes beauty; from beauty, grace, and comeliness, which result as so many rayes from their good parts, make us to love, and so to covet it: for, were it not pleasing and gracious in our eyes we should not seek. <sup>f</sup> *No man loves* (saith Aristotle, 9. *mor. cap. 5.*) *but he that was first delighted with comeliness and beauty*. As this faire object varies, so doth our love; for, as Proclus holds, *omne pulchrum amabile*, every faire thing is amiable; and what we love is faire and gracious in our eyes; or at least we do so apprehend and still esteem of it. <sup>g</sup> *Amiability is the object of love; the scope and end is to obtain it, for whose sake we love, and which our minde covets to enjoy*. And it seems to us especially faire and good; for good, faire, and unity, cannot be separated. Beauty shines, Plato saith, and

<sup>a</sup> Boni pulchrique fruendi desiderium. <sup>b</sup> Godefridus, l. 1. cap. 2. Amor est delectatio cordis alicujus ad aliquid, propter aliquod desiderium in appetendo, et gaudium perfruendo, per desiderium currens, requiescens per gaudium. <sup>c</sup> Non est amor desiderium aut appetitus, ut ab omnibus hactenus traditum; nam, cum potimur amatâ re, non manet appetitus; est igitur affectus, quo cum re amatâ aut unimur, aut unionem perpetuamus. <sup>d</sup> Omnia appetunt bonum. <sup>e</sup> Terram non vis malam, malam segetem, sed bonam arborem, equum bonum &c. <sup>f</sup> Nemo amore capitur, nisi qui fuerit ante formâ specieque delectatus. <sup>g</sup> Amabile, objectum amoris et scopus, cujus adeptio est finis, cujus gratiâ amamus. Animus enim aspirat ut eo fruatur; et formam boni habet, et præcipue videtur et placet. Piccolomineus, grad. 7. cap. 2. et grad. 8. cap. 35.

by reason of its splendour and shining, causeth admiration; and the fairer the object is, the more eagerly is it sought. For, as the same Plato defines it, <sup>a</sup> *beauty is a lively shining or glittering brightness, resulting from effused good, by ideas, seeds, reasons, shadowes, stirring up our mindes, that by this good they may be united and made one.* Others will have beauty to be the perfection of the whole composition, <sup>b</sup> *caused out of the congruous symmetry, measure, order and manner of parts: and that comeliness which proceeds from this beauty is called grace; and from thence all faire things are gracious: for grace and beauty are so wonderfully annexed, <sup>c</sup> so sweetly and gently win our soules, and strongly allure, that they confound our judgement, and cannot be distinguished.* Beauty and grace are like those beames and shinings that come from the glorious and divine sun, which are diverse, as they proceed from the diverse objects, to please and affect our severall senses; <sup>d</sup> *as the species of beauty are taken at our eys, ears, or conceived in our inner soule, as Plato disputes at large in his Dialogue de pulchro, Phædro, Hippias, and, after many sophisticall errors confuted, concludes that beauty is a grace in all things, delighting the eys, ears, and soule it self; so that, as Valesius infers hence, whatsoever pleaseth our ears, eys, and soule, must needs be beautifull, faire, and delightsome to us. <sup>e</sup> And nothing can more please our ears than musick, or pacifie our mindes.* Faire houses, pictures, orchyards, gardens, fields, a faire hawk, a faire horse, is most acceptable unto us; whatsoever pleaseth our eys and ears, we call beautifull and faire. <sup>f</sup> *Pleasure belongeth to the rest of the senses, but grace and beauty to these two alone.* As the objects vary and are diverse, so they diversely affect our eys, ears, and soule it self: which gives occasion to some, to make so many severall kindes of love as there be objects: one beauty ariseth from God, of which and divine love, § St. Dionysius, with many fathers and Neotericks, have written just volumes, *De amore Dei*, as they term it, many parænetical discourses; another from his creatures; there is a beauty of the body, a beauty of the soule,

<sup>a</sup> Forma est vitalis fulgor ex ipso bono manans, per ideas, semina, rationes, umbras effusus, animos excitans, ut per bonum in unum redigantur. <sup>b</sup> Pulchritudo est perfectio compositi, ex congruente ordine, mensurâ, et ratione partium consurgens; et venustas inde prodiens gratia dicitur, et res omnes pulchræ gratiosæ.

<sup>c</sup> Gratia et pulchritudo ita suaviter animos demulcent, ita vehementer alliciunt, et admirabiliter connectuntur, ut in unum confundantur, et distinguere non possunt; et sunt tanquam radii et splendores divini solis in rebus variis vario modo fulgentes. <sup>d</sup> Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur internâ mente. <sup>e</sup> Nihil hinc magis animos conciliat quam musica, pulchræ picturæ ædes, &c. <sup>f</sup> In reliquis sensibus voluptas,

in his pulchr itudo et gratia. § Lib. 4. de divinis, Convivio Platonis.



a beauty from vertue, *formam martyrum* Austin calls it, *quam videmus oculis animi*, which we see with the eyes of our minde, which beauty (as Tullie saith) if we could discern with these corporeall eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and ravish our soules. This other beauty which ariseth from those extream parts, and graces which proceed from gestures, speeches, severall motions, and proportions of creatures, men and women, (especially from women, which made those old poets put the three Graces still in Venus company, as attending on her, and holding up her train) are infinite almost, and vary their names with their objects, as love of mony, covetousness, love of beauty, lust, immoderate desire of any pleasure, concupiscence, friendship, love, good will, &c. and is either vertue or vice, honest, dishonest, in excess, defect, as shall be shewed in his place; —heroicall love, religious love, &c. which may be reduced to a twofold division, according to the principall parts which are affected, the brain and liver; *amor et amicitia*, which Scaliger (*exercitat.* 301), Valesius, and Melancthon, warrant out of Plato, *φιλειν* & *εραυ* from that speech of Pausanias, belike, that makes two Veneres and two Loves. <sup>a</sup> *One Venus is ancient, without a mother, and descended from heaven, whom we call cœlestiall; the yonger, begotten of Jupiter and Dione, whom commonly we call Venus.* Ficinus, in his comment upon this place, *cap.* 8. following Plato, calls these two Loves, two divcls, <sup>b</sup> or good and bad angels according to us, which are still hovering about our soules. <sup>c</sup> *The one rears to heaven; the other depresseth us to hell; the one good, which stirs us up to the contemplation of that divine beauty, for whose sake we perform justice, and all godly offices, study philosophy, &c. the other base, and, though bad, yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and withdraws our soule from the speculation of that other, to viler objects: so far Ficinus. St. Austin (lib. 15. de civ. Dei et sup. Psal. 64) hath delivered as much in effect. <sup>d</sup> Every creature is good, und may be loved well or ill: and <sup>e</sup> two cities make two loves, Jerusalem and Babylon, the love of God the one, the love of*

<sup>a</sup> Duæ Veneres, duo Amores; quarum una antiquior et sine matre, cœlo nata, quam cœlestem Venerem nuncupamus; altera vero junior, a Jove et Dione prog-nata, quam vulgarem Venerem vocamus. <sup>b</sup> Alter ad superna erigit, alter deprimit ad inferna. <sup>c</sup> Alter excitat hominem ad divinam pulchritudinem lustrandam, cujus causâ philosophiæ studia et justitiæ, &c. <sup>d</sup> Omnis creatura cum bona sit, et bene amari potest et male. <sup>e</sup> Duas civitates duo faciunt amores; Jerusalem facit amor Dei, Babylonem amor sæculi; unusquisque se, quid amet, interroget; et inveniet unde sit civis.

the world the other ; of these two cities we are all citizens, as by examination of ourselves we may soon finde, and of which : the one love is the root of all mischief, the other of all good. So, in his 15 cap. lib. de amor. Ecclesiæ, he will have those four cardinall vertues to be naught else but love rightly composed ; in his 15 book de civ. Dei cap. 22, he calls vertue the order of Love ; whom Thomas following (1. part. 2, quæst. 55. art. 1. and quæst. 56. 3. quæst. 62. art. 2) confirms as much, and amplifies in many words. <sup>a</sup> Lucian to the same purpose hath a division of his own ; *one love was born in the sea, which is as various and raging in yong mens breasts as the sea it self, and causeth burning lust : the other is that golden chain which was let down from heaven, and with a divine fury ravisheth our soules, made to the image of God, and stirs us up to comprehend the innate and incorruptible beauty, to which we were once created.* Beroaldus hath expressed all this in an epigram of his :

Dogmata divini memorant si vera Platonis,  
Sunt geminæ Veneres, et geminatus Amor.  
Cœlestis Venus est nullo generata parente,  
Quæ casto sanctos nequit amore viros.  
Altera sed Venus est totum vulgata per orbem,  
Quæ divûm mentes alligat, atque hominum ;  
Improba, seductrix, petulans, &c.

If divine Plato's tenents they be true,  
Two Veneres, two Loves there be ;  
The one from heaven, unbegotten still,  
Which knits our soules in unitie ;  
The other famous over all the world,  
Binding the hearts of Gods and men ;  
Dishonest, wanton, and seducing, she  
Rules whom she will, both where and when.

This twofold division of love, Origen likewise follows in his comment on the *Canticles*, one from God, the other from the divel, as he holds (understanding it in the worser sense) ; which many others repeat and imitate. Both which (to omit all subdivisions) in excess or defect, as they are abused, or degenerate, cause melancholy in a particular kinde, as shall be shewed in his place. Austin, in another tract, makes a threefold division of this love, which we may use well or ill : *God, our neighbour, and the world ; God above us, our*

<sup>a</sup> Alter mari ortus, ferox, varius, fluctuans, inanis, juvenum, mare referens, &c. alter aurea catena cœlo demissa, bonum furorem mentibus immittens, &c. <sup>b</sup> Tria sunt, quæ amari a nobis bene vel male possunt ; Deus, proximus, mundus ; Deus supra nos ; juxta nos proximus ; infra nos mundus. Tria Deus, duo proximus, unum mundus habet, &c.



neighbour next us, the world beneath us. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks to repose and rest it self in him. Our love to our neighbour may proceed from him, and run with him, not to him: from him, as when we rejoyce of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our journey in the way of the Lord; not in him, because there is no aid, hope, or confidence in man. From the world our love comes, when we begin to admire the Creator in his workes, and glorify God in his creatures. With the world it should run, if, according to the mutability of all temporalities, it should be dejected in adversity, or over elevated in prosperity; to the world, if it would settle it self in its vain delights and studies. Many such partitions of love I could repeat, and subdivisions; but least (which Scaliger objects to Cardan, *Exercitat.* 501) <sup>a</sup> I confound filthy burning lust, with pure and divine love, I will follow that accurate division of Leon. Hebreus, *dial.* 2. betwixt Sophia and Philo, where he speaks of *naturall*, *sensible* and *rationall* love, and handleth each apart. Naturall love or hatred is that sympathy or antipathy, which is to be seen in animate and inanimate creatures, in the four elements, metals, stones; *gravia tendunt deorsum*, as a stone to his center, fire upward, and rivers to the sea. The sun, moon, and stars go still round, <sup>b</sup> *amantes naturæ debita exercere*, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it, jet chaff, the ground to covet showers, but for love? No creature, St. Hierom concludes, is to be found, *quod non aliquid amat*, no stock, no stone that hath not some feeling of love. 'Tis more eminent in plants, herbs, and is especially observed in vegetalls; as betwixt the vine and elm a great sympathy; betwixt the vine and the cabbage, betwixt the vine and olive (<sup>c</sup> *Virgo fugit Bromium*), betwixt the vine and bayes, a great antipathy; the vine loves not the bay, <sup>d</sup> *nor his smell, and will kill him, if he grow near him*; the burr and the lintel cannot endure one

<sup>a</sup> Ne confundam vesanos et fædos amores beatis, sceleratum cum puro. divino, et vero, &c. <sup>b</sup> Fonseca, cap. 1. Amor ex Augustini forsan lib. 11. de Civit. Dei. Amore inconcussus stat mundus, &c. <sup>c</sup> Alciat. <sup>d</sup> Porta. Vitis laurum non amat, nec ejus odorem; si prope crescat, enecat. Lappus lenti adversatur.

another: the olive <sup>a</sup> and the myrtle embrace each other, in roots and branches, if they grow near. Read more of this in Picolomineus (*grad. 7. cap. 1*), Crescentius (*lib. 5. de agric.*) Baptista Porta (*de mag. lib. 1. cap. de plant. odio et Element. sym.*) Fracastorius (*de sym. et antip.*) Of the love and hatred of planets, consult with every astrologer: Leon. Hebreus gives many fabulous reasons, and moralizeth them withall.

Sensible love is that of bruit beasts, of which the same Leon. Hebreus (*dial. 2*) assigns these causes; first, for the pleasure they take in the act of generation, male and female love one another:—secundly, for the preservation of the species, and desire of yong brood: thirdly, for the mutuall agreement, as being of the same kinde; *Sus sui, canis cani, bos bovi, et asinus asino pulcherrimus videtur*, as Epicharmus held; and, according to that adagy of Diogenianus,

Adsidet usque graculus apud graculum,

they much delight in one anothers company :

<sup>b</sup> Formicæ grata est formica, cicada cicadæ,

and birds of a feather will gather together:—fourthly, for custome, use and familiarity; as, if a dog be trained up with a lion and a bear, contrary to their natures, they will love each other. Hawks, dogs, horses, love their masters and keepers. Many stories I could relate in this kinde: but see Gillius, (*de hist. anim. lib. 3. cap. 14.*) those two epistles of Lipsius, of dogs and horses, Agellius, &c.—fifthly, for bringing up, as if a bitch bring up a kid, a hen ducklings, an hedge-sparrow a cuckow, &c.

The third kinde is *amor cognitionis*, as Leon calls it, ratiounall love, *intellectivus amor*, and is proper to men, on which I must insist. This appears in God, angels, men. God is love it self, the fountain of love, the disciple of love, as Plato stiles him; the servant of peace, the God of love and peace; have peace with all men, and God is with you.

———<sup>c</sup> Quisquis veneratur Olympum.

Ipse sibi mundum subjicit, atque Deum :

<sup>d</sup> *By this love* (saith Gerson) *we purchase heaven*, and buy the kingdome of God. This <sup>e</sup> love is either in the Trinity it self, for the Holy Ghost is the love of the Father and the Son, &c. *Joh. 3. 35.* and *5. 20.* and *14. 31.* or towards us

<sup>a</sup> Sympathia olei et myrti ramorum et radicum se complectentium. Mizaldus, secret. cent. 1. 47. <sup>b</sup> Theocritus, ceyll. 9. <sup>c</sup> Mantuan. <sup>d</sup> Caritas munifica, quâ mercamur de Deo regnum Dei. <sup>e</sup> Polanus, partit. Zanchius, de naturâ Dei, c. 3. copiose de hoc amore Dei agit.



his creatures, as in making the world. *Amor mundum fecit*; love built cities; *mundi anima*; invented arts, sciences, and all <sup>a</sup> good things, incites us to vertue and humanity, combines and quickens; keeps peace on earth, quietness by sea, mirth in the windes and elements, expells all feare, anger, and rusticity; *circulus a bono in bonum*, a round circle still from good to good: for love is the beginner and end of all our actions, the efficient and instrumentall cause, as our poets in their symbols, impreses, <sup>b</sup> emblemes of rings, squares, &c. shadow unto us,

Si rerum quæris fuerit quis finis et ortus,  
Desine; nam caussa est unica solus amor.

If first and last of any thing you wit,  
Cease; love's the sole and only cause of it.

Love, saith <sup>c</sup> Leo, made the world; and afterwards in redeeming of it, *God so loved the world, that he gave his only begotten son for it, John 3. 16. Behold what love the Father hath shewed on us, that we should be called the sons of God. 1 John 3. 1.* Or by his sweet providence, in protecting of it; either all in generall, or his saints elect and church in particular, whom he keeps as the apple of his eye, whom he loves freely (as Hosea, 14. 4. speaks), and dearly respects. <sup>d</sup> *Carior est ipsis homo, quam sibi*: not that we are faire, nor for any merit or grace of ours; for we are most vile and base; but out of his incomparable love and goodness, out of his divine nature. And this is that Homer's golden chain, which reacheth down from heaven to earth, by which every creature is annexed, and depends on his Creator. He made all, saith <sup>e</sup> Moses; *and it was good*; and he loves it, as good.

The love of angels and living soules is mutuall amongst themselves, towards us militant in the church, and all such as love God; as the sun beames irradiate the earth from those celestiall thrones, they by their well wishes reflect on us, <sup>f</sup> *in salute hominum promovendâ alacres, et constantes administrari*; there is joy in heaven for every sinner that repenteth; they pray for us, are sollicitous for our good, <sup>g</sup> *casti genii*.

Ubi regnat caritas, suave desiderium,  
Lætitiæque et amor Deo conjunctus.

Love proper to mortall men is the third member of this subdivision, and the subject of my following discourse.

<sup>a</sup> Nich. Bellus discours. 28. de amatoribus: Virtutem provocat, conservat pacem in terra, tranquillitatem in aëre, ventis lætitiæ, &c. <sup>b</sup> Camerarius, Emb. 100. cen. 2. <sup>c</sup> Dial. 3. <sup>d</sup> Juven. <sup>e</sup> Gen. 1. <sup>f</sup> Caussin. <sup>g</sup> Theodoret. e Plotino.

## MEMB. II. SUBSECT. I.

*Love of men, which varies as his objects, profitable,  
pleasant, honest.*

V ALESIUS (*lib. 3. contr. 13*) defines this love, which is in men, to be <sup>a</sup> an affection of both powers, appetite, and reason. The rationally resides in the brain, the other in the liver (as before hath been said out of Plato and others). The heart is diversly affected of both, and carryed a thousand wayes by consent. The sensitive faculty most part over-rules reason; the soule is carryed hood-winkt, and the understanding captive like a beast. <sup>b</sup> *The heart is variously inclined; sometimes they are merry, sometimes sad; and from love arise hope and feare, jealousy, fury, desperation.* Now this love of men is diverse, and varies, as the object varies, by which they are entised, as vertue, wisdom, eloquence, profit, wealth, money, fame, honour, or comeliness of person, &c. Leon. Hebreus, in his first dialogue, reduceth them all to these three, *utile, jucundum, honestum*, profitable, pleasant, honest (out of Aristotle, belike, 8. *moral.*) of which he discourseth at large; and whatsoever is beautifull and faire, is referred to them, or any way to be desired. <sup>c</sup> *To profitable, is ascribed health, wealth, honour, &c. which is rather ambition, desire, covetousness, than love.* Friends, children, love of women, <sup>d</sup> all delightfull and pleasant objects, are referred to the secund. The love of honest things consists in vertue and wisdom, and is preferred before that which is profitable and pleasant; intellectuall, about that which is honest. <sup>e</sup> St. Austin calls *profitable, worldly; pleasant, carnal; honest, spirituall.* <sup>f</sup> *Of and from all three, result charity, friendship, and true love, which respects God and our neighbour.* Of each of these I will briefly dilate, and shew in what sort they cause melancholy.

Amongst all these faire enticing objects, which procure love, and bewitch the soule of man, there is none so moving, so forcible as profit; and that which carryeth with it a shew of commodity. Health indeed is a precious thing, to recover and preserve which, we will undergo any miserie, drink bitter po-

<sup>a</sup> Affectus nunc appetivæ potentæ, nunc rationalis; alter cerebro residet, alter hepate, corde, &c. <sup>b</sup> Cor varie inclinatur, nunc gaudens, nunc mœrens; statim ex timore nascitur zelotypia, furor, spes, desperatio. <sup>c</sup> Ad utile sanitas refertur; utilium est ambitio, cupido, desiderium, potius quam amor, excessus, avaritia. <sup>d</sup> Picolom. grad. 7. cap. 1. <sup>e</sup> Lib. de amicit. Utile mundanum, carnale jucundum, spirituale honestum. <sup>f</sup> Ex singulis tribus fit caritas et amicitia, quæ respicit Deum et proximum.



tions, freely give our goods: restore a man to his health, his purse lyes open to thee; bountifull he is, thankfull and beholding to thee; but give him wealth and honour, give him gold, or what shall be for his advantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life, and all, is at thy service; thou art his dear and loving friend, good and gracious lord and master, his Mæenas; he is thy slave, thy vassall, most devote, affectioned, and bound in all duty. Tell him good tydings in this kinde, there spoke an angel, a blessed hour that brings in gain; he is thy creature, and thou his creator; he hugs and admires thee; he is thine for ever. No loadstone so attractive as that of profit; none so faire an object as this of gold: <sup>a</sup>nothing wins a man sooner than a good turn; bounty and liberality command body and soule.

Munera (crede mihi) placant hominesque deosque:  
Placatur donis Jupiter ipse datis.

Good turns do pacifie both God and men,  
And Jupiter himself is won by them.

Gold, of all other, is a most delieious object; a sweet light, a goodly lustre it hath; *gratius aurum quam solem intuemur*, saith Austin, and we had rather see it than the sun. Sweet and pleasant in getting, in keeping, it seasons all our labours: intolerable pains we take for it, base employments, endure bitter flouts and taunts, long journeys, heavy burdens: all are made light and easie by this hope of gain.

At mihi plaudo

Ipse domi, simul ac nummos contemplor in arca.

The sight of gold refresheth our spirits, and ravisheth our hearts, as that Babylonian garment and <sup>b</sup>golden wedge did Achan in the camp; the very sight and hearing sets on fire his soule with desire of it. It will make a man run to the Antipodes, or tarry at home and turn parasite, lye, flatter, prostitute himself, swear and bear false witness; he will venture his body, kill a king, murther his father, and damn his soule to come at it. *Formosior auri massa*, as <sup>c</sup>he well observed, the mass of gold is fairer than all your Greeian pictures, that Apelles, Phidias, or any doting painter, could ever make; we are enamoured with it,

<sup>d</sup>Prima fere vota, et cunctis notissima templis,  
Divitiæ ut crescant. —————

All our labours, studies, endeavours, vowes, prayers and wishes,  
are to get it, how to compass it.

<sup>a</sup> Benefactores præcipue amamus. Vives, 3. de animâ. <sup>b</sup> Jos. 7. <sup>c</sup> Petronius Arbitr. <sup>d</sup> Juvenalis.

• Hæc est illa cui famulatur maximus orbis,  
Diva potens rerum, domitrixque pecunia fati.

This is the great goddess we adore and worship; this is the sole object of our desire. If we have it, as we think, we are made for ever thrice happy, princes, lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate, and mad. Our estate and *bene esse* ebbs and flows with our commodity; and as we are endowed or enriched, so are we beloved and esteemed: it lasts no longer than our wealth; when that is gone, and the object removed, farewell friendship: as long as bounty, good cheer, and rewards, were to be hoped, friends enough; they were tyed to thee by the teeth, and would follow thee as crows do a carkass: but, when thy goods are gone and spent, the lamp of their love is out; and thou shalt be contemned, scorned, hated, injured. <sup>b</sup> Lucian's Timon, when he lived in prosperity, was the sole spectacle of Greece, only admired; who but Timon? Every body loved, honoured, applauded him: each man offered him his service, and sought to be kin to him: but, when his gold was spent, his faire possessions gone, farewell Timon: none so ugly, none so deformed, so odious an abject as Timon; no man so ridiculous on a suddain: they gave him a penny to buy a rope; no man would know him.

'Tis the generall humour of the world; commodity steers our affections throughout; we love those that are fortunate and rich, that thrive, or by whom we may receive mutuall kindness, hope for like curtesies, get any good, gain or profit; hate those, and abhor, on the other side, which are poor and miserable, or by whom we may sustain loss or inconvenience. And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as so many Geryons for some yeares past, striving still to give one another all good content and entertainment, with mutual invitations, feastings, disports, offices, for whom we would ride, run, spend our selves, and of whom we have so freely and honourably spoken, to whom we have given all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure—if any controversie arise betwixt us, some trespass, injury, abuse, some part of our goods be detained, a peece of land come to be litigious, if they cross us in our sute, or touch the string of our commodity, we detest and depress them upon a suddain:

• Joh. Secund. lib. sylvarum.

<sup>b</sup> Lucianus, Timon.



neither affinity, consanguinity, or old acquaintance can contain us, but <sup>a</sup>*rupto jecore exierit caprificus*. A golden apple sets altogether by the ears, as if a marrow-bone or hony-comb were flung amongst bears: father and son, brother and sister, kinsmen are at odds: and look, what malice, deadly hatred, can invent, that shall be done,

Terribile, dirum, pestilens, atrox, ferum:

mutuall injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tolerate it; our bodies hurt, we can put it up and be reconciled: but touch our commodities, we are most impatient: faire becomes fowl, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutuall feastings to plotting villanies, minings and counterminings; good words to satyres and invectives; we revile *e contra*; nought but his imperfections are in our eys; he is a base knave, a divel, a monster, a caterpillar, a viper, an hog-rubber, &c.

Desinit in piscem mulier formosa superne:

This scene is altered on a suddain; love is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this object of commodity, and upon mony, the desire of which in excess is covetousness. Ambition tyrannizeth over our soules, as <sup>b</sup>I have shewed, and in defect crucifies as much; as, if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggery follows, and melancholy; he becomes an abject, odious, and <sup>c</sup>*worse than an infidel, in not providing for his family*.

## SUBSECT. II.

### *Pleasant Objects of Love.*

**P**LEASANT objects are infinite, whether they be such as have life, or be without life. Inanimate are countreys, provinces, towres, towns, cities, as he said, <sup>d</sup>*Pulcherrimam insulam videmus, etiam cum non videmus*; we see a faire island by description, when we see it not. The <sup>e</sup>sun never saw a fairer city, *Thessala Tempe*, orchyards, gardens, pleasant walkes, groves, fountaines, &c. The heaven it self

<sup>a</sup> Pers. epist. Camdeno.

<sup>b</sup> Part. 1. sect. 2. memb. sub. 12.

<sup>c</sup> 1 Tim. 5. 8.

<sup>d</sup> Lips.

<sup>e</sup> Leland of St. Edmondsbury.

is said to be <sup>a</sup> faire or fowl; faire buildings, <sup>b</sup> faire pictures, all artificiall, elaborate, and curious workes, clothes, give an admirable lustre: we admire, and gaze upon them, *ut pueri Junonis avem*, as children do on a peacock. A faire dog, a faire horse and hawk, &c. (*Thessalus amat equum pullinum, buculum Ægyptius, Lacedæmonius Catulum, &c.*) such things we love, are most gracious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it be superfluous or immoderately loved, as Guianerius observes. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had; but when we fix an immoderate eye, and dote on them over much, this pleasure may turn to pain, bring much sorrow and discontent unto us, work our finall overthrow, and cause melancholy in the end. Many are carryed away with those bewitching sports of gaming, hawking, hunting, and such vain pleasures, <sup>d</sup>as I have said: some with immediate desire of fame, to be crowned in the Olympicks, knighted in the field, &c. and by these meanes, ruinate themselves. The lascivious dotes on his faire mistriss, the glutton on his dishes, which are infinitely varied to please the palat, the epicure on his severall pleasures, the superstitious on his idol, and fats himself with future joyes, as Turkes feed themselves with an imaginary perswasion of a sensuall paradise: so severall pleasant objects, diversly affect divers men. But the fairest objects and entisings proceed from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects: first, as some suppose, by that secret force of stars (*quod me tibi temperat astrum?*) they do singularly dote on such a man, hate such again, and can give no reason for it. <sup>e</sup>*Non amo te, Sabidi, &c.* Alexander admired Hephæstion, Adrian Antinoüs, Nero Sporus, &c. The physitians referr this to their temperament; astrologers to trine and sextile aspects, or opposite to their severall ascendants, lords of their genitures, love and hatred of planets; <sup>f</sup>Cicogna, to concord and discord of spirits; but most to outward graces. A merry companion is welcome and acceptable to all men; and therefore, saith <sup>g</sup>Gomesius, princes and great men entertain jesters and players commonly in their courts. But <sup>h</sup>*pares cum paribus facillime congregantur*; 'tis that <sup>i</sup>similitude of manners, which tyes most men in an inseparable link, as, if they be addicted

<sup>a</sup> Cælum serenum, cælum visu fædum. Polyd. lib. 1. de Angliâ. <sup>b</sup> Credo equidem, vivos ducent e marmore vultus. <sup>c</sup> Max. Tyrius, ser. 9. <sup>d</sup> Part. 1. Sec. 2. memb. 3. <sup>e</sup> Mart. <sup>f</sup> Omnif. mag. lib. 12. cap. 3. <sup>g</sup> De sale geniali, 1. 3. c. 15. <sup>h</sup> Theod. Prodrōmus amor. lib. 3. <sup>i</sup> Similitudō morum parit amicitiam.



to the same studies or disports, they delight in one anothers companies; *birds of a feather will gather together*; if they be of divers inclinations, or opposite in manners, they can seldome agree. Secundly, <sup>a</sup>affability, custome, and familiarity, may convert nature many times, though they be different in manners, as, if they be countrey-men, fellow-students, colleagues, or have been fellow-souldiers, <sup>b</sup>brethren in affliction, (<sup>c</sup>*acerba calamitatum societas diversi etiam ingenii homines conjungit*) affinity, or some such accidentall occasion: though they cannot agree amongst themselves, they will stick together like burrs, and hold against a third: so, after some discontinuance, or <sup>d</sup>death, enmity ceaseth; or in a forraign place.

Pascitur in vivis livor, post fata quiescit:  
Et cecidère odia, et tristes mors obruit iras.

A third cause of love and hate may be mutuall offices, *acceptum beneficium*; <sup>d</sup>commend him, use him kindly, take his part in a quarrell, relieve him in his miserie; thou winnest him forever: do the opposite, and be sure of a perpetuall enemy. Praise and dispraise of each other do as much, though unknown, as <sup>e</sup>Schoppius by Scaliger and Casaubonus: *mulus mulum scabit*; who but Scaliger with him? what encomions, epithetes, elogiums? *Antistes sapientiæ, perpetuus dictator, literarum ornamentum, Europæ miraculum, noble Scaliger, incredibilis ingenii præstantia, &c. diis potius quam hominibus per omnia comparandus: scripta ejus aurea, ancilia de cælo delapsa, poplitibus veneramur flexis, &c.* But, when they began to vary, none so absurd as Scaliger, so vile and base, as his bookes *de Burdonum familiâ* and other satyricall invectives, may witness. Ovid, in *Ibin*, Archilochus himself, was not so bitter. Another great tye or cause of love, is consanguinity; parents are dear to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: every crow thinks her own bird fairest. Many memorable examples are in this kinde; and 'tis *portenti simile*, if they do not: <sup>f</sup>*a mother cannot forget her child*; Solomon so found out the true owner: love of parents may not be concealed: 'tis naturall, descends; and they that are inhumane

<sup>a</sup> Vives, 3. de Animâ.

<sup>b</sup> Qui simul fecere naufragium, aut una pertulere vincula vel consilii conjurationisve societate junguntur, invicem amant: Brutum et Cassium invicem infensos Cæsarianus dominatus conciliavit. Æmilius Lepidus et Julius Flaccus, quum essent inimicissimi, censores renunciati, similtates illico deposuere. Scultet. cap. 4. de causâ Amor.

<sup>c</sup> Papinius.

<sup>d</sup> Isocrates Demonico præcipit, ut, quum alicujus amicitiam vellet, illum laudet, quod laus initium amoris sit, vituperatio similtatum.

<sup>e</sup> Suspect. lect. lib. 1.

cap. 2.

<sup>f</sup> Isay, 49.

in this kinde, are unworthy of that ayr they breath, and of the four elements: yet many unnaturall examples we have in this rank, of hard-hearted parents, disobedient children, of <sup>a</sup> disagreeing brothers; nothing so common. The love of kinsmen is grown cold: *many kinsmen* (as the saying is) *few friends*. If thine estate be good, and thou be able *par pari referre*, to requite their kindness, there will be mutuall correspondence; otherwise thou art a burden, most odious to them above all others. The last object that tyes man and man, is comeliness of person, and beauty alone, as men love women with a wanton eye; which *καὶ ἐξοχόν* is termed *heroicall*, or Love-Melancholy. Other loves (saith <sup>b</sup> Picolomineus) are so called with some contraction, as the love of wine, gold, &c. but this of women is predominant in an higher strain, whose part affected is the liver; and this love deserves a longer explication, and shall be dilated apart in the next section.

### SUBSECT. III.

#### *Honest objects of Love.*

**B**EAUTY is the common object of all love; <sup>c</sup> *as jet draws a straw, so doth beauty love*: vertue and honesty are great motives, and give as faire a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true form, and an incorrupt judgement. Those two Venus twins, Eros and Anteros, are then most firm and fast. For many times otherwise men are deceived by their flattering Gnathoes, dissembling cameleons, outsides, hypocrites, that make a shew of great love, learning, pretend honesty, vertue, zeal, modesty, with affected looks and counterfeit gestures: faigned protestations often steal away the hearts and favours of men, and deceive them, *specie virtutis et umbrá*, when as, *revera* and indeed, there is no worth or honesty at all in them, no truth, but meer hypocrisie, subtilty, knavery, and the like. As true friends they are, as he that Cœlius Secundus met by the high way side; and hard it is, in this temporising age, to distinguish such companions, or to finde them out. Such Gnathoes as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so dive and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demi-gods, and so screw themselves into dignities, honours, offices: but these men

<sup>a</sup> Rara est concordia fratrum.  
Animâ. Ut peccam succinum, sic formam amor trahit.

<sup>b</sup> Grad. 1. cap. 22.

<sup>c</sup> Vives, 3. de:



cause harsh confusion often, and as many stirs as Rehoboam's counsellors in a common-wealth, overthrow themselves and others. Tandlerus, and some authors make a doubt, whether love and hatred may be compelled by philters or characters; Cardan, and Marbodius, by preeious stones and amulets; astrologers, by election of times, &c. as <sup>a</sup> I shall elsewhere discuss. The true object of this honest love is vertue, wisdom, honesty, <sup>b</sup> reall worth, *interna forma*; and this love cannot deceive or be compelled; *ut ameris, amabilis esto*; love it self is the most potent philtrum, vertue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeit, but open, honest, simple, naked, <sup>c</sup> *descending from heaven*, as our apostle hath it, an infused habit from God, which hath given severall gifts, as wit, learning, tongues, for which they shall be amiable and graecious (*Eph. 4. 11*), as to Saul stature and a goodly presenee (*1 Sam. 9. 2*): Joseph found favour in Pharo's court (*Gen. 39*) for <sup>d</sup> his person; and Daniel with the princes of the eunuchs (*Dan. 1. 9*) Christ was gracious with God and men (*Luk. 2. 52*). There is still some peculiar grace, as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mover, and a most forcible loadstone to draw the favours and good wills of mens eyes, ears and affections unto them. When *Jesus spake, they were all astonied at his answers*, (*Luk. 2. 47*) and wondred at his gracious words that proceeded from his mouth. An oratour steals away the hearts of men, and, as another Orpheus, *quo vult, unde vult*, he pulls them to him by speech alone: a sweet voyee causeth admiration; and he that ean utter himself in good words, in our ordinary phrase, is called a proper man, a divine spirit. For which cause, belike, our old poets, *senatus populusque poëtarum*, made Mercurie the gentleman-usher to the Graces, captain of eloquence, and those Charites to be Jupiter's and Eurynome's daughters, descended from above. Though they be otherwise deformed, crooked, ugly to behold, those good parts of the minde denominate them faire. Plato commends the beauty of Socrates; yet who was more grim of countenance, stern and ghastly to look upon? So are and have been many great philosophers, as <sup>e</sup> Gregory Nazianzen observes, *deformed, most part, in that which is to be seen with the eys, but most elegant in that which is not to be seen.*

Sæpe sub attritâ latitat sapientia veste.

Æsop, Demoeritus, Aristotle, Politianus, Melancthon, Ges-

<sup>a</sup> Sect. seq.    <sup>b</sup> Nihil divinius homine probo.    <sup>c</sup> James, 3. 17.    <sup>d</sup> Gracior est pulchro veniens e corpore virtus.    <sup>e</sup> Orat. 18. Deformes plerumque philosophi ad id quod in aspectum cadit, eâ parte elegantes quæ oculos fugit.

ner, &c. withered old men, *Sileni Alcibiadis*, very harsh and impolite to the eye; but who were so terse, polite, eloquent, generally learned, temperate, and modest? No man then living was so faire as Alcibiades, so lovely, *quoad superficiem*, to the eye, as <sup>a</sup> Boëthius observes: but he had *corpus turpissimum interne*, a most deformed soule. Honesty, vertue, faire conditions, are great entisers to such as are well given, and much avail to get the favour and good will of men. Abdolonymus, in Curtius, a poor man (but, which mine author notes, <sup>b</sup> *the cause of this poverty was his honesty*), for his modesty and continency, from a private person, (for they found him digging in his garden) was saluted king, and preferred before all the magnificoes of his time: *injecte ei vestis purpurâ auroque distincta*; a purple embroidered garment was put upon him, <sup>c</sup> *and they bade him wash himself, and, as he was worthy, take upon him the stile and spirit of a king*, continue his continency, and the rest of his good parts. Titus Pomponius Atticus, that noble citizen of Rome, was so faire conditioned, of so sweet a carriage, that he was generally beloved of all good men, of Cæsar, Pompey, Anthony, Tullie, of divers sects, &c. *multas hæreditates* (<sup>d</sup> Cornelius Nepos writes) *solâ bonitate consequutus. Operæ pretium audire, &c.* it is worthy of your attention, Livy cryes, <sup>e</sup> *you that scorn all but riches, and give no esteem to vertue, except they be wealthy withall, Q. Cincinnatus had but four acres, and, by the consent of the Senate, was chosen dictatour of Rome.* Of such account were Cato, Fabritius, Aristides, Antoninus, Probus, for their eminent worth: so Cæsar, Trajan, Alexander, admired for valour: <sup>f</sup> Hephæstion loved Alexander, but Parmenio the king: *Titus deliciæ humani generis*, and, which Aurelius Victor hath of Vespasian, the darling of his time, as <sup>g</sup> Edgar Atheling was in England, for his <sup>h</sup> excellent vertues: their memory is yet fresh, sweet; and we love them many ages after, though they be dead. *Suavem memoriam sui reliquit*, saith Lipsius of his friend; living and dead they are all one. <sup>i</sup> *I have ever loved, as thou knowest,* (so Tullie wrote to Dolabella) *Marcus Brutus for his great wit, singular honesty, constancy, sweet conditions; and believe*

<sup>a</sup> 43. de consol. <sup>b</sup> Causa ei paupertatis philosophia, sicut plerisque probitas fuit. <sup>c</sup> Abluc corpus, et cape regis animum, et in eam fortunam, qua dignus es, continentiam istam profer. <sup>d</sup> Vita ejus. <sup>e</sup> Qui præ divitiis humana spernunt, nec virtuti locum putant, nisi opes affluent. Q. Cincinnatus consensu patrum in dictatorem Romanum electus. <sup>f</sup> Curtius. <sup>g</sup> Edgar Atheling, England's darling. <sup>h</sup> Morum suavitas, obvia comitas, prompta officia, mortalium animos demerentur. <sup>i</sup> Epist. lib. 8. Semper amavi, ut tu scis, M. Brutum, propter ejus, summum ingenium, suavissimos mores, singularem probitatem et constantiam; nihil est, mihi crede, virtute formosius, nihil amabilius.



it, <sup>a</sup> there is nothing so amiable and faire as vertue. I <sup>b</sup> do mightily love Calvisinus, (so Pliny writes to Sossius) a most industrious, eloquent, upright man; which is all in all with me. The affection came from his good parts. And, as St. Austin comments on the 54 Psalm, <sup>c</sup> there is a peculiar beauty of justice, and inward beauty, which we see with the eyes of our hearts, love, and are enamoured with, as in martyrs: though their bodies be torn in peeces with wild beasts, yet this beauty shines, and we love their vertues. <sup>d</sup> The Stoicks are of opinion that a wise man is only faire; and Cato (in Tullie, 3. de Finibus) contends the same, that the lineaments of the minde are far fairer than those of the body, incomparably beyond them: wisdom and valour, according to <sup>e</sup> Xenophon, especially deserve the name of beauty, and denominate one faire; *et incomparabiliter pulchrior est* (as Austin holds) *veritas Christianorum quam Helena Græcorum*. Wine is strong; the king is strong; women are strong; but truth overcometh all things (1 Esd. 3. 10, 11, 12). Blessed is the man that findeth wisdom, and getteth understanding; for the merchandise thereof is better than silver, and the gain thereof better than gold; it is more precious than pearls; and all the things thou canst desire are not to be compared to her (Prov. 3. 13, 14, 15). A wise, true, just, upright, and good man, I say it again, is ohly faire. <sup>f</sup> It is reported of Magdalen Queen of France, and wife to Lewes 11th, a scottish woman by birth, that, walking forth in an evening with her ladies, she spied M. Alanus, one of the kings chaplains, a silly, old, <sup>g</sup> hard-favoured man, fast asleep in a bower, and kissed him sweetly; when the yong ladies laughed at her for it, she replied, that it was not his person that she did embrace and reverence, but, with a Platonick love, the divine beauty of <sup>h</sup> his soule. Thus, in all ages, vertue hath been adored, admired; a singular lustre hath proceeded from it; and the more vertuous he is, the more gracious, the more admired. No man so much followed upon earth as Christ himself; and, as the Psalmist saith (45. 2), *he was fairer than the sons of men*. Chrysostome (*Hom. 8. in Mat.*) Bernard (*Ser. 1. de omnibus sanctis*), Austin Cassiodore, Hier. (*in 9 Mat.*) interpret it of

<sup>a</sup> Ardentes amores excitaret, si simulacrum ejus ad oculos penetraret. Plato, Phædone.

<sup>b</sup> Epist. lib. 4. Validissime diligo virum rectum, disertum, quod apud me potentissimum est.

<sup>c</sup> Est quedam pulchritudo justitiæ, quam videmus oculis cordis, amamus, et exardescimus, ut in martyribus, quum eorum membra bestię lacerarent, etsi alias deformes, &c.

<sup>d</sup> Lipsius manuduc. ad Phys. Stoic. lib. 3. diff. 17. Solus sapiens pulcher.

<sup>e</sup> Fortitudo et prudentia pulchritudinis laudem præcipue merentur.

<sup>f</sup> Franc. Belforist. in hist. An. 1430.

<sup>g</sup> Erat autem fa. de deformis, et eâ forma, quâ citius pueri terri possent, quam invitari ad osculum puellæ.

<sup>h</sup> Deformis iste etsi videatur senex, divinam animum habet.

the <sup>a</sup> beauty of his person: there was a divine majesty in his looks; it shined like lightning, and drew all men to it: but Basil, Cyril (*lib. 6. super. 55. Essay*), Theodoret, Arnobius, &c. of the beauty of his divinity, justice, grace, eloquence, &c. Thomas (in Psal. 44) of both; and so doth Baradius, and Peter Morales (*lib. de pulchritud. Iesu et Mariæ*), adding as much of Joseph and the Virgin Mary,

————— hæc alios formâ præcesserit omnes,

according to that prediction of Sibylla Cumæa. Be they present or absent, near us, or afar off, this beauty shines, and will attract men many miles to come and visit it. Plato and Pythagoras left their countrey, to see those wise Egyptian priests: Apollonius travelled into Æthiopia, Persia, to consult with the Magi, Brachmanni, Gymnosophists. The queen of Sheba came to visit Solomon; and many, saith <sup>b</sup> Hierom, went out of Spain and remote places a thousand miles, to behold that eloquent Livy; <sup>c</sup> *Multi Romam, non ut urbem pulcherrimam, aut urbis et orbis dominum Octavianum, sed ut hunc unum inviserent audirentque, a Gadibus profecti sunt.* No beauty leaves such an impression, strikes so deep, <sup>d</sup> or links the soules of men closer than vertue.

<sup>e</sup> Non, per deos, aut pictor posset,  
Aut statuarius ullus, fingere  
Talem pulchritudinem, qualem virtus habet:

no painter, no graver, no carver, can express vertues lustre, or those admirable rayes that come from it, those enchanting rayes that enamour posterity, those everlasting rayes that continue to the worlds end. Many, saith Favorinus, that loved and admired Alcibiades in his youth, knew not, cared not for Alcibiades a man; *nunc intuentes quærebant Alcibiadem*: but the beauty of Socrates is still the same; <sup>f</sup> vertues lustre never fades, is ever fresh and green, *semper viva* to all succeeding ages, and a most attractive loadstone, to draw and combine such as are present. For that reason, belike, Homer faigns the three Graces to be linked and tyed hand in hand, because the hearts of men are so firmly united with such graces. <sup>g</sup> *O sweet bands,* (Seneca exclaims) *which so happily combine, that those which are bound by them love their binders,*

<sup>a</sup> Fulgebat vultu suo: fulgor et divina majestas homines ad se trahens. <sup>b</sup> Præfat. bib. vulgar. <sup>c</sup> Pars inscrip. Tit. Livii statuæ Patavii. <sup>d</sup> A true loves knot. <sup>e</sup> Stobæus, e Græco. <sup>f</sup> Solinus: Pulchri nulla est facies. <sup>g</sup> O dulcissimi laquei, qui tam fœliciter devinciunt, ut etiam a virtutis diligentur! qui a Gratiis vinciti sunt, cupiunt arctius deligari, et in unum redigi.



desiring, withall, much more harder to be bound, and, as so many Geryons, to be united into one. For the nature of true friendship is to combine, to be like affected, of one minde,

<sup>a</sup> Velle et nolle ambobus idem, satiataque toto  
Mens ævo——

as the Poet saith, still to continue one and the same. And where this love takes place, there is peace and quietness, a true correspondence, perfect amity, a diapason of vowes and wishes, the same opinions, as betwixt <sup>b</sup> David and Jonathan, Damon and Pythias, Pylades and Orestes, <sup>c</sup> Nisus and Euryalus, Theseus and Pirithous: <sup>d</sup> they will live and dye together, and prosecute one another with good turns (<sup>e</sup> *nam vinci in amore turpissimum putant*) not only living, but, when their friends are dead, with tombes and monuments, nænias, epitaphs, elegies, inscriptions, pyramids, obelisks, statues, images, pictures, histories, poems, annals, feasts, anniversaries, many ages after (as Plato's schollars did) they will *parentare* still, omit no good office that may tend to the preservation of their names, honours, and eternal memory. <sup>f</sup> *illum coloribus, illum cerâ, illum ære, &c.* He did express his friends in colours, in wax, in brass, in ivory, marble, gold and silver; (as Pliny reports of a citizen in Rome) and in a great auditory, not long since, recited a just volume of his life. In another place, <sup>g</sup> speaking of an epigram which Martial had composèd in praise of him, He gave me as much as he might, and would have done more if he could: though what can a man give more than honour, glory, and eternity? But that which he wrote, peradventure, will not continue; yet he wrote it to continue. 'Tis all the recompence a poor schollar can make his well-deserving patron, Mæcenas, friend, to mention him in his workes, to dedicate a book to his name, to write his life, &c. as all our poets, oratours, historiographers, have ever done; and the greatest revenge such men take of their adversaries, to persecute them with satyrs, invectives, &c. <sup>h</sup> and 'tis both wayes of great moment, as <sup>i</sup> Plato gives us to understand.

<sup>a</sup> Statius. <sup>b</sup> He loved him, as he loved his own soule, 1 Sam. 15. 1. Beyond the love of women. <sup>c</sup> Virg. 9. Æn. Qui super exanimem sese coniecit amicum Confossus. <sup>d</sup> Amicus animæ dimidium, Austin. confes. 4. cap. 6. Quod de Virgilio Horatius, Et serves animæ dimidium meæ. <sup>e</sup> Plinius. <sup>f</sup> Illum argento et auro, illum ebore, marmore effingit; et nuper, ingenti adhibito auditorio, ingentem de vitâ ejus librum recitavit. epist. lib. 4. epist. 68. <sup>g</sup> Lib. 4. ep. 61. Prisco suo: Dedit mihi quantum potuit maximum, daturus amplius, si potuisset. Tametsi quid homini dari potest majus quam gloria, laus, et æternitas? At non erunt fortasse quæ scripsit. Ille tamen scripsit, tamquam essent futura. <sup>h</sup> For genus irritabile vatum. <sup>i</sup> Lib. 13. de Legibus. Magnam eam vim habent, &c.

Paulus Jovius, in the fourth book of the life and deeds of Pope Leo Decimus, his noble patron, concludes in these words: *Because I cannot honour him as other rich men do, with like endeavour, affection, and piety, I have undertaken to write his life; since my fortunes will not give me leave to make a more sumptuous monument, I will perform those rites to his sacred ashes, which a small, perhaps, but a liberall wit can afford.* But I rove. Where this true love is wanting, there can be no firm peace, friendship from teeth outward, counterfeit, or for some by respects, so long dissembled, till they have satisfied their own ends, which, upon every small occasion, breaks out into enmity, open war, defiance, heart-burnings, whispering, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which have no other object of their love, than greatness, wealth, authority, &c. are rather feared than beloved; *nec amant quemquam, nec amantur ab ullo*: and, howsoever borne with for a time, yet, for their tyranny and oppression, griping, covetousness, currish hardness, folly, intemperance, imprudence, and such like vices, they are generally odious, abhorred of all, both God and men.

Non uxor saluum te vult, non filius: omnes  
Vicini oderunt:

wife and children, friends, neighbours, all the world forsakes them, would fain be rid of them, and are compelled many times to lay violent hands on them: or else God's judgements overtake them: instead of Graces, come Furies. So, when faire <sup>b</sup> Abigail, a woman of singular wisdom, was acceptable to David, Nabal was churlish and evil-conditioned; and therefore <sup>c</sup> Mardochy was received, when Haman was executed, Haman the favourite, *that had his seat above the other princes, to whom all the Kings servants, that stood in the gates, bowed their knees, and revered.* Though they flourish many times, such hypocrites, such temporizing foxes, and blear the worlds eyes by flattery, bribery, dissembling their natures, or other mens weakness, that cannot so soon apprehend their trickes, yet in the end they will be discerned, and precipitated in a moment: *Surely*, saith David, *thou hast set them in slippery places* (Psa. 73. 18); as so many Sejani, they will come down to the Gemonian scales; and, as Eusebius in <sup>d</sup> Ammianus, that was in such authority, *ad jubendum*

<sup>a</sup> Pari tamen studio et pietate conscribendæ vitæ ejus munus suscepi; et postquam sumptuosa condere pro fortunâ non licuit, exiguo sed eo forte liberalis ingenii monumento justa sanctissimo cineri solventur. <sup>b</sup> 1 Sam. 25. 3. <sup>c</sup> Esther. 3. 2. <sup>d</sup> Ann. Marcellinus, l. 14.



*imperatorem*, be cast down headlong on a suddain. Or put case they escape, and rest unmasked to their lives end, yet, after their death, their memory stinks as a snuffe of a candle put out; and those that durst not so much as mutter against them in their lives, will prosecute their name with satyrs, libels, and bitter imprecations: they shall *male audire* in all succeeding ages, and be odious to the worlds end.

## MEMB. III.

*Charity composed of all three kindes, Pleasant, Profitable, Honest.*

**B**ESIDES this love that comes from profit, pleasure, honesty, (for one good turn asks another in equity) that which proceeds from the law of nature, or from discipline and philosophy, there is yet another love compounded of all these three, which is *charity*, and includes piety, dilection, benevolence, friendship, even all those vertuous habits; for love is the circle equant of all other affections (of which Aristotle dilates at large in his *Ethicks*), and is commanded by God, which no man can well perform, but he that is a Christian, and a true regenerate man. This is <sup>a</sup> *To love God above all, and our neighbour as our self*; for this love is *lychnus accendens et accensus*, a communicating light, apt to illuminate it self as well as others. All other objects are faire, and very beautiful, I confess; kindred, alliance, friendship, the love that we owe to our countrey, nature, wealth, pleasure, honour, and such moral respects, &c. of which read <sup>b</sup> copious Aristotle in his *Morals*: a man is beloved of a man, in that he is a man; but all these are far more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of religion, and a reference to God. Nature binds all creatures to love their yong ones: an hen, to preserve her brood, will run upon a lion; an hinde will fight with a bull, a sow with a bear, a silly sheep with a fox. So the same nature urgeth a man to love his parents, (<sup>c</sup> *dii me, pater, omnes oderint, ni te magis quam oculos amem meos!*) and this love cannot be dissolved, as Tullie holds, <sup>d</sup> *without detestable offence*: but much more God's commandment, which enjoyns a filial love,

<sup>a</sup> Ut mundus duobus polis sustentatur, ita lex Dei, amore Dei et proximi; duobus his fundamentis vincitur; machina mundi corrui, si una de polis turbatur; lex perit divina, si una ex his. <sup>b</sup> 8 et 9. libro. <sup>c</sup> Ter. Adolph. 4. 5. <sup>d</sup> De amicis. Caritas parentum dilui nisi detestabili scelere non potest.

and an obedience in this kinde. <sup>a</sup> *The love of brethren is great, and like an arch of stones, where if one be displaced, all comes down: no love so forcible and strong, honest, to the combination of which, nature, fortune, vertue; happily concurr; yet this love comes short of it.*

Dulce et decorum pro patriâ mori :

<sup>b</sup> *it cannot be expressed, what a deal of charity that one name of countrey contains.*

Amor laudis et patriæ pro stipendio est.

The Decii did *se devovere*, Horatii, Durii, Scævola, Regulus, Codrus, sacrifice themselves for their countreys peace and good.

<sup>c</sup> *Una dies Fabios ad bellum miserat omnes :  
Ad bellum missos perdidit una dies.*

One day the Fabii stoutly warred,  
One day the Fabii were destroyed.

Fifty thousand Englishmen lost their lives willingly near Battle Abby, in defence of their countrey. <sup>d</sup> P. Æmilius (l. 6.) speaks of six senatours of Calais, that came with halters in their hands to the king of England, to dye for the rest. This love makes so many writers take such pains, so many historiographers, physitians, &c. or at least as they pretend, for common safety, and their countreys benefit. <sup>e</sup> *Sanctum nomen amicitiaë, sociorum communio sacra*: friendship is an holy name, and a sacred communion of friends. <sup>f</sup> *As the sun is in the firmament, so is friendship in the world*, a most divine and heavenly band. As nuptial love makes, this perfects mankinde, and is to be preferred (if you will stand to the judgement of <sup>g</sup> Cornelius Nepos), before affinity,] or consanguinity; *plus in amicitia valet similitudo morum, quam affinitas, &c.* the cords of love bind faster than any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content, out of the world; 'tis the greatest tye, the surest indenture, strongest band, and, as our modern Maro decides it, is much to be preferred before the rest.

<sup>k</sup> Hard is the doubt, and difficult to deem,  
When all three kindes of love together meet,  
And do dispart the heart with power extream,

<sup>a</sup> *Fraternitas lapidam fornicibus simillima, casura, nisi se invicem sustentaret.* Seneca.

<sup>b</sup> *Dii immortales! dici non potest quantum caritatis nomen illud habet.* Ovid. Fast.

<sup>d</sup> Anno 1347. Jacob Mayer. Annal. Fland. lib. 12.

<sup>e</sup> Tullie. <sup>f</sup> Lucianus, Toxari. *Amicitia ut sol in mundo, &c.*

<sup>g</sup> Vit. Pompon. Attici. <sup>h</sup> Spenser, Faery Queen, lib. 5, cant. 9, stoff. 1, 2.



Whether shall weigh the ballance down; to wit,  
 The dear affection unto kindred sweet,  
 Or raging fire of love to women kinde,  
 Or zeal of friends, combin'd by vertues meet:  
 But of them all, the band of vertuous miñde,  
 Me thinks, the gentle heart should most assured binde.

For natural affection soon doth cease,  
 And quenched is with Cupid's greater flame;  
 But faithful friendship doth them both suppress,  
 And them with mastering discipline doth tame,  
 Through thoughts aspiring to eternal fame.  
 For, as the soule doth rule the earthly mass,  
 And all the service of the body frame,  
 So love of soule doth love of body pass,  
 No less than perfect gold surmounts the meanest brass.

<sup>a</sup> A faithful friend is better than <sup>b</sup> gold, a medicine of mi-  
 serie, <sup>c</sup> an only possession: yet this love of friends, nuptial,  
 heroically, profitable, pleasant, honest, all three loves put to-  
 gether, are little worth, if they proceed not from a true christi-  
 an illuminated soule, if it be not done *in ordine ad Deum*,  
 for God's sake. *Though I had the gift of prophesy, spake  
 with tongues of men and angels, though I feed the poor with  
 all my goods, give my body to be burned, and have not this  
 love, it profiteth me nothing* (1 Cor. 13. 1, 3): 'tis *splendi-  
 dum peccatum*, without charity. This is an all apprehending  
 love, a deifying love, a refined, pure, divine love, the quin-  
 tessence of all love, the true philosophers stone: *non potest  
 enim*, (as <sup>d</sup> Austin infers) *veraciter amicus esse hominis, nisi  
 fuerit ipsius primitus veritatis*: he is no true friend that  
 loves not God's truth. And therefore this is true love indeed,  
 the cause of all good to mortall men, that reconciles all crea-  
 tures, and glews them together in perpetuall amity, and firm  
 league, and can no more abide bitterness, hate, malice, than  
 faire and fowl weather, light and darkness, sterility and plenty,  
 may be together. As the sun in the firmament, (I say) so is  
 love in the world; and for this cause 'tis love without an ad-  
 dition, love, *καὶ ἐξοχον*, love of God, and love of men. *The  
 love of God begets the love of man; and, by this love of our  
 neighbour, the love of God is nourished and increased*. By this  
 happy union of love, <sup>e</sup> *all well governed families and cities  
 are combined, the heavens annexed, and divine soules compli-  
 cated, the world it self composed, and all that is in it con-*

<sup>a</sup> Siracides.<sup>b</sup> Plutarch. Pretiosum numisma.<sup>c</sup> Xenophon. Verus

amicus præstantissima possessio.

<sup>d</sup> Epist. 52.<sup>e</sup> Greg. Per amorem Dei,

proximi gignitur; et per hunc amorem proximi, Dei nutritur.

<sup>f</sup> Picolo-

mineus, grad. 7. cap. 27. Hoc sælici amoris nodo ligantur familiæ, civitates, &amp;c.

joyned in God, and reduced to one. <sup>a</sup> This love causeth true and absolute vertues, the life, spirit, and root of every vertuous action: it finisheth prosperity, easeth adversity, corrects all natural incumbrances, inconveniences, sustained by faith and hope, which, with this our love, make an indissoluble twist; a Gordian knot, an æquilateral triangle; and yet the greatest of them is love," (1 Cor. 13, 13) <sup>b</sup> which inflames our soules with a divine heat, and being so inflamed, purgeth, and, so purged, elevates to God, makes an atonement, and reconciles us unto him. <sup>c</sup> That other love infects the soule of man; this cleanseth: that depresses; this erears; that causeth cares and troubles; this quietness of minde: this informs, that deforms our life: that leads to repentance, this to heaven. For, if once we be truly link't and touched with this charity, we shall love God above all, our neighbour as our self, as we are enjoyned (Mark 12. 31, Matt. 19. 19), perform those duties and exercises, even all the operations of a good Christian.

This love suffereth long: it is bountiful, envieth not, boasteth not it self: is not puffed up: it deceiveth not; it seeketh not his own things, is not provoked to anger; it thinketh not evil; it rejoiceth not in iniquity, but in truth. It suffereth all things, beleeveth all things, hopeth all things, (1 Cor. 13, 4, 5, 6, 7); it covereth all trespasses (Prov. 10, 12), a multitude of sins (1 Pet. 4). as our Saviour told the woman in the Gospel, that washed his feet, many sins were forgiven her, for she loved much (Luke 7. 47): it will defend the fatherless and the widdow (Isa. 1. 17), will seek no revenge, or be mindful of wrong, (Levit. 19. 18), will bring home his brother's ox if he go astray, as it is commanded (Deut. 22. 1), will resist evil, give to him that asketh, and not turn from him that borroweth, bless them that curse him, love his enemies, (Matthew 5), bear his brothers burthen, (Galatians 6, 7). He that so loves, will be hospitable, and distribute to the necessities of the saints: he will, if it be possible, have peace with all men, feed his enemy if he be hungry, if he be athirst, give him drink: he will perform those seaven workes of mercy; he will make himself equal to them of the lower sort, rejoyce with them that rejoyce, and weep with them that weep, (Rom. 12): he will speak truth to his neighbour, be courteous and tender hearted, forgiving others for Christ's sake, as God forgave him (Eph. 4. 32); he will be like minded:

<sup>a</sup> Veras absolutas hæc parit virtutes, radix omnium virtutum, mens et spiritus, <sup>b</sup> Divino calore animos incendit, incensos purgat, purgatos elevat ad Deum, Deum placat, hominem Deo conciliat. Bernard. <sup>c</sup> Ille inficit, hic perficit; ille deprimit, hic elevat; hic tranquillitatem, ille curas parit: hic vitam recte insinuat, ille deformat, &c.



Phil. 2. 2), *of one judgement : be humble, meek, long suffering,* (Colos. 3), *forbear, forget, and forgive,* (12. 13. 23): and what he doth, shall be heartily done to God, and not to men; *be pittisfull and courteous* (1 Pet. 3), *seek peace and follow it.* He will love his brother, not in word and tongue, but in deed and truth (1 Joh. 3. 18): *and he that loves God, Christ will love him that is begotten of him* (1 Joh. 5. 1. &c.) Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we would perform this which we are enjoyned, forget and forgive, and compose ourselves to those christian lawes of love.

<sup>a</sup> O fœlix hominum genus,  
Si vestros animos amor,  
Quo cœlum regitur, regat!

Angelicall soules how blessed, how happy should we be, so loving, how might we triumph over the divel, and have another heaven upon earth!

But this we cannot do; and, which is the cause of all our woes, miseries, discontent, melancholy, <sup>b</sup> want of this charity. We do *invicem angariare*, contemn, insult, vex, torture, molest, and hold one anothers noses to the grindstone hard, provoke, rail, scoffe, calumniate, challenge, hate, abuse, (hard-hearted, implacable, malieious, peevish, inexorable as we are) to satisfie our lust or private spleen, for <sup>c</sup> toyes, trifles, and impertinent occasions, spend our selves, goods, friends, fortunes, to be revenged to our adversary, to ruine him and his. 'Tis all our study, practice and business, how to plot mischiefe, mine, countermine, defend and offend, ward our selves, injure others, hurt all; as if we were born to do mischiefe, and that with such eargerness and bitterness, with such rancour, malice, rage, and fury, we prosecute our intended designs, that neither affinity or consanguinity, love or feare of God or men, can contain us: no satisfaction, no composition, will be accepted, no offices will serve, no submission; though he shall, upon his knees, as Sarpedon did to Glaueus in Homer, acknowledging his errour, yeeld himself with tears in his cys, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banish his friends, followers, *et omne invisum genus*, rooted him out, and all his posterity. Monsters of men as we are, dogs, wolves, <sup>d</sup> tygers, fiends, incarnate divels, we do not

<sup>a</sup> Boëthius, lib. 2. met. 8.  
succedit. Basil. 1. ser. de instit. mon.

<sup>b</sup> Deliquium patitur caritas; odium ejus loco  
<sup>c</sup> Nodum in scirpo quærentes. <sup>d</sup> Hir-

canæque admôrunt ubera tigres,

only contend, oppress, and tyrannize our selves, but, as so many fire-brands, we set on, and animate others : our whole life is a perpetuall combat, a conflict, a set battel, a snarling fit: *Eris dea* is settled in our tents : <sup>a</sup> *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turn our broad sides, or two milstones with continual attrition, we fire ourselves, or break anothers back, and both are ruined and consumed in the end. Miserable wretches ! to fat and enrich ourselves, we care not how we get it : *Quocumque modo rem* : how many thousands we undo, whom we oppress, by whose ruine and downfall we arise, whom we injure, fatherless children, widdows, common societies, to satisfie our own private lust. Though we have myriades, abundance of wealth and treasure, (pittiless, merciless, remorseless, and uncharitable in the highest degree) and our poor brother in need, sickness, in great extremity, and now ready to be starved for want of food, we had rather, as the fox told the ape, his tail should sweep the ground still, than cover his buttocks ; rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in ryotous apparel, ingurgitate, or let it be lost, than he should have part of it ; <sup>b</sup> rather take from him that little which he hath, than relieve him.

Like the dog in the manger, we neither use it our selves, let others make use of, or enjoy it ; part with nothing while we live, and, for want of disposing our household, and setting things in order, set all the world together by the ears after our death. Poor Lazarus lyes howling at his gates for a few crums ; he only seeks chippings, offals ; let him rore and howl, famish, and eat his own flesh ; he respects him not. A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging bareheaded by him, conjuring by those former bonds of friendship, alliance, consanguinity, &c. unkle, cosen, brother, father,

———Per ego has lacrymas, dextramque tuam, te,  
Si quidquam de te merui, fuit aut tibi quidquam  
Dulce meum, miserere mei.

Shew some pitty, for Christ's sake ; pitty a sick man, an old man, &c. he cares not, ride on : pretend sickness, inevitable loss of limbs, goods, plead suretiship, or shipwrack, fires, common calamities, shew thy wants and imperfections,

<sup>a</sup> Heraclitus.

<sup>b</sup> Si in gehennam abit, pauperem qui non alat : quid de coe-  
set qui pauperem denudat? Austin.



Et si per sanctum juratus dicat Osirim,  
Credite, non ludo: crudeles, tollite claudum:

Swear, protest, take God and all his angels to witness,—*quære peregrinum*; thou art a counterfeit crank, a cheater; he is not touched with it: *pauper ubique jacet*; ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand orphans, an hospitall, a spittle, a prison; as he goes by, they cry out to him for aid; ride on; *surdo narras*; he cares not; let them eat stones, devour themselves with vermine, rot in their own dung; he cares not. Shew him a decayed haven, a bridge, a school, a fortification, &c. or some publike work; ride on; good your worship, your honour, for God's sake, your countreys sake; ride on. But shew him a roll wherein his name shall be registred in golden letters, and commended to all posterity, his arms set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists do, with satisfactory and meritorious workes, or perswade him by this meanes he shall save his soule out of hell, and free it from purgatory (if he be of any religion), then in all likelihood he will listen and stay; or that he have no children, no near kinsman, heir, he cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then he will build some school or hospitall in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vain glory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to do with them, is the main cause of most of our good workes. I will not urge this to derogate from any mans charitable devotion, or bounty in this kinde, to censure any good work; no doubt there be many sanctified, heroicall, and worthy minded men, that in true zeal, and for vertues sake (divine spirits) that out of commiseration and pittie, extend their liberality, and, as much as in them lyes, do good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, as true charity requires; yet most part there is *simulatum quid*, a deal of hypocrisie in this kinde, much default and defect. <sup>a</sup> Cosmus Medices, that rich citizen of Florence, ingenuously confessed to a near friend of his, that would know of him why he built so many publike and magnificent palaces, and bestowed so liberally on schollars, not that he loved learning more than others, but to <sup>b</sup> *eternize his own name, to be immortall by*

<sup>a</sup> Jovius, vitâ ejus. <sup>b</sup> Immortalitatem, beneficio literarum immortalis, gloriosâ quadam cupiditate concupivit. Quod civis quibus benefecisset perituri, membra ruitura, nisi regio sumptu ædificata, non libri.

the benefit of schollars; for, when his friends were dead, walls decayed, and all inscriptions gone, bookes would remain to the worlds end. The lanthorn in <sup>a</sup> Athens was built by Xenocles, the theater by Pericles, the famous port Pyræus by Musicles, Pallas Palladium by Phidias, the Pantheon by Callicratidas: but these brave monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers. And, as <sup>b</sup> he said of that Marian oke, now cut down and dead, *nullius agricolæ manu culta stirps tam diuturna, quam quæ poëtæ versu seminari potest*, no plant can grow so long as that which is *ingenio sata*, set and manured by those ever-living wits. <sup>c</sup> Allon Baccuth, that weeping oke, under which Deborah, Rebecca's nurse dyed, and was buryed, may not survive the memory of such everlasting monuments. Vainglory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his own fame, Cosmus sole intent, so to do good, that all the world might take notice of it. Such, for the most part, is the charity of our times, such our benefactors, Mæcenases and patrons. Shew me, amongst so many myriades, a truly devout, a right, honest, upright, meeke, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man!

<sup>d</sup> Probus quis  
Nobiscum vivit?

Shew me a Caleb or a Joshua!

Dic mihi, Musa, virum——

shew a vertuous woman, a constant wife, a good neighbour, a trusty servant; an obedient child, a true friend, &c. Crows in Africk are not so scant. He that shall examine this <sup>e</sup> iron age wherein we live, where love is cold, *et jam terras Astræa reliquit*, Justice fled with her assistants, vertue expelled,

—————Justitiæ soror,  
Incorrupta fides, nudaque veritas,

all goodness gone, where vice abounds, the Diavel is loose, and see one man vilify and insult over his brother, as if he were an innocent, or a block, oppress, tyrannise, prey upon, torture him, vex, gall, torment and crucifie him, starve him, where is charity? He that shall see men <sup>f</sup> swear and forswear, lye and bear false witness, to advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unspcakable in their lusts, unnaturall in malice,

<sup>a</sup> Plutarch. Pericles.

<sup>b</sup> Tullius, lib. I. de legibus.

<sup>c</sup> Gen. 35. 8.

<sup>d</sup> Hor.

<sup>e</sup> Durum genus sumus.

<sup>f</sup> Tull. pro Rosc. Mentiri vis causâ meâ? ego vero cupide et libenter mentiar tuâ causâ; et si quando me vis pejerare, ut paullulum tu compendii facias, paratum fore scito.



such bloody designments, Italian blaspheming, Spanish renouncing, &c. may well ask where is charity? He that shall observe so many lawsuits, such endless contentions, such plotting, undermining, so much money spent with such eagerness and fury, every man for himself, his own ends, the Devil for all; so many distressed souls, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, repining, discontent, so much emulation, envy, so many brawls, quarrels, monomachies, &c. may well require what is become of charity? when we see and read of such cruell wars, tumults, uprores, bloody battels, so many<sup>a</sup> men slain, so many cities ruinated, &c. (for what else is the subject of all our stories almost, but bills, bows and guns?) so many murders and massacres, &c. where is charity? Or see men wholly devote to God, churchmen, professed divines, holy men, <sup>b</sup> *to make the trumpet of the Gospel the trumpet of war*, a company of hell-born Jesuites, and fiery-spirited fryers, *facem præferre* to all seditions; as so many firebrands set all the world by the ears (I say nothing of their contentious and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitterness, *Bionæis sermonibus et sale nigro*), and by their bloody inquisitions, that in thirty yeares, Bale saith, consumed 39 princes, 148 earls, 235 barons, 14755 commons; worse than those ten persecutions, may justly doubt where is charity? *Obsecro vos, quales hi demum Christiani!* Are these Christians? I beseech you tell me. He that shall observe and see these things, may say to them as Cato to Cæsar, *credo, quæ de inferis dicuntur, falsa existimas*; sure I think thou art of opinion there is neither heaven nor hell. Let them pretend religion, zeal, make what shews they will, give alms, peace-makers, frequent sermons; if we may guess at the tree by the fruit, they are no better than hypocrites, epicures, atheists; with the <sup>c</sup> *fool, in their hearts they say, there is no God.* 'Tis no marvail then, if, being so uncharitable, hard-hearted as we are, we have so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grievances, generall mischiefs, *si tantæ in terris tragædiæ, quibus labefactatur et misere laceratur humanum genus*, so many pestilences, wars, uprores, losses, deluges, fires, inundations, God's vengeance and all the plagues of Egypt, come not upon us, since we are so currish one towards another, so respectless of God, and our neighbours, and, by our crying sins pul

<sup>a</sup> Gallienus, in Treb. Pollio, *lacera, occide, meâ mente irascere. Rabie jecur incendente feruntur Præcipites. Vopiscus, of Aurelian. Tantum fudit sanguinis, quantum quis vini potavit.*

<sup>b</sup> Evangelii tubam belli tubam faciunt; in pulpitis pacem, in colloquiis bellum suadent.

<sup>c</sup> Psal. 14. 1.

these miseries upon our own heads. Nay more, 'tis justly to be feared, which <sup>a</sup> Josephus once said of his countrey men Jewes, *If the Romans had not come when they did, to sack their city, surely it had been swallowed up with some earthquake, deluge, or fired from heaven, as Sodom and Gomorrah: their desperate malice, wickedness and peevishness was such.* 'Tis to be suspected, if we continue these wretched wayes, we may look for the like heavy visitations to come upon us. If we had any sense or feeling of these things, surely we should not go on as we do, in such irregular courses, practise all manner of impieties; our whole carriage would not be so averse from God. If a man would but consider, when he is in the midst and full career of such prodigious and uncharitable actions, how displeasing they are in God's sight, how noxious to himself, as Solomon told Joab (1 King. 2); *the Lord shall bring this blood upon their heads* (Prov. 1. 27); *suddain desolation and destruction shall come, like a whirlwinde, upon them: affliction, anguish, the reward of his hand shall be given him* (Isa. 3. 11, &c.) *they shall fall into the pit they have digged for others: and when they are scraping, tyrannizing, getting, wallowing in their wealth,—this night, O fool, I will take away thy soule*—what a severe account they must make; and how <sup>b</sup> gracious on the other side a charitable man is in God's eyes; *haurit sibi gratiam: (Matth. 5. 7.) blessed are the mercifull; for they shall obtain mercy: he that lendeth to the poor, gives to God; and how it shall be restored to them again; how, by their patience and long suffering, they shall heap coles on their enemies heads* (Rom. 12); *and he that followeth after righteousness and mercy, shall finde righteousness and glory*;—surely they would check their desires, curb in their unnaturall, inordinate affections, agree amongst themselves, abstain from doing evil, amend their lives, and learn to do well. Behold, how comely and good a thing it is for brethren to live together in <sup>c</sup> union: *it is like the precious ointment, &c.* How odious to contend one with the other! <sup>d</sup> *Miseri quid luctationibus hisce volumus? ecce mors supra caput est, et supremum illud tribunal, ubi et dicta et facta nostra examinanda sunt. Sapiamus!* Why do we contend and vex one another? behold, death is over our heads; and we must shortly give an account of all our uncharitable words and actions: think upon it; and be wise!

<sup>a</sup> De bello Judaico, lib. 6. c. 16. Puto, si Romani contra nos venire tardassent, aut hiatu terræ devorandam fuisse civitatem, aut diluvio perituram, aut fulmina, ut Sodoma, cum incendio passuram, ob desperatum populi, &c. <sup>b</sup> Benefacit animæ suæ vir misericors. <sup>c</sup> Concordiâ magnæ res crescunt; discordiâ maximæ dilabuntur. <sup>d</sup> Lipsius.



## S E C T. II.

## MEMB. I. SUBSECT. I.

*Heroicall love causing Melancholy. His Pedegree, Power, and Extent.*

**I**N the precedent section, mention was made, amongst other pleasant objects, of this comeliness and beauty, which proceeds from women, that causeth heroicall or love-melancholy, and is more eminent above the rest, and properly called love. The part affected in men is the liver, and therefore called heroicall, because commonly gallants, noblemen, and the most generous spirits, are possessed with it. His power and extent is very large; <sup>a</sup>and, in that twofold division of love, *φιλειν* and *εραυ* <sup>b</sup>those two Veneres which Plato and some others make mention of, it is most eminent, and *καὶ εἰσοχνη* called Venus, as I have said, or Love it self. Which although it be denominated from men, and most evident in them, yet it extends and shews it self in vegetall and sensible creatures, those incorporeall substances (as shall be specified), and hath a large dominion of sovereignty over them. His pedegree is very ancient, derived from the beginning of the world, as <sup>c</sup>Phædrus contends, and his <sup>d</sup>parentage of such antiquity, that no poet could ever finde it out. Hesiod makes <sup>e</sup>Terra and Chaos to be Loves parents, before the Gods were born:

*Ante deos omnes, primum generavit Amorem.*

Some think it is the self same fire Prometheus fetched from heaven. Plutarch (*amator. libello,*) will have love to be the son of Iris and Favonius; but Soerates, in that pleasant dialogue of Plato, when it came to his turn to speak of love, (of which subject Agatho the rhetorician, *magniloquus Agatho,* that chanter Agatho, had newly given occasion) in a poeticall strain, telleth this tale—When Venus was born, all the Gods were invited to a banquet, and amongst the rest, <sup>f</sup>Porus, the God of bounty and wealth. Penia, or Poverty came a begging to the door; Porus, well whited with Nectar, (for there was no wine in those dayes) walking in Jupiter's garden, in a bowr met with Penia, and in his drink got her with child, of whom was born Love; and, because he was begotten on Venus birth-

<sup>a</sup> Memb. 1. Subs. 2.  
the moral in Plut. of that fiction.

<sup>b</sup> Amor et amicitia.

<sup>d</sup> Vide Boccas de Genial. deorum.

<sup>f</sup> Afluentia Deus.

<sup>c</sup> Phædrus, orat. in laudem

<sup>e</sup> See

day, Venus still attends upon him. The moral of this is in <sup>a</sup>Ficinus. Another tale is there borrowed out of Aristophanes—  
<sup>b</sup>In the beginning of the world, men had four arms and four feet, but for their pride, because they compared themselves with the gods, were parted into halves; and now peradventure by love they hope to be united again, and made one. Otherwise thus,—<sup>c</sup>Vulcan met two lovers, and bid them ask what they would, and they should have it; but they made answer, *O Vulcan, faber Deorum, &c. O Vulcan, the Gods great smith, we beseech thee to work us anew in thy furnace, and of two make us one; which he presently did; and ever since true lovers are either all one, or else desire to be united.* Many such tales you will finde in Leon Hebreus, *dial. 3.* and their moral to them. The reason why Love was still painted yong, (as Phornutus <sup>d</sup>and others will <sup>e</sup>) *is because yong men are most apt to love, soft, faire, and fat, because, such folkes are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to shew his power, none can escape: is blind, because he sees not where he strikes, whom he hits, &c.* His power and soveraignty is expressed by <sup>f</sup>the poets, in that he is held to be a God, and a great commanding God, above Jupiter himself; *Magnus Dæmon*, as Plato calls him, the strongest and merriest of all the gods according to Alcinoüs and <sup>g</sup>Athenæus. *Amor virorum rex et deüm*, as Euripides, the god of gods, and governour of men; for we must all do homage to him, keep an holy-day for his deity, adore in his temples, worship his image, (*numen enim hoc non est nudum nomen*) and sacrifice to his altar, that conquers all, <sup>h</sup>and rules all:

<sup>i</sup>Mallem cum leone, cervo, et apro Ætolico,  
 Cum Antæo et Stymphalicis avibus luctari,  
 Quam cum amore——

I had rather contend with bulls, lions, bears, and gyants, than with love; he is so powerfull, enforceth all to pay tribute to him, domineers over all, and can make mad and sober whom he list; insomuch that Cæcilius, in Tullie's Tusculanes, holds him

<sup>a</sup> Cap. 7. Comment. in Plat. convivium.  
 cont. med. et cont. 13.

<sup>b</sup> See more in Valesius, lib 3.

<sup>c</sup> Vives, 3. de animâ: Oramus te ut tuis artibus et caminis nos refingas, et ex duobus unum facias; quod et fecit, et exinde amatores unum sunt, et unum esse petunt.

<sup>d</sup> See more in Natalis Comes, *Imagin. Deorum. Philostratus de Imaginibus, Lilius Giraldus, Syntag. de diis. Phornutus, &c.*

<sup>e</sup> Juvenis pingitur quod, amore plerunque juvenes capiuntur; sic et mollis, formosus, nudus, quod simplex et apertus hic affectus; ridet quod oblectamentum præ se ferat; cum pharetrâ, &c.

<sup>f</sup> A petty Pope, *Lib. 13. cap. 3.*

<sup>g</sup> Lib. 13. cap. 3. <sup>h</sup> Regnat, et in superos jus habet ille deos. Ovid. <sup>i</sup> Plautus.



to be no better than a fool or an ideot, that doth not acknowledge Love to be a great god.

<sup>a</sup> Cui in manu sit quem esse dementem velit  
Quem sapere, quem in morbum injici, &c.

that can make sick and cure whom he list. Homer and Stesichorus were both made blind, if you will beleve <sup>b</sup> Leon Hebreus, for speaking against his godhead: and though Aristophanes degrade him, and say that he was <sup>c</sup> scornfully rejected from the counsell of the gods, had his wings clipped besides, that he might come no more amongst them, and, to his farther disgrace, banished heaven for ever, and confined to dwell on earth, yet he is of that <sup>d</sup> power, majesty, omnipotency, and dominion, that no creature can withstand him.

<sup>e</sup> Imperat Cupido etiam diis pro arbitrio,  
Et ipsum arcere ne armipotens potest Jupiter.

He is more than quarter-master with the gods,

—————Tenet

Thetide æquor, umbras Æaco, cœlum Jove :

and hath not so much possession, as dominion. Jupiter himself was turned into a satyr, shepherd, a bull, a swan, a golden showr, and what not, for love; that, as <sup>f</sup> Lucian's Juno right well objected to him, *ludus amoris tu es*, thou art Cupids whirlegigg: how did he insult over all the other gods, Mars, Neptune, Pan, Mercurié, Bacchus, and the rest? <sup>g</sup> Lucian brings in Jupiter complaining of Cupid, that he could not be quiet for him; and the Moon lamenting that she was so impotently besotted on Endymion; even Venus her self confessing as much, how rudely and in what sort her own son Cupid had used her, being his <sup>h</sup> mother, *now drawing her to mount Ida, for the love of that Trojan Anchises, now to Libanus for that Assyrian youths sake. And, although she threatened to break his bow and arrows, to clip his wings, <sup>i</sup> and whipped him besides on the bare buttocks with her pantophle, yet all would not serve; he was too headstrong and unruly.* That monster conquering Hercules was tamed by him :

Quem non mille feræ, quem non Stheneleius hostis,  
Nec potuit Juno vincere, vicit Amor.

<sup>a</sup> Selden. proleg. 3. cap. de diis Syris.

<sup>b</sup> Dial. 3.

<sup>c</sup> A concilio

Deorum rejectus, et, ad majorem ejus ignominiam, &c.

<sup>d</sup> Fulmine concitator.

<sup>e</sup> Sophocles.

<sup>f</sup> Tom. 4.

<sup>g</sup> Dial. deorum, Tom. 3.

<sup>h</sup> Quippe

matrem ipsius quibus modis me afficit, nunc in Idam adigens Anchisæ caussâ, &c.

<sup>i</sup> Jampridem et plagas ipsi in nates incussi sandalio.

Whom neither beasts nor enemies could tame,  
Nor Juno's might subdue, Love quell'd the same.

Your bravest souldiers and most generous spirits are enervated with it, <sup>a</sup>*ubi mulieribus blanditiis permittunt se, et inquinantur amplexibus.* Apollo that took upon him to cure all diseases, <sup>b</sup>could not help himself of this; and therefore <sup>c</sup>Socrates calls Love a tyrant, and brings him triumphing in a chariot, whom Petrarch imitates in his triumph of Love, and Fracastorius in an elegant poem expresseth at large, Cupid riding, Mars and Apollo following his chariot, Psyche weeping, &c.

In vegetall creatures what sovereignty Love hath, by many pregnant proofs and familiar examples may be proved, especially of palm trees, which are both he and she; and express not a sympathy but a love-passion, as by many observations hath been confirmed.

<sup>d</sup>Vivunt in venerem frondes, omnisque vicissim  
Fœlix arbor amat, nutant et mutua palmæ  
Fœdera, populeo suspirat populus ictu,  
Et Platano Platanus, alnoque assibilat alnus.

Constantine de Agric. *lib. 10. cap. 4.* gives an instance out of Florentius his Georgicks, of a palm tree that loved most fervently, <sup>e</sup>*and would not be comforted untill such time her love applyed himself unto her; you might see the two trees bend, and of their own accords stretch out their boughs to embrace and kiss each other: they will give manifest signs of mutuall love.* Ammianus Marcellinus *lib. 24.* reports that they marry one another, and fall in love if they grow in sight; and when the winde brings the smell to them, they are marvailously affected. Philostratus *in Imaginibus,* observes as much, and Galen (*lib. 6. de locis affectis cap. 5.*) they will be sick for love, ready to dye and pine away; which the husbandmen perceiving, saith <sup>f</sup>Constantine, *stroke many palms that grow together, and so stroking again the palm that is enamoured, they carry kisses from the one to the other: or tying the leaves and branches of the one to the stem of the other, will make them both flourish and prosper a great deal better: which are enamoured, they can perceive by the bending of boughs, and inclination of their bodies.* If any man think

<sup>a</sup> Altopilus. fol. 79. <sup>b</sup> Nullis amor est medicabilis herbis. <sup>c</sup> Plutarch.  
in Amatorio. Dictator quo creato cessant reliqui magistratus. <sup>d</sup> Claudian.  
descrip. vener. aulae. <sup>e</sup> Neque prius in iis desiderium cessat dum dejectus con-  
soletur; videre enim est ipsam arborem incurvatam, ultro ramis ab utrisque vicissim  
ad osculum exporrectis. Manifesta dant mutui desiderii signa. <sup>f</sup> Multas palmas  
contingens quæ simul crescunt, rursusque ad amantem regrediens, eamque manu  
attingens, quasi osculum mutuo ministrare videtur, et expediti concubitus gratiam  
facit. <sup>g</sup> Quam vero ipsa desideret, affectu ramorum significat, et ad illam  
respicit; amantur, &c.



this which I say, to be a tale, let him read that story of two palm trees in Italy, the male growing at Brundusium, the female at Otranto (related by Jovianus Pontanus in an excellent poem, sometimes tutour to Alphonsus junior, king of Naples, his secretary of state, and a great philosopher) *which were barren and so continued a long time*, till they came to see one another growing up higher, though many stadiums asunder. Pierius in his Hieroglyphicks, and Melchior Guilandinus (*Membr. 3. tract. de papyro,*) cites this story of Pontanus for a truth. See more in Salmuth (*Comment. in Pancirol. de Nova-repert. Tit. 1. de novo orbe,*) Mizaldus Arcanorum *lib. 2. Sands Voyages, lib. 2. fol. 103. &c.*

If such fury be in vegetalls, what shall we think of sensible creatures, how much more violent and apparent shall it be in them.

<sup>a</sup> Omne adeo genus in terris hominumque ferarum,  
Et genus æquoreum, pecudes, pictæque volucres  
In furias ignemque ruunt; amor omnibus idem.

All kinde of creatures in the earth,  
And fishes of the sea,  
And painted birds do rage alike;  
This love bears equal sway.

<sup>b</sup> Hic Deus et terras et maria alta domat.

Common experience and our sense will inform us, how violently bruit beasts are carryed away with this passion, horses above the rest,

———furor est insignis equarum.

*Cupid, in Lucian, bids Venus his mother be of good cheer, for he was now familiar with lions, and oftentimes did get on their backs, hold them by the mane, and ride them about like horses, and they would fawn upon him with their tails.* Bulls, bears and boars are so furious in this kinde, they kill one another: but especially cocks, <sup>d</sup> lions, and harts, which are so fierce, that you may hear them fight half a mile off, saith <sup>c</sup> Turberville, and many times kill each other, or compel them to abandon the rut, that they may remain masters in their places; and when one hath driven his corrivall away, he raiseth his nose up into the ayr, and looks aloft, as though he gave thanks to nature, which affords him such great delight. How birds

<sup>a</sup> Virg. 3. Georg.    <sup>b</sup> Propertius.    <sup>c</sup> Dial. deorum. Confide mater, leonibus ipsis familiaris jam factus sum, et sæpe conscendi eorum terga et apprehendi jubas; equorum more insidens eos agito, et illi mihi caudis ad blandiuntur.    <sup>d</sup> Leones præ amore furunt, Plin. l. 8. c. 16.    Arist. l. 6. hist. animal.    <sup>e</sup> Cap. 17. of his book of hunting.

are affected in this kinde, appears out of Aristotle ; he will have them to sing *ob futuram venerem*, for joy, or in hope, of their venery which is to come.

\* *Æerix primum volucres te Diva, tuumque  
Significant inimum, percussæ corda tuâ vi.*

*Fishes pine away for love and wax lean*, if <sup>b</sup> Gomesius's authority may be taken, and are rampant too, some of them : Peter Gellius, (*lib. 10. de hist. animal.*) tells wonders of a triton in Epirus : there was a well not far from the shore, where the countrey wenches fetched water, they, <sup>c</sup> tritons, *stupri causâ* would set upon them, and carry them to sea, and there drown them, if they would not yeeld ; so love tyrannizeth in dumb creatures. Yet this is naturall, for one beast to dote upon another of the same kinde ; but what strange fury is that, when a beast shall dote upon a man ? Saxo Grammaticus *lib. 10. Dav. hist.* hath a story of a bear that loved a woman, kept her in his den a long time, and begot a son of her, out of whose loyns proceeded many northern kings : this is the originall, belike, of that common tale of Valentine and Orson : Ælian, Pliny, Peter Gellius are full of such relations. A peacock in Lucadia loved a maid, and when she dyed, the peacock pined. <sup>d</sup> *A dolphin loved a boy called Hernias, and when he dyed, the fish came upon land, and so perished.* The like adds Gellius *lib. 10. cap. 22.* out of Appion, *Ægypt. lib. 15.* a dolphin at Puteoli loved a child, would come often to him, let him get on his back, and carry him about, <sup>e</sup> *and when by sickness the child was taken away, the dolphin dyed.* <sup>f</sup> Every book is full (saith Busbequius, the emperours oratour with the Grand Senior, not long since *ep. 3. legat. Turc.*) *and yeelds such instances, to beleve which I was alwayes afraid, least I should be thought to give credit to fables, untill I saw a lynx which I had from Assyria, so affected towards one of my men, that it cannot be denyed, but that he was in love with him. When my man was present, the beast would use many notable entisements, and pleasant motions, and when he was going, hold him back, and look after him when he was gone, very sad in his absence, but most jocund when he returned: and when my man went*

\* Lucretius.

cunt, &c.

prehensæ, &c.

nias, in sicco piscis expiravit.

nus periit.

quibus ego quidem semper assensum sustinui, veritus ne fabulosa crederem ;

Donec vidi lynxem quem habui ab Assyria, sic affectum erga unum de meis ho-

minibus, &c.

<sup>b</sup> De sale lib. 1. c. 21. Pisces ob amorem marcescunt, pallescunt, &c.

<sup>c</sup> Hauriendæ aquæ causa venientes ex insidiis a tritone comprehensæ, &c.

<sup>d</sup> Plin. 1. 10. c. 5. Quumque aborta tempestate periisset Hernias, in sicco piscis expiravit.

<sup>e</sup> Postquam puer morbo abiit, et ipse delphinus periit.

<sup>f</sup> Pleni sunt libri quibus feræ in homines inflammatæ fuerunt, in

quibus ego quidem semper assensum sustinui, veritus ne fabulosa crederem ;

Donec vidi lynxem quem habui ab Assyria, sic affectum erga unum de meis ho-

minibus, &c.



from me, the beast expressed his love with continuall sickness, and after he had pined away some few dayes, dyed. Such another story he hath, of a crane of Majorca, that loved a Spaniard, that would walk any way with him, and in his absence seek about for him, make a noyse that he might hear her, and knock at his door, <sup>a</sup> and when he took his last farewell, famished herself. Such pretty pranks can love play with birds, fishes, beasts :

(<sup>b</sup> Cœlestis ætheris, ponti, terræ claves habet Venus,  
Solaque istorum omnium imperium obtinet.)

and if all be certain, that is credibly reported, with the spirits of the ayr, and divels of hell themselves, who are as much enamoured and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true, that are written of incubus and succubus, of nymphs, lascivious fannes, satyrs, and those heathen gods which were divels; those lascivious *telchines*, of whom the Platonists tell so many fables; or those familiar meetings in our dayes, and company of witches and divels, there is some probability for it. I know that Biarmannus, Wierus (*lib. 3. cap. 19. et 24.*) and some others, stoutly denye it, that the divel hath any carnall copulation with women; that the divel takes no pleasure in such facts; they be meer phantasies, all such relations of incubi, succubi, lyes and tales; but Austin. (*lib. 15. de civit. Dei*) doth acknowledge it: Erastus de Lamiiis, Jacobus Sprenger and his colleagues, &c. <sup>c</sup> Zanchius (*cap. 16. lib. 4. de oper. Dei*) Dandinus (*in Arist. de Animâ lib. 2. Text. 29. com. 30.*) Bodine (*lib. 2. cap. 7.*) and Paracelsus (a great champion of this tenent amongst the rest), which give sundry peculiar instances, by many testimonies, proofs and confessions evince it. Hector Bœthius in his Scottish history, hath three or four such examples, which Cardan confirms out of him, *lib. 16. cap. 43.* of such as have had familiar company many yeares with them, and that in the habit of men and women. Philostratus, in his fourth book *de vitâ Apollonii*, hath a memorable instance in this kinde, which I may not omit, of one Menippus Lycius, a yong man 25 yeares of age, that going betwixt Cenchreas and Corinth, met such a phantasme in the habit of a faire gentlewoman, which taking him by the hand, carryed him home to her house, in the suburbs of Corinth, and told him she was a Phœnician by birth, and if he would tarry with her, <sup>d</sup> he should

<sup>a</sup> Desiderium suum testatus post inedia aliquot dierum interiit.  
<sup>b</sup> Orpheus hymno Ven.  
<sup>c</sup> Qui hæc in atræ bilis aut imaginationis vim referre conati sunt, nihil faciunt.  
<sup>d</sup> Cantantem audies et vinum bibes, quale antea nunquam bibisti; te rivalis turbabit nullus; pulchra autem pulchro contente vivam, et moriar.

hear her sing and play, and drink such wine as never any drank, and no man should molest him; but she being faire and lovely, would live and dye with him, that was faire and lovely to behold. The yong man, a philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarryed with her a while to his great content, and at last marryed her, to whose wedding, amongst other guests, came Apollonius; who, by some probable conjectures, found her out to be a serpent, a lamia; and that all her furniture was like Tantalus gold, described by Homer, no substance, but meer illusions. When she saw her self desiered, she wept, and desired Apollonius to be silent, but he would not be moved, and thereupon she, plate, house, and all that was in it, vanished in an instant: <sup>a</sup>many thousands took notice of this fact, for it was done in the midst of Greece. Sabine, in his comment on the 10th of Ovid's Metamorphosis, at the tale of Orpheus, telleth us of a gentleman of Bavaria, that, for many moneths together, bewailed the loss of his dear wife; at length the divel in her habit came and comforted him; and told him, because he was so importunate for her, that she would come and live with him again, on that condition he would be new marryed, never swear and blaspheme as he used formerly to do; for if he did, she should be gone: <sup>b</sup>he vowed it, marryed, and lived with her; she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing; she vanished thereupon, and was never after seen. <sup>c</sup>This I have heard, saith Sabine, from persons of good credit, which told me, that the duke of Bavaria did tell it for a certainty, to the duke of Saxony. One more I will relate out of Florilegus, *ad annum* 1058, an honest historian of our nation; because he telleth it so confidently, as a thing, in those dayes talked of, all over Europe: A yong gentleman of Rome, the same day that he was marryed, after dinner with the bride and his friends, went a walking into the fields; and towards evening, to the tennis-court to recreate himself; whilst he played, he put his ring upon the finger of *Venus statua*, which was thereby, made in brass; after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but Venus had bowed her finger in, and he could not get it off. Whereupon loth to make his company tarry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night, when he should

<sup>a</sup> Multi factum hoc cognovêre, quod in media Græcia gestum sit. <sup>b</sup> Rem curans domesticam, ut ante, peperit aliquot liberos, semper tamen tristis et pallida.  
<sup>c</sup> Hæc audi vi a multis fide dignis, qui asseverabant ducem Bavarix eadem retulisse duci Saxonix pro veris.



come to perform those nuptial rites, Venus steps between him and his wife, (unseen or felt of her) and told him that she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger: she troubled him for some following nights. He not knowing how to help himself, made his moan to one Palumbus, a learned magician in those dayes, who gave him a letter, and bid him at such a time of the night; in such a cross way, at the towns end, where old Saturn would pass by, with his associates, in procession, as commonly he did, deliver that script, with his own hands to Saturn himself; the yong man of a bold spirit, accordingly did it; and when the old fiend had read it, he called Venus to him, who rode before him, and commanded her to deliver his ring, which forthwith she did; and so the gentleman was freed. Many such stories I finde in severall <sup>a</sup> authors, to confirm this which I have said; as that more notable amongst the rest, of Philinium and Machates in <sup>b</sup> Phlegon's Tract *de rebus mirabilibus*; and though many be against it, yet I, for my part, will subscribe to Lactantius *lib. 14. cap. 15.* <sup>c</sup> *God sent angels to the tuition of men; but whilest they lived amongst us, that mischievous all-commander of the earth, and hot in lust, entised them by little and little, to this vice, and defiled them with the company of women: and Anaxagoras de resurrect.* <sup>d</sup> *Many of those spirituall bodies, overcome by the love of maids, and lust, failed, of whom those were born, we call gyants.* Justin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c. to this sense, make a twofold fall of angels, one from the beginning of the world; another a little before the deluge, as Moses teacheth us, <sup>e</sup> openly professing, that these genii can beget, and have carnall copulation with women. At Japan in the East Indies, at this present (if we may beleeve the relation of <sup>f</sup> travellers) there is an idol called Teuchedy, to whom, one of the fairest virgins in the countrey, is monethly brought, and left in a private room, in the *fotoqui*, or church, where she sits alone to be deflowred. At certain times, <sup>g</sup> the Teuchedy (which is thought to be the divel) appears to her, and knoweth her carnally. Every moneth, a faire virgin is taken in; but what becomes of the old, no man can tell. In that goodly temple of Jupiter Belus in Babylon; there was a faire chappel, <sup>h</sup> saith Herodotus, an eye-witness of it, in which was *splendide stratus lectus et*

<sup>a</sup> Fabula Damarati et Aristonis in Herodoto lib. 6. Erato. <sup>b</sup> Interpret. Mer-sio. <sup>c</sup> Deus Angelos misit ad tutelam cultumque generis humani; sed illos cum hominibus commorantes; dominator ille terræ salacissimus paulatim ad vitia pellexit; et mulierum congressibus inquinavit. <sup>d</sup> Quidam ex illo capti sunt amore virginum, et libidine victi defecerunt, ex quibus gigantes qui vocantur, nati sunt. <sup>e</sup> Pererius in Gen. lib. 8. c. 6. ver. 1. Zanc. &c. <sup>f</sup> Purchas Hack posth par. 1. lib. 4. cap. 1. S. 7. <sup>g</sup> In Clío. <sup>h</sup> Deus ipse hoc cubill requiescens.

*apposita mensa aurea*, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their god made choyce of, as the Chaldean priests told him; and that their god lay with her himself, as at Thebes in Ægypt was the like done of old. So that you see this is no news, the divels themselves, or their juggling priests, have plaid such pranks in all ages. Many divines stiffly contradict this; but I will conclude with <sup>a</sup>Lipsius, that since *examples, testimonies and confessions of those unhappy women are so manifest on the other side, and many, even in this our town of Lovan, that it is likely to be so.* <sup>b</sup>One thing I will add, that I suppose, that in no age past, (I know not by what destiny of this unhappy time) have there ever appeared or shewed themselves, so many lecherous divels, satyrs, and genii, as in this of ours, as appears by the dayly narrations, and judicial sentences upon record. Read more of this question in Plutarch *vit. Numæ*, Austin *de civ. Dei. lib. 15.* Wierus *lib. 3. de præstig. Dæm.* Giraldus *Cambrensis itinerar. Camb. lib. 1.* Malleus *malefic. quæst. 5. part. 1.* Jacobus Reussus *lib. 5. cap. 6. fol. 54.* Godelman. *lib. 2. cap. 4.* Erastus, Valesius *de sacra philo. cap. 40.* John Nider *Fornicar. lib. 5. cap. 9.* Stroz. *Cicogna, lib. 3. cap. 3.* Delrio, Lipsius, Bodine *dæmonol. lib. 2. cap. 7.* Pererius *in Gen. lib. 8. in 6. cap. ver. 2.* King James, &c.

## SUBSECT. II.

*How love tyrannizeth over men. Love, or Heroicall Melancholy, his definition; part affected.*

YOU have heard how this tyrant love rageth with bruit beasts and spirits; now let us consider what passions it causeth amongst men.

<sup>c</sup>*Improbe amor quid non mortalia pectora cogis?* How it tickles the hearts of mortall men.

Horresco referens.———

I am almost afraid to relate, amazed, <sup>d</sup>and ashamed, it hath wrought such stupend and prodigious effects; such fowl offences. Love indeed (I may not denye) first united provinces, built cities, and by a perpetuall generation makes and preserves

<sup>a</sup> *Physiologiæ Stoïcorum l. 1. cap. 20.* Si spiritus unde, semen iis, &c. at exemplar turbant nos; mulierum quotidianæ confessiones de mixtione omnes asserunt, et sunt in hac urbe Lovanio exempla.

<sup>b</sup> Unum dixero, non opinari me ullo retro ævo tantam copiam Satyrorum, et salacium istorum Geniorum se ostendisse, quantum nunc quotidianæ narrationes, et judiciales sententiæ proferunt.

<sup>c</sup> *Virg.* For it is a shame to speak of those things which are done of them in secret, Eph. 5. 12.



mankind, propagates the church; but if it rage, it is no more love, but burning lust; a disease, phrensie, madness, hell. <sup>a</sup> *Est orcus ille, vis est immedicabilis, est rabies insana*; 'tis no vertuous habit this, but a vehement perturbation of the minde, a monster of nature, wit, and art, as Alexis in <sup>b</sup> Athenæus sets it out, *viriliter audax, muliebriter timidum, furore præceps, labore infractum, mel felleum, blanda percussio, &c.* It subverts kingdomes, overthrows cities, towns, families: marrs, corrupts, and makes a massacre of men; thunder and lightning, wars, fires, plagues, have not done that mischief to mankind, as this burning lust, this bruitish passion. Let Sodom and Gomorrah, Troy, (which Dares Phrygius, and Dictis Cretensis will make good) and I know not how many cities bear reeord,——*et fuit ante Helenam, &c.* all succeeding ages will subscribe: Ione of Naples in Italy, Fredegunde and Brunhalt in France, all histories are full of these basilisks. Besides those dayly monomachies, murders, effusion of blood, rapes, ryot and immoderate expence, to satisfie their lusts; beggery, shame, loss, torture, punishment, disgrace, lothsome diseases that proceed from thence, worse than calentures and pestilent fevers; those often gowts, pox, *arthritis*, palsies, cramps, *sciatica*, convulsions, akes, combustions, &c. which torment the body; that ferall melancholy which crucifies the soule in this life, and everlastingly torments it in the world to come.

Notwithstanding they know these, and many such miseries, threats, tortures will surely come upon them; rewards, exhortations, *e contra*; yet either out of their own weakness, a depraved nature, or loves tyranny, which so furiously rageth, they suffer themselves to be led like an oxe to the slaughter; (*facilis descensus averni*) they go down headlong to their own perdition; they will commit folly with beasts, men *leaving the natural use of women*, as <sup>c</sup> Paul saith, *burned in lust one towards another, and man with man wrought filthiness.*

*Semiramis equo, Pasiphæ tauro, Aristo Ephesius asinæ se commiscuit; Fulvius equæ, alii canibus, capris, &c. unde monstra nascuntur aliquando, centauri, sylvani, et ad terrorem hominum prodigiosa spectra: nec cum brutis, sed ipsis hominibus rem habent, quod peccatum Sodomicæ vulgo dicitur; et frequens olim vitium apud Orientales illos fuit, Græcos nimirum, Italos, Afros, Asianos: <sup>d</sup> Hercules Hylam habuit, Polycletum, Dionem, Perithoonta, Alderum et Phryga; alii et Euristium ab Hercule amatum tradunt. Socrates*

<sup>a</sup> Plutarch, an ator. lib. vita ejus.

<sup>b</sup> Lib. 13.

<sup>c</sup> Rom. 1. 27.

<sup>d</sup> Lilius Giraldus.

*pulchrorum adolescentum causa frequens gymnasium adibat, flagitiosoque spectaculo pascebat oculos, quod et Philebus et Phædon rivalet, Charmides et <sup>a</sup> reliqui Platonis Dialogi, satis superque testatum faciunt: quod vero Alcibiades de eodem Socrate loquatur, lubens conticesco, sed et abhorreo; tantum incitamentum præbet libidini. At hunc perstrinxit Theodoretus lib. de curat. græc. affect. cap. ultimo. Quin et ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum; Quod autem de Nerone, Claudio, cæterorumque portentosa libidine memoriæ proditum, mallet, a Petronio, Suetonio, cæterisque petatis, quando omnem fidem excedat, quam a me expectetis; sed vetera querimur. <sup>b</sup> Apud Asianos, Turcas, Italos, nunquam frequentius hoc quam hodierno die vitium; Diana Romanorum Sodomia; officinæ horum alicubi apud Turcas,*

— qui saxis semina mandant —

*arenas arantes; et frequentes querelæ, etiam inter ipsos conjuges hac de re, quæ virorum concubitum illicitum calceo in oppositam partem verso magistratui indicant; nullum apud Italos familiare magis peccatum, qui et post <sup>c</sup> Lucianum et <sup>d</sup> Tatum, scriptis voluminibus defendunt. Johannes de la Casa, Beventinus Episcopus, divinum opus vocat, suave scelus, adeoque jactat se non aliâ usum venere. Nihil usitatus apud monachos, Cardinales, sacrificulos, etiam <sup>e</sup> furor hic ad mortem, ad insaniam. <sup>f</sup> Angelus Politianus, ob pueri amorem, violentas sibi manus injecit. Et horrendum sane dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc scævierit! Quum enim Anno 1538. prudentissimus Rex Henricus Octavus cucullatorum cœnobia, et sacrificorum collegia, votariorum, per venerabiles legum Doctores Thomam Leum, Richardum Laytonum visitari fecerat, &c. tanto numero reperti sunt apud eos scortatores, cinædi, gancones, pædicones, puerarii, pæderastæ, Sodomitæ, (<sup>g</sup> Balei verbis utor) Ganimedes, &c. ut in unoquoque eorum novam credideris Gomorrhiam. Sed vide, si lubet, eorundem catalogum apud eundem Baleum; Puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aula factum suspiceris? quid apud nobiles, quid inter fornice, quam non sceditatem, quam non spurcitiem? Sileo interim*

<sup>a</sup> Pueros amare solis Philosophis relinquendum vult Lucianus dial. Amorum.  
<sup>b</sup> Busbequius. <sup>c</sup> Achilles Tatus lib. 2. <sup>d</sup> Lucianus Charidemo. <sup>e</sup> Non est hæc mentula demens. Mart.  
<sup>f</sup> Jovius Musc. <sup>g</sup> Præfat. lectori lib. de vitis pontif.



turpes illas, et ne nominandas quidem monachorum <sup>a</sup> masturbationes, masturbatores. <sup>b</sup> Rodericus a Castro vocat, tum et eos qui se invicem ad Venerem excitandam flagris cædunt, Spintrias, Succubas, Ambubeias at lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, et præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Immo quod magis mirere, fœmina fœminam Constantinopoli non ita pridem deperiit, ausa rem plane incredibilem, mutato cultu mentita virum de nuptiis sermonem inuit, et brevi nupta est: sed authorem ipsum consule Busbequium. Omitto <sup>c</sup> Salinarios illos Ægyptiacos, qui cum formosarum cadaveribus concumbunt; et eorum vesanam libidinem, qui etiam idola et imagines depereunt. Nota est fabula Pigmalionis apud <sup>d</sup> Ovidium; Mnndi et Paulini apud Ægesippum belli Jud. lib. 2. cap. 4. Pontius C. Cæsaris legatus, referente Plinio, lib. 35. cap. 3. quem suspicor eum esse qui Christum crucifixit, picturis Atalantæ et Helenæ adeo libidine incensus, ut tollere eas vellet si natura tectorii permisisset, alius statuam bonæ Fortunæ deperiit, (Ælianus, lib. 9. cap. 37) alius Bonæ deæ, et ne qua pars probro vacet. <sup>e</sup> Raptus ad supra (quod ait ille) et ne <sup>f</sup> os quidem a libidine exceptum. Heliogabalus, per omnia cava corporis libidinem recepit, Lamprid. vita ejus. <sup>g</sup> Hostius quidam specula fecit, et ita disposuit, ut quum virum ipse pateretur, aversus omnes admissarii motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verâ gauderet, simul virum et fœminam passus, quod dictu fœdum et abominandum. Ut verum plane sit, quod apud <sup>h</sup> Plutarchum Gryllus Ulyssi objecit. Ad hunc usque diem apud nos neque mas marem, neque fœmina fœminam amavit, qualia multa apud vos memorabiles et præclari viri fecerunt: ut viles missos faciam, Hercules imberbem sectans socium, amicos deseruit, &c. Vestræ libidines intra suos naturæ fines coerceri non possunt, quin instar fluvii exundantis atrocem fœditatem, tumultum, confusionemque naturæ gignant in re Venerea: nam et capras, porcos, equos inierunt viri et fœminæ, insano bestiarum amore exarserunt; unde Minotauri, Centauri, Sylvani, Sphinges, &c. Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire convenit (hæc enim doctis so-

<sup>a</sup> Mercurialis cap. de Priapismo. Cælius l. 11. antiq. lect. cap. 14. Galenus 6. de locis aff. <sup>b</sup> De morb. mulier. lib. 1. c. 15. <sup>c</sup> Herodotus l. 2. Euterpæ.

Uxores insignium verorum non statim vita functas tradunt condendas, ac ne eas quidem fœminas quæ formosæ sint, sed quadriduo ante defunctas, nec cum iis salinarii concumbant, &c. <sup>d</sup> Metam. 13. <sup>e</sup> Seneca de ira, l. 11. c. 18.

<sup>f</sup> Nullus est meatus ad quem non pateat aditus impudicitæ. Clem. Alex. pædag. lib. 3. c. 3. <sup>g</sup> Seneca l. nat. quæst. <sup>h</sup> Tom. P. Gryllo.

*lummodo, quod causa non absimili* <sup>a</sup> *Rodericus, scripta velim) ne levissimis ingeniis et depravatis mentibus fœdissimi sceleris notitiam, &c. nolo quem diutius hisce sordibus inquinare.*

I come at last to that heroicall love, which is proper to men and women, is a frequent cause of melancholy, and deserves much rather to be called burning lust, than by such an honourable title. There is an honest love, I confess, which is naturall, *laqueus occultus captivans corda hominum, ut a mulieribus non possint separari*; a secret snare to captivate the hearts of men, as <sup>b</sup> Christopher Fonseca proves, a strong allure-ment, of a most attractive, occult, adamantine property, and powerful vertue, and no man living can avoid it. <sup>c</sup> *Et qui vim non sensit amoris, aut lapis est, aut bellua.* He is not a man but a block, a very stone, *aut* <sup>d</sup> *Numen, aut Nebuchadnezzar*; he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it; and a rare creature to be found, one in an age.

Qui nunquam visæ flagravit amore puellæ:

for *semel insanivimus omnes*, dote we either yong or old, as <sup>e</sup> he said, and none are excepted, but Minerva and the Muses: so Cupid in <sup>f</sup> Lucian complains to his mother Venus, that amongst all the rest, his arrows could not pierce them. But, this nuptiall love, is a common passion, an honest, for men to love in the way of marriage; *ut materia appetit formam, sic mulier virum.* You know marriage is honourable, a blessed calling, appointed by God himself in Paradise; it breeds true peace, tranquillity, content and happiness, *qua nulla est aut fuit unquam sanctior conjunctio*, as Daphnæus in <sup>g</sup> Plutarch could well prove, *et quæ generi humano immortalitatem parat*, when they live without jarring, scolding, lovingly as they should do.

<sup>h</sup> *Fœlices ter et amplius*

*Quos irrupta tenet copula, nec ullis  
Divulsus querimoniis  
Suprema citius solvit amor die.*

Thrice happy they, and more than that,  
Whom bonds of love so firmly tyes,  
That without brawls till death them part,  
'Tis undissolv'd and never dyes.

<sup>a</sup> De morbis mulierum 1. 1. c. 15. Curtio.

cap. 40.

ardent Musæ.

<sup>c</sup> Æneas Sylvius Juvenal.

<sup>e</sup> Chaucer.

<sup>g</sup> In amator. dialog.

<sup>b</sup> Amphitheat. amor. cap. 4. interpret.

<sup>d</sup> Tertul. prover. lib. 4. adversus Manc.

<sup>f</sup> Tom. 1. dial. deorum Lucianus. Amore non

<sup>h</sup> Hor.



As Seneca lived with his Paulina, Abraham and Sarah, Orpheus and Eurydice, Arria and Pœtus, Artemisia and Mausolus, Rubenius Celer, that would needs have it engraven on his tomb, he had led his life with Ennea his dear wife, forty three yeares eight moneths, and never fell out. There is no pleasure in this world comparable to it; 'tis *summum mortalitatis bonum*——<sup>a</sup> *hominum divûmque voluptas, Alma Venus*——*latet enim in muliere aliquid majus potentiusque omnibus aliis humanis voluptatibus*, as <sup>b</sup>one holds, there's something in a woman beyond all human delight; a magnetick vertue, a charming quality, an occult and powerful motive. The husband rules her as head, but she again commands his heart, he is her servant, she his only joy and content: no happiness is like unto it, no love so great as this of man and wife, no such comfort, as <sup>c</sup>*placens uxor*, a sweet wife:

<sup>d</sup>Omnis amor magnus, sed aperto in conjuge major.

when they love at last, as fresh as they did at first,

<sup>e</sup>Charaque charo consenescit conjugi,

as Homer brings Paris kissing Helena, after they had been marryed ten yeares, protesting withall, that he loved her as dear, as he did the first hour he was betrothed. And in their old age, when they make much of one another, saying as he did to his wife in the poet,

<sup>f</sup>Uxor vivamus quod viximus, et moriamur,  
 Servantes nomen sumpsimus in thalamo;  
 Nec ferat ulla dies ut commutemur in ævo,  
 Quin tibi sim juvenis, tuque puella mihi.

Dear wife, let's live in love, and dye together,  
 As hitherto we have in all good will:  
 Let no day change or alter our affections,  
 But let's be yong to one another still.

Such should conjugall love be, still the same, and as they are one flesh, so should they be of one minde, as in an aristocratical government, one consent, <sup>g</sup>Geryon-like, *coalescere in unum*, have one heart in two bodies, will and will the same. A good wife according to Plutarch, should be as a looking-glass to represent her husbands face and passion: If he be pleasant, she should be merry; if he laugh, she should smile; if he look sad, she should participate of his sorrow, and bear a part with

<sup>a</sup> Lucretius.  
<sup>f</sup> Ausonius.

<sup>b</sup> Fonseca.

<sup>c</sup> Hor.

<sup>d</sup> Propert.

<sup>e</sup> Simonides. græc.

<sup>g</sup> Geryon amicitie symbolum.

him, and so they should continue in mutual love one towards another.

<sup>a</sup> Et me ab amore tuo deducet nulla senectus,  
Sive ego Tythonus, sive ego Nestor ero.

No age shall part my love from thee sweet wife,  
Though I live Nestor or Tithonus life.

And she again to him, as the <sup>b</sup> bride saluted the bridegroom of old in Rome, *Ubi tu Caius, ego semper Caia*, be thou still Caius, I'll be Caia.

'Tis an happy state this indeed, when the fountain is blessed (saith Solomon, *Prov. 5. 18*) and he rejoyceth with the wife of his youth, and she is to him as the loving hinde, and pleasant roe, and he delights in her continually. But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain it self within the union of marriage, or apply to one object, but it is a wandering, extravagant, a domineering, a boundless, an irrefragable, a destructive passion; sometimes this burning lust rageth after marriage, and then is properly called *jealousie*; sometimes before, and then it is called *heroicall melancholy*; it extends sometimes to corrivals, &c. begets rapes, incests, murders; *Marcus Antonius compressit Faustinam sororem, Caracalla Juliam novercam, Nero matrem, Caligula sorores Cyneras Mirrham filiam, &c.* But it is confined within no terms of blood, yeares, sex, or whatsoever else. Some furiously rage before they come to discretion or age. <sup>c</sup>Quartilla in Petronius never remembered she was a maid: and the wife of Bath in Chaucer, cracks,

Since I was twelve yeares old, beleeve,  
Husbands at kirk door had I five.

<sup>d</sup> Aretine's Lueretia sold her maiden-head a thousand times, before she was twenty-four yeares old, *plus millies vendideram virginitatem, &c. neque te celabo, non deerant qui ut integram ambirent.* Rahab, that harlot, began to be a professed quean at ten yeares of age, and was but fifteen when she hid the spies, as <sup>e</sup>Hugh Broughton proves, to whom Serrarius the Jesuite, (*quæst. 6. in cap. 2. Josue,*) subscribes. Generally women begin *pubescere* as they call it, or *catullire*, as Julius Pollux cites, (*lib. 2. cap. 3. onomast.*) out of Aristophanes, <sup>f</sup>at four-

<sup>a</sup> Propert. l. 2. <sup>b</sup> Plutarch. c. 30. Rom. hist. <sup>c</sup> Junonem habeam iratam, si unquam meminero me virginem fuisse. <sup>d</sup> Infans enim paribus inquinatus, et subinde majoribus me applicui, donec ad ætatem perveni; ut Milo vitulum, &c. <sup>e</sup> Pornodidasc. dial. lat. interp. Casp. Barthio ex Ital. <sup>f</sup> Angelico scriptur. concentu. <sup>g</sup> Epictetus c. 42. Mulieres statim ab anno 14. movere incipiunt, &c. attractari se sinunt et exponunt. Levinus Lemnius.



teen yeares old, then they do offer themselves, and some plainly rage. <sup>a</sup> Leo Afer saith, that in Africk a man shall scarce finde a maid at fourteen yeares of age, they are so forward; and many amongst us, after they come into the teens, do not live without husbands, but linger. What pranks in this kinde the middle age have played, is not to be recorded.

Si mihi sint centuni linguæ, sint oraque centum,

no tongue can sufficiently declare; every story is full of men and womens unsatiabable lust, Nero's, Heliogabali, Bonosi, &c. <sup>b</sup> *Cœlius Amphilenum, sed Quintius Amphelinam depereunt; &c.* They neigh after other mens wives (as Jeremy *cap. 5. 8.* complaineth) like fed horses, or range like town bulls, *raptores virginum et viduarum*, as many of our great ones do. Solomon's wisdom was extinguished in this fire of lust; Sampson's strength enervated; piety in Lot's daughters quite forgot; gravity of priesthood in Helie's sons; reverend old age in the elders that would violate Susanna; filiall duty in Absolon to his stepmother; brotherly love in Amnon towards his sister. Humane, divine lawes, precepts, exhortations, feare of God and men, faire, fowl meanes, fame, fortunes, shame, disgrace, honour cannot oppose, stave off, or withstand the fury of it, *omnia vincit amor, &c.* No cord, nor cable can so forcibly draw, or hold so fast, as love can do with a twin'd thread. The scorching beames of the æquinocstiall; or extremity of cold within the circle artick, where the very seas are frozen, cold or torrid zone cannot avoid, or expell this heat, fury and rage of mortall men.

<sup>c</sup> Quo fugis ab demens, nulla est fuga, tu licet usque  
Ad Tanaim fugias, usque sequetur amor.

Of womens unnaturall, <sup>d</sup> unsatiabable lust, what countrey, what village doth not complain? Mother and daughter sometimes dote on the same man; father and son, master and servant, on one woman.

—— Sed amor, sed ineffrenata libido,  
Quid castum in terris intentatumque reliquit?

What breach of vowes and oaths, fury, dotage, madnesse, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot blood; but for an old fool to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?

<sup>a</sup> L. 3. fol 126.  
Seph.

<sup>b</sup> Catullus.

<sup>c</sup> Euripides.

<sup>d</sup> De mulierum inexhausta libidine luxuque insatiabili omnes æque regiones conqueri posse existimo.

• *Amare ea ætate si occiperint, multo insaniunt acrius;*

Some dote then, more than ever they did in their youth. How many decrepit, hoary, harsh, writhen, bursten-bellyed, crooked, toothless, bald, blear-eyed, impotent, rotten old men shall you see flickering still, in every place? One gets him a yong wife, another a curtesan; and when he can scarce lift his leg over a sill, and hath one foot already in Charon's boat, when he hath the trembling in his joynts, the gowt in his feet, a perpetuall rheume in his head, *a continue cough,* <sup>b</sup> *his sight fails him,* *thick of hearing,* *his breath stinks,* all his moisture is dryed up and gone, may not spit from him, a very child again, that cannot dress himself, or cut his own meat; yet he will be dreaming of, and honing after wenches; what can be more unseemly? Worse it is in women than in men, when she is *ætate declivis,* *diu vidua,* *mater olim,* *parum decore matrimonium sequi videtur,* an old widdow, a mother so long since (<sup>c</sup>in Pliny's opinion) she doth very unseemly seek to marry; yet whilst she is <sup>d</sup> so old a crone, a beldame, she can neither see, nor hear, go nor stand, a meer <sup>e</sup> carkass, a witch, and scarce feel; she catterwauls, and must have a stallion, a champion; she must and will marry again, and betroth herself to some yong man, <sup>f</sup> that hates to look on her, but for her goods; abhorrs the sight of her, to the prejudice of her good name, her own undoing, grieffe of friends, and ruine of her children.

But to enlarge or illustrate this power and effects of love, is to set a candle in the sun. <sup>g</sup> It rageth with all sorts and conditions of men; yet is most evident amongst such as are yong and lusty, in the flower of their yeares, nobly descended, high fed; such as live idly, and at ease; and for that cause (which our divines call burning lust) this <sup>h</sup> *ferinus insanus amor,* this mad and beastly passion, as I have said, is named by our physicians *heroicall* love, and a more honourable title put upon it, *amor nobilis,* as <sup>i</sup> Savanarola stiles it, because noble men and women make a common practice of it, and are so ordinarily affected with it. Avicenna (*lib. 3. Fen. 1. tract. 4. cap. 23.*) calleth this passion *ilishi,* and defines it <sup>k</sup> *to be a disease or*

<sup>a</sup> Plautus. <sup>b</sup> Oculi caligant, aures graviter audiunt capilli fluunt, cutis arescit, flatus olet, tussis, &c. Cyprian. <sup>c</sup> Lib. 8. epist. Ruffinus. <sup>d</sup> Hiatque turpis inter aridas nates podex. <sup>e</sup> Cadaverosa adeo ut ab inferis reversa videri possit, vult adhuc catullire. <sup>f</sup> Nam et matrimonii est despectum senium. Æneas Sylvius. <sup>g</sup> Quid toto terrarum orbe communius? quæ civitas, quod oppidum, quæ familia vacat amatorum exemplis? Æneas Sylvius. Quis trigessimum annum natus nullum amoris causa peregit insigne facinus? ego de me facio conjecturam, quem amor in mille pericula misit. <sup>h</sup> Forestus. Plato. <sup>i</sup> Pract. major. Tract. 6. cap. 1. Rub. 11. de ægrit. cap. Quod his multum contingat. <sup>k</sup> Hæc ægritudo est sollicitudo melancholica in qua homo applicat sibi continuam cogitationem super pulchritudine ipsius quam amat, gestam, moram.



*melancholy vexation, or anguish of minde; in which a man continually meditates of the beauty, gesture, manners of his mistriss, and troubles himself about it; desiring (as Savanarola adds) with all intentions and eagerness of minde, to compass or enjoy her, <sup>a</sup> as commonly hunters trouble themselves about their sports; the covetous, about their gold and goods; so is he tormented still about his mistriss. Arnoldus Villanovanus in his book of heroicall love defines it, <sup>b</sup> a continuall cogitation of that which he desires; with a confidence or hope of compassing it; which definition his commentator cavills at. For continuall cogitation is not the *genus*, but a symptome of love; we continually think of that which we hate and abhor, as well as that which we love; and many things we covet and desire, without all hope of attaining. Carolus a Lorme, in his questions, makes a doubt, *an amor sit morbus*, whether this heroicall love be a disease: Julius Pollux (*onomast. lib. 6. cap. 44.*) determines it; they that are in love are likewise <sup>c</sup> sick; *lascivus, salax, lasciviens, et qui in venerem furit, vere est ægrotus*. Arnoldus will have it improperly so called, and a malady rather of the body, than minde. Tullie in his *Tusculanes* defines it a furious disease of the minde; Plato madness it self; Ficinus his *Commentator, cap. 12.* a species of madness, *for many have run mad for women, Esdr. 4. 26.* but <sup>d</sup> Rhasis a *melancholy passion*; and most physitions make it a species, or kinde of melancholy (as will appear by the symptomes) and treat of it apart: whom I mean to imitate, and to discuss it in all his kindes; to examine his severall causes; to shew his symptomes, indications, prognosticks, effect; that so it may be with more facility cured.*

The part affected in the mean time, as <sup>e</sup> Arnoldus supposeth, *is the former part of the head, for want of moisture*; which his Commentator rejects. Langius (*med. epist. lib. 1. cap. 24.*) will have this passion sited in the liver, and to keep residence in the heart; <sup>f</sup> *to proceed from the eys, so carryed by our spirits, and kindled with imagination, in the liver and heart; cogit amare jecur*, as the saying is. *Medinum ferit per epar*, as Cupid in Anacreon. For some such cause, belike, <sup>g</sup> Homer faigns Titius liver (who was enamoured on Latona) to be still gnawed by two vultures, day and night in hell, <sup>h</sup> *for*

<sup>a</sup> Animi forte accidens quo quis rem habere nimia aviditate concupiscit, ut ludos venatores, aurum et opes avari.

<sup>b</sup> Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut spe apprehensum delectabile, &c.

<sup>c</sup> Morbus corporis potius quam animi.

<sup>d</sup> Amor est passio melancholica.

<sup>e</sup> Ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis.

<sup>f</sup> Affectus animi concupiscibilis e desiderio rei amatae per oculos in mente concepto, spiritus in corde et jecore incendens.

<sup>g</sup> Odyss. et Metamor. 4 Ovid.

<sup>h</sup> Quod talem carnificinam in adolescentum visceribus amor faciat inexplebilis.

that yong mens bowels thus enamoured, are so continually tormented by love. Gordonius cap. 2. part. 2. <sup>a</sup> will have the testicles an immediate subject or cause, the liver an antecedent. <sup>b</sup> Fracastorius agrees in this with Gordonius, *inde primitus imaginatio venerea, erectio, &c. titillatissimam partem vocat, ita ut nisi extruso semine gestiens voluptas non cessat, nec assidua veneris recordatio, addit* Guastavinius *Comment. 4. Sect. prob. 27. Arist.* But properly it is a passion of the brain, as all other melancholy, by reason of corrupt imagination; and so doth Jason Pratensis c. 19. *de morb. cerebri*, (who writes copiously of this Erotical love) place and reckon it amongst the affections of the brain. <sup>c</sup> Melancthon *de animá* confutes those that make the liver a part affected, and Guainerius (*Tract. 15. cap. 13. et 17.*) though many put all the affections in the heart, refers it to the brain. Ficinus cap. 7. *in Convivium Platonis*, will have the blood to be the part affected. Jo. Frietagus cap. 15. *noct. med.* supposeth all four affected; heart, liver, brain, blood; but the major part concurr upon the brain, <sup>d</sup> *'tis imaginatio læsa*; and both imagination and reason are misaffected; because of his corrupt judgement, and continuall meditation of that which he desires, he may truly be said to be melancholy. If it be violent, or his disease inveterate, as I have determined in the precedent partitions, both imagination and reason are misaffected, first one, then the other.

## MEMB. II. SUBSECT. I.

*Causes of Heroicall love, Temperature, full Dyet, Idleness, Place, Climate, &c.*

OF all causes the remotest are stars. <sup>e</sup> Ficinus cap. 19. saith they are most prone to this burning lust, that have Venus in Leo in their Horoscope, when the Moon and Venus be mutually aspected, or such as be of Venus complexion, <sup>f</sup> Plutarch interprets astrologically that tale, of Mars and Venus, *in whose genitures ♂ and ♀ are in conjunction*, they are com-

<sup>a</sup> Testiculi quoad causam conjunctam, epar antecedentem, possunt esse subiectum. <sup>b</sup> Proprie passio cerebri est ob corruptam imaginationem. <sup>c</sup> Cap. de affectibus. <sup>d</sup> Est corruptio imaginativæ et æstimativæ facultatis, ob formam fortiter affixam, corruptumque judicium, ut semper de eo cogitet, ideoque recte melancholicus appellatur. Concupiscentia vehemens ex corrupto judicio æstimativæ virtutis. <sup>e</sup> Comment. in convivium Platonis. Irretiuntur cito quibus nascentibus Venus fuerit in Leone, vel Luna venerem vehementer aspexerit, et qui eadem complexione sunt præditi. <sup>f</sup> Plerumque amatores sunt; et si feminæ, meretrices, l. de audiend.



monly lascivious, and if women, queans; as the good wife of of Bath confessed in Chaucer :

I followed aye mine inclination,  
By vertue of my constellation.

But of all those astrologicall aphorismes which I have ever read, that of Cardan is most memorable; for which howsoever he be bitterly censured by <sup>a</sup> Marinus Marcennus, a malapert fryer, and some others (which <sup>b</sup> he himself suspected) yet me thinks it is free, down right, plain and ingenuous. In his <sup>c</sup> eighth *geniture* or example, he hath these words of himself.  $\sigma$  ♀ et ♀ in ♀ *dignitatibus assiduam mihi Venereorum cogitationem præstabunt, ita ut nunquam quiescam.* Et paulo post, *Cogitatio Venereorum me torquet perpetuo, et quam facto implere non acuit, aut fecisse potentem puduit, cogitatione assiduâ mentitus sum voluptatem.* Et alibi, *ob ♄ et ♀ dominium et radiorum mixtionem, profundum fuit ingenium, sed lascivum, egoque turpi libidini deditus et obscænus.* So far Cardan of himself, *quod de se fatetur ideo <sup>d</sup> ut utilitatem adferat studiosis hujusce disciplinæ;* and for this he is traduced by Marcennus, when as in effect, he saith no more than what Gregory Nazianzen of old, to Chilo his schollar, *offerebant se mihi visendæ mulieres, quarum præcellenti elegantia et decore spectabili tentabatur meæ integritas pudicitie. Et quidem flagitium vitavi fornicationis, at munditiæ virginalis florem arcanâ cordis cogitatione fædavi.* Sed ad rem. Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo masculino, et in Saturni finibus aut oppositione, &c. Ptolomæus in quadripart. plura de his et specialia habet aphorismata, longo proculdubio usu confirmata, et ab experientiâ multâ perfecta, inquit commentator ejus Cardanus. Tho. Campanella (*Astrologiæ lib. 4. cap. 8. articulis 4 et 5.*) insaniam amatoriâ remonstrantia, multa præ cæteris accumulât aphorismata, quæ qui volet, consulat. Chiromantici ex cingulo Veneris plerumque conjecturam faciunt, et monte Veneris, de quorum decretis, Taisnerum, Johan. de Indagine, Goelenium, cæterosque si lubet, inspicias. Physitians divine wholly from the temperature and complexion; flegmatick persons, naturally melancholy, (according to Ficinus, *Comm. cap. 9.*) are seldomer taken than they, but once taken, they are never freed: though many are of opinion, flatuous or hypochondriacall melancholy, are most subject of all others, to this infirmity. Valescus

<sup>a</sup> Comment. in Genes. cap. 3.

stultitiâque abero, vincit tamen amor veritatis.

Commentar. in Ptolomæi quadripartitum.

<sup>b</sup> Et si in hoc parum a præclarâ infamiâ

<sup>c</sup> Edit. Basil. 1553. Cum

<sup>d</sup> Fol. 415. Basil. Edit.

assigns their strong imagination for a cause; Bodine abundance of winde; Gordonius of seed, and spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soon caught, yong folkes are most apt to love, and by their good wills, saith <sup>a</sup> Lucian, *would have a bout with every one they see*: the colts evil is common to all complexions. Theomestus, a yong and lusty gallant, acknowledgeth (in the said author) all this to be verified in him; *I am so amorously given, <sup>b</sup> you may sooner number the sea sands, and snow falling from the skyes, than my severall loves. Cupid had shot all his arrows at me; I am deluded with various desires; one love succeeds another, and that so soon, that before one is ended, I begin with a secund; she that is last, is still fairest; and she that is present pleaseth me most: as an hydras head, my loves increase; no Iölaus can help me. Mine eys are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied. I am in a doubt what fury of Venus this should be: Alas, how have I offended her so to vex me: what Hippolytus am I? What Telchin is my genius? or is it a naturall imperfection, an hereditary passion?* Another in <sup>c</sup> Anacreon confesseth, that he had twenty sweet-hearts in Athens at once, fifteen at Corinth, as many at Thebes, at Lesbos, and at Rhodes, twice as many in Ionia, thrice in Caria, twenty thousand in all: or in a word, εἰ φύλλα πάντα, &c.

Folia arborum omnium si  
Nôsti referre cuncta,  
Aut computare arenas  
In æquore universas,  
Solum meorum amorum  
Te fecero logistam?

Can'st count the leaves in May,  
Or sands i'th' ocean sea?  
Then count my loves I pray.

His eys are like a ballance, apt to propend each way, and to be weighed down with every wenches looks; his heart a weathercock, his affection tinder, or naphthe it self, which every faire object, sweet smile, or mistriss favour sets on fire. Guianerius (*tract. 15. cap. 14.*) refers all this <sup>d</sup> to *the hot temperature of the testicles*. Ferandus, a Frenchman, in his *Erotique Mel.*

<sup>a</sup> Dial. amorum. <sup>b</sup> Citius maris fluctus et nives cœlo delabentes numeraris, quam amores meos; Alii amores aliis succedunt, ac priusquam desinant priores, incipiunt sequentes. Adeo humidis oculis meus inhabitat Asylus omnem formam ad se rapiens, ut nullâ satietate expleatur. Quænam hæc ira Veneris, &c. Numb. 32. <sup>d</sup> Qui calidum testiculorum çrisin habent, &c.



(which <sup>a</sup> book came first to my hands after the third edition) to certain *atomæ* in the seed, such as are very spermatick and full of seed. I finde the same in Aristot. *sect. 4. prob. 17. si non secernatur semen, cessare lentigines non possunt*, as Guastavinius his commentator translates it, for which cause these yong men, that be strong set, of able bodies, are so subject to it. Hercules de Saxoniâ, hath the same words in effect: But most part I say, such are aptest to love that are yong and lusty, live at ease, stall-fed, free from cares, like cattel in a rank pasture; idle and solitary persons, they must needs *hirquitullire*, as Guastavinius recites out of Censorinus.

<sup>b</sup> Mens erit apta capi tum quum lætissima rerum,  
Ut seges in pingui luxuriabit humo.

The minde is apt to lust, and hot or cold,  
As corn luxuriates in a better mold.

The place it self makes much wherein we live; the clime, ayr, and discipline if they concurr. In our Misnia, saith Galen, near to Pergamus, thou shalt scarce finde an adulterer, but many at Rome, by reason of the delights of the seat. It was that plenty of all things, which made <sup>c</sup> Corinth so infamous of old, and the opportunity of the place to entertain those foraign comers; every day strangers came in at each gate, from all quarters. In that one temple of Venus, a thousand whores did prostitute themselves, as Strabo writes; besides Lais and the rest of better note: All nations resorted thither, as to a school of Venus. Your hot and southern countreys are prone to lust, and far more incontinent, than those that live in the North; as Bodine discourseth at large, *Method. hist. cap. 5. Molles Asiatici*; so are Turkes, Greeks, Spaniards, Italians, even all that latitude: and in those tracts, such as are more fruitful, plentiful, and delicious, as Valence in Spain, Capua in Italy; *domicilium luxus*, Tullie terms it; and (which Hannibal's souldiers can witness) Canopus in Ægypt, Sybaris, Phœacia, Baizæ, <sup>d</sup> Cyprus, Lampsacus. In <sup>e</sup> Naples, the fruits of the soyl and pleasant ayr enervate their bodies and alter constitutions: insomuch, that Florus calls it *Certamen Bacchi et Veneris*, but <sup>f</sup> Foliot admires it. In Italy and Spain, they have their stews in every

<sup>a</sup> Printed at Paris 1624, seaven yeares after my first edition. <sup>b</sup> Ovid. de art. Gerbelius descript. Græciæ. Rerum omnium affluentia et loci mira opportunitas, nullo non die hospites in portas advertabant. Templo Veneris mille meretricibus se prostituebant. <sup>d</sup> Tota Cypri insula deliciis incumbit, et ob id tantum luxuriæ dedita ut sit olim Veneri sacrata. Ortelius, Lampsacus olim Priapo sacer ob vinum generosum, et loci delicias. Idem. <sup>e</sup> Agri Neapolitam delectatio, elegantia, aincenitas, vix intra modum humanum consistere videtur; unde, &c. Leand. Alber. in Campania. <sup>f</sup> Lib. de laud. urb. Neap. Disputat. de morbis animi, Reinoldo Interpret.

great city, as in Rome, Venice, Florence, wherein some say, dwell ninety thousand inhabitants, of which ten thousand are curtesans; and yet for all this, every gentleman almost hath a peculiar mistriss; fornications, adulteries are nowhere so common: *urbs est jam tota lupanar*; how should a man live honest among so many provocations? now if vigour of youth, greatness (liberty I mean), and that impunity of sin, which grandies take unto themselves in this kinde, shall meet, what a gap must it needs open to all manner of vice; with what fury will it rage? For, as Maximus Tyrius the Platonist observes, *libido consequuta quum fuerit materiam improbam, et præruptam licentiam, et effrenatam audaciam, &c.* what will not lust effect in such persons? For commonly princes and great men make no scruple at all of such matters; but, with that whore in Spartian, *quicquid libet licet*; they think they may do what they list, profess it publikely, and rather brag with Proculus (that writ to a friend of his in Rome, <sup>a</sup> what famous exploits he had done in that kinde) than any way be abashed at it, <sup>b</sup> Nicholas Sanders relates of Henry the 8th (I know not how truly) *Quod paucas vidit pulchriores quas non concupierit, et paucissimas non concupieret quas non violarit*: He saw very few maids that he did not desire; and desired fewer whom he did not enjoy: nothing so familiar amongst them; 'tis most of their business: Sardanapalus, Messalina, and Jone of Naples, are not comparable to <sup>c</sup> meaner men and women; Solomon of old had a thousand concubines; Assuerus his eunuchs, and keepers; Nero his Tigillinus, panders and bawds; the Turkes, <sup>d</sup> Muscovits, Mogors, Xeriffs of Barbary, and Persian sophies, are no whit inferiour to them, in our times. *Delectus fit omnium puellarum toto regno formâ præstantiorum* (saith Jo-  
vius) *pro imperatore; et quas ille linquit, nobiles habent*; They press and muster up wenches as we do souldiers; and have their choyce of the rarest beauties their countreys can afford: and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they be yong, fortunate, rich, high-fed, and idle withall, it is almost impossible they should live honest; not rage, and precipitate themselves into those inconveniences of burning lust.

• Otium et reges prius et beatas  
Perdidit urbes.

<sup>a</sup> Lampridius, Quod decem noctibus centum virgines fecisset mulieres.  
<sup>b</sup> Vita ejus. <sup>c</sup> If they contain themselves, many times it is not virtutis amore; non deest voluntas sed facultas. <sup>d</sup> In Muscov. <sup>e</sup> Catullus ad Lesbiam.



Idleness overthrows all, *Vacuo pectore regnat amor*, love tyrannizeth in an idle person. *Amore abundas Antipho*. If thou hast nothing to do,

• *Invidiá vel amore miser torquebere*—

Thou shalt be haled in pecces with envy, lust, some passion or other. *Homines nihil agendo male agere discunt*; 'Tis Aristotle's simile, <sup>b</sup> *as match or touchwood takes fire, so doth an idle person love*.

*Quæritur Ægistus quare sit factus adulter, &c.*

why was Ægistus a whoremaster? You need not ask a reason of it. Ismenedora stole Baccho, a woman forced a man, as <sup>c</sup> Aurora did Cephalus: No marvail, saith <sup>d</sup> Plutarch, *Luxurians opibus more hominum mulier agit*: She was rich, fortunate and jolly; and doth but as men do in that case, as Jupiter did by Europa; Neptune by Amymonc. The Poets therefore did well to faign all shepherds lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love, as <sup>e</sup> Theophrastus defines it, is *otiosi animi affectus*, an affection of an idle minde; or as <sup>f</sup> Seneca describes it, *Juventá gignitur, luxu nutritur, feriis alitur, otioque inter læta fortunæ bona*; youth begets it, ryot-maintains it, idleness nourisheth it, &c. which makes <sup>g</sup> Gordonius the physitian, (*cap. 20. part. 2.*) call this disease, the proper passion of nobility. Now, if a weak judgement and a strong apprehension do concurr, how, saith Hercules de Saxoniâ, shall they resist? Savanarola appropriates it almost to <sup>h</sup> *Monkes, fryers, and religious persons, because they live solitary, fare daintily, and do nothing*: and well he may; for how should they otherwise choose?

Dyets alone is able to cause it: a rare thing to see a yong man or a woman, that lives idly, and fares well, of what condition soever, not to be in love. <sup>i</sup> Alcibiades was still dallying with wanton yong women; immoderate in his expences, effeminate in his apparel, ever in love, but why? he was over delicate in his dyet; too frequent and excessive in banquets. *Ubicunque securitas, ibi libido dominatur*; lust and security

• Hor.      <sup>b</sup> Polit. 8. num. 28. Ut naphthe, ad ignem, sic amor ad illos qui torpescunt otio.      <sup>c</sup> Pausanias Attic. lib. 1. Cephalus egregiæ formæ juvenis ab Aurora raptus, quod ejus amore capta esset.      <sup>d</sup> In amatorio.      <sup>e</sup> E. Stobæo ser. 62.      <sup>f</sup> Amor otiosæ cura est sollicitudinis.      <sup>g</sup> Principes plerumque ob licentiam et adfluentiam divitiarum istam passionem solent incurrere.      <sup>h</sup> Ardenter appetit qui otiosam vitam agit, et communiter incurrit hæc passio solitarios deliciose viventes, incontinentes, religiosos, &c.      <sup>i</sup> Plutarch. vit. ejus.

domineer together, as St. Hierom averreth. All which the wife of Bath in Chaucer freely justifies.

For all to sicker; as cold engendreth hail;  
A liquorish tongue must have a liquorish tail.

Especially if they shall further it by choyce dyet; as many times those Sybarites and Phæaces do, feed liberally, and by their good will, eat nothing else but lascivious meats. <sup>a</sup> *Vinum imprimis generosum, legumen, fabas, radices omnium generum bene conditas, et largo pipere aspersas, carduos hortulanos, lactucas, <sup>b</sup> erucas, rapas, porros, cæpas, nucem piceam, amygdalas dulces, electuaria, syrupos, succos, cochleas, conchas, pisces optime præparatos, aviculas, testiculos animalium, ova, condimenta diversorum generum, molles lectos, pulvinaria, &c. Et quicquid fere medici impotentia rei venereæ laboranti præscribunt, hoc quasi diasatyron habent in deliciis, et his dapes multo delicatiores; mulsum, exquisitas et exolicas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumque vinum suavitate vincentes, et quicquid culina, pharmacopœia, aut quæque fere officina subministrare possit. Et hoc plerumque victu quum se ganeones infarciant, <sup>c</sup> ut ille ab Chreseida suam, se bulbis et cochleis curavit; etiam ad Venerem se parent, et ad hanc palestram se exerceant, qui fieri possit, ut non misere depereant, <sup>d</sup> ut non penitus insaniant? Æstuans venter cito despuit in libidinem, Hieronymus ait. <sup>e</sup> Post prandia, Callyroenda. Quis enim continere se potest? <sup>f</sup> Luxuriosa res vinum, fomentum libidinis vocat Augustinus; blandum dæmonem, Bernardus; lac veneris, Aristophanes. Non Ætna, non Vesuvius tantis ardoribus æstuant, ac juveniles medullæ vino plenæ, <sup>g</sup> addit Hieronymus: unde ob optimum vinum Lampsacus olim Priapo sacer: et venerandi Bacchi socia, apud <sup>h</sup> Orpheum Venus audit. Hæc si vinum simplex, et per se sumptum præstare possit, nam———<sup>i</sup> quo me Bacche rapis tui plenum? quam non insaniam, quem non furorem a cæteris expectemus? <sup>k</sup> Gomesius salem enumerat inter ea quæ intempestivam libidinem provocare solent, Et salaciores fieri fœminas ob esum salis contendit: Venerem idæo dicunt ab oceano ortam.*

<sup>a</sup> Vina parant animos veneri. <sup>b</sup> Sed nihil erucæ faciunt bulbique salaces; Improba nec prosit jam saturia tibi. Ovid. <sup>c</sup> Petronius. Curavi me mox cibis validioribus, &c. <sup>d</sup> Uti ille apud Sckenkium, qui post potionem, uxorem et quatuor ancillas proximo cubiculo cubantes, compressit. <sup>e</sup> Pers. Sat. 3. <sup>f</sup> Siracides, Nox, et amor vinumque nihil moderabile suadent. <sup>g</sup> Lip. ad Olympiam. <sup>h</sup> Hymno. <sup>i</sup> Hor. 1. 3. Od. 25. <sup>k</sup> De sale lib. cap. 21.



• Unde tot in Veneta scortorum millia cur sunt?  
In promptu causa est, est Venus orta mari.

Et hinc fœta mater Salacea Oceani conjux, *verbumque fortasse salax a sale effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, ut coronæ ex illis statuæ Bacchi ponerentur.* <sup>b</sup> *Cubebis in vino maceratis utuntur Indi orientales ad Venerem excitandum, et* <sup>c</sup> *surax radice Africani. Chinæ radix eosdem effectus habet, talisque herbæ meminit mag. nat. lib. 2. cap. 16.* <sup>d</sup> *Baptista Porta ex India allatæ, cujus mentionem facit et Theophrastus. Sed infinita his similia apud Rhasin, Matthiolum, Mizaldum, cæterosque medicos occurrunt, quorum ideo mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes et cautes consulto effugiat.*

## MEMB. II. SUBSECT. II.

*Other causes of Love-Melancholy. Sight, Beauty from the face, eyes, other parts; and how it pierceth.*

**M**ANY such causes may be reckoned up, but they cannot avail, except opportunity be offered of time, place, and those other beautiful objects, or artificiall entisement; as kissing, conference, discourse, gestures concurr, with such like lascivious provocations. Kornmannus in his book *de linea amoris* makes five degrees of lust, out of <sup>e</sup> Lucian belike, which he handles in five chapters,

Visus, Colloquium, Convictus, Oscula, Tactus.

Sight of all other, is the first step of this unruly love; though sometime it be prevented by relation or hearing, or rather incensed. For there be those so apt, credulous and facile to love, that if they heard of a proper man, or woman, they are in love before they see them, and that meerly by relation, as Achilles Tatius observes. <sup>f</sup> *Such is their intemperance and lust, that they are as much maimed by report, as if they saw them. Callisthenes a rich yong gentleman of Byzance in*

• Kornmannus lib. de virginitate. <sup>b</sup> Garcias ab horto aromatum. lib. 1. cap. 28. <sup>c</sup> Surax radix ad coitum summe facit, si quis comedat, aut infusionem bibat, membrum subito erigitur. Leo Afer, lib. 9. cap. ult. <sup>d</sup> Quæ non solum edentibus sed et genitale tangentibus tantum valet, ut coire summe desiderent; quoties fere velint, possint; alios duodecies profecisse, alios ad 60 vices pervenisse refert. <sup>e</sup> Lucian. tom, 4. Dial. amorum. <sup>f</sup> Ea enim hominum intemperantium libido est ut etiam fama ad amandum impellantur, et audientes æque afficiuntur ac videntes.

Thrace, hearing of <sup>a</sup> Leucippe, Sostratus faire daughter, was far in love with her; and out of fame and common rumour, so much incensed, that he would needs have her to be his wife. And sometimes by reading they are so affected, as he in <sup>b</sup> Lucian confesseth of himself, *I never read that place of Panthea in Xenophon, but I am as much affected, as if I were present with her.* <sup>c</sup> Such persons commonly faign a kinde of beauty to themselves; and so did those three gentlewomen, in <sup>d</sup> Balthasar Castilio, fall in love with a yongman, whom they never knew, but only heard him commended: or by reading of a letter; for there is a grace cometh from hearing, <sup>e</sup> as a morall philosopher informeth us, *as well as from sight; and the species of love are received into the phantasie by relation alone: <sup>f</sup> ut cupere ab aspectu, sic velle ab auditu,* both senses affect. *Interdum et absentes amamus,* sometimes we love those that are absent, saith Philostratus, and gives instance in his friend Athenodorus, that lov'd a maid at Corinth whom he never saw; *non oculi sed mens videt,* We see with the eys of our understanding.

But the most familiar and usual cause of love, is that which comes by sight, which conveys those admirable rayes of beauty and pleasing graces to the heart. Plotinus derives love from sight, *εως quasi ὄρασις.*

<sup>g</sup> Si nescis, oculi sunt in amore duces,

the eys are the harbingers of love, and the first step of love is sight, <sup>h</sup> as Lilius Giraldus proves at large, (*hist. deor. syntag. 13.*) they, as two sluces, let in the influences of that divine, powerful, soul-ravishing, and captivating beauty; which, as <sup>i</sup> one saith, *is sharper than any dart or needle, wounds deeper into the heart; and opens a gap through our eys to that lovely wound, which pierceth the soule itself (Ecclus. 18).* Through it, love is kindled like a fire. This amazing, confounding, admirable, amiable beauty, <sup>k</sup> *than which in all natures treasure* (saith Isocrates) *there is nothing so majesticall and sacred, nothing so divine, lovely, precious; 'tis natures crown, gold and glory; bonum si non summum, de summis tamen non infrequenter triumphans,* whose power hence may be discerned;

<sup>a</sup> Formosam Sostrato filiam audiens, uxorem cupit, et sola illius, audicione ardet.  
<sup>b</sup> Quoties de Panthea Xenophontis locum perlego, ita animo affectus ac si coram intuerer. <sup>c</sup> Pulchritudinem sibi ipsis confingunt, Imagines. <sup>d</sup> De aulico lib. 2. fol. 116. 'tis a pleasant story, and related at large by him.  
<sup>e</sup> Gratia venit ab auditu æque ac visu, et species amoris in phantasiam recipiunt sola relatione. Picolomineus grad. 8. c. 38. <sup>f</sup> Lip. centi 22. epist. 29, Beauty's Encormions. <sup>g</sup> Propert. <sup>h</sup> Amoris primum gradum visus habet, ut aspiciat rem amatam. <sup>i</sup> Achilles Tatius lib. 1. Forma telo quovis acutior ad inferendum vulnus, perque oculos amatorio vulnere aditum patefaciens in animum penetrat.  
<sup>k</sup> In totâ rerum naturâ nihil forma divinius, nihil augustius, nihil pretiosius, cujus vires hinc facile intelliguntur, &c.



we contemn and abhorr generally such things, as are fowl and ugly to behold, account, them filthy, but love and covet that which is faire. <sup>a</sup> 'Tis beauty in all things, which pleaseth and allureth us: a faire hawk, a fine garment, a goodly building, a faire house, &c. That Persian Xerxes when he destroyed all those temples of the gods in Greece, caused that of Diana, *in integrum servari*, to be spared, alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. 'Tis that which painters, artificers, oratours, all aim at; as Eriximachus the physitian in Plato contends, <sup>b</sup> *it was beauty first, that ministred occasion to art, to finde out the knowledge of carving, painting, building; to finde out models, perspectives, rich furnitures, and so many rare inventions.* Whiteness in the lilly, red in the rose, purple in the violet, a lustre in all things without life, the clear light of the moon, the bright beames of the sun, splendour of gold, purple, sparkling diamond, the excellent feature of the horse, the majesty of the lion, the colour of birds, peacocks tails, the silver scales of fish, we behold with singular delight and admiration. <sup>c</sup> *And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men,* doth make us affect and earnestly desire it; as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person; we call them gods and goddesses, divine, serene, happy, &c. And of all mortall men they alone (<sup>d</sup> Calcagninus holds) are free from calumny; *qui divitiis, magistratu et gloria florent, injuriâ lacessimus*; we back-bite, wrong, hate, renowned, rich and happy men; we repine at their felicity, they are undeserving we think; fortune is a step-mother to us, a parent to them. *We envy* (saith <sup>e</sup> Isocrates) *wise, just, honest men; except with mutuall offices and kindnesses, some good turn or other, they extort this love from us; only faire persons we love at first sight, desire their acquaintance, and adore them as so many gods: we had rather serve them than command others; and account our selves the more beholding to them, the more service they enjoyn us: though they be otherwise vicious, dishonest, we love them, favour them, and are ready to do them any good office*

<sup>a</sup> Christ, Fonseca.

<sup>b</sup> S. L.

<sup>c</sup> Bruys prob. 11. de forma e Luciano.

<sup>d</sup> Lib. de calumnia. Formosi Calumniâ vacant; dolemus alios meliore loco positos, fortunam nobis novercam illis, &c. <sup>e</sup> Invidemus sapientibus, justis, nisi beneficiis assidue amorem extorquent; solos formosos amamus et primo velut aspectu benevolentia conjungimur, et eos tanquam deos colimus, libentius iis servimus quam aliis imperamus, majoremque, &c.

for their <sup>a</sup> beauties sake, though they have no other good quality beside. *Dic igitur, ó formose adolescens* (as that eloquent Favorinus breaks out in <sup>b</sup> Stobæus) *dic Antiloque, suavius nectare loqueris; dic ó Telemache, vehementius Ulysse dicis; dic Alcibiades utcunque ebrius, libentius tibi licet ebrio auscultabimus.* Speak, faire youth, speak, Antiloque, thy words are sweeter than nectar; speak, O Telemachus, thou art more powerful than Ulysses; speak, Alcibiades, though drunk, we will willingly hear thee as thou art. Faults in such are no faults: For when the said Alcibiades had stolen Anytus his gold and silver plate, he was so far from prosecuting so fowl a fact (though every man else condemned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. No worth is eminent in such lovely persons, all imperfections hid; *non enim facile de his quos plurimum diligimus, turpitudinem suspicamur,* for hearing, sight, touch, &c. our minde and all our senses are captivated, *omnes sensus formosus delectat.* Many men have been preferred for their person alone; chosen kings, as amongst the Indians, Persians, Æthiopians of old: the properest man of person their countrey could afford, was elected their soveraign lord; *gratior est pulchro veniens e corpore virtus,* and so have many other nations thought and done, as <sup>c</sup> Curtius observes; *ingens enim in corporis majestate veneratio est,* for there is a majesticall presence in such men: and so far was beauty adored amongst them; that no man was thought fit to raige, that was not in all parts compleat and supereminent. Agis king of Lacedæmon had like to have been deposed, because he married a little wife; they would not have their royal issue degenerate. Who would ever have thought that Adrian the fourth, an English monkes bastard (as <sup>d</sup> Papius Massovius writes in his life) *inops a suis relictus, squalidus et miser,* a poor forsaken child should ever come to be pope of Rome? But why was it? *Erat acri ingenio, facundiâ expeditâ, eleganti corpore, facieque lætâ ac hilari,* (as he follows it out of <sup>e</sup> Nubrigensis; for he plows with his heifer,) he was wise, learned, eloquent, of a pleasant, a promising countenance, a goodly proper man; he had, in a word, a winning look of his own, and that carried it; for *that* he was especially advanced. So *Saul was a goodly person and faire.* Maximinus elected emperour, &c. Branchus the son of Apollo, whom he begot of Jance, Succron's daughter

<sup>a</sup> Formæ majestatem Barbari verentur, nec alii majores quam quos eximiâ formâ natura donata est, Herod. lib. 5. Curtius 6. Arist. Polit. <sup>b</sup> Serm. 63. Plutarch. vit. ejus Brisonius Strabo. <sup>c</sup> Lib. 5. Magnorumque operum non alios capaces putant quam quos eximiâ specie natura donavit. <sup>d</sup> Lib. de vitis Pontificum Rom. <sup>e</sup> Lib. 2. cap. 6.



(saith Lactantius) when he kept king Admetus herds in Thesaly, now grown a man, was an earnest suter to his mother to know his father; the nymph denyed him, because Apollo had conjured her to the contrary; yet overcome by his importunity at last, she sent him to his father; when he came into Apollo's presence, *malas dei reverenter osculatus*; he carryed himself so well, and was so faire a yong man, that Apollo was infinitely taken with the beauty of his person, he could scarce look off him; and said, he was worthy of such parents, gave him a crown of gold, the spirit of divination, and in conelusion, made him a demi-god. *O vis superba formæ*, a goddess beauty is, whom the very gods adore, *nam pulchros dii amant*; she is *amoris domina*, loves harbinger, loves loadstone, a witch, a charm, &c. Beauty is a dower of it self, a sufficient patrimony, an ample commendation, an accurate epistle, as <sup>a</sup>Lucian, Apuleius, Tiraquellus, and some <sup>b</sup>others conclude. *Imperio digna forma*, beauty deserves a kingdome, saith Abulensis, (*paradox. 2. cap. 110.*) immortality; and <sup>c</sup>more have got this honour and eternity for their beauty, than for all other vertues besides: and such as are faire, <sup>d</sup>are worthy to be honoured of gods and men. That Idalian Ganymedes was therefore fetehed by Jupiter into heaven; Hephæstion dear to Alexander; Antinous to Adrian, Plato calls beauty for that eause, a priviledge of nature, *naturæ gaudentis opus*, natures master-piece, <sup>e</sup>a dumb comment; Theophrastus, a silent fraud; still rhetorick Carneades, that perswades without speech, a kingdome without a guard, because beautiful persons command as so many captains; Socrates, a tyranny, *which tyrannizeth over tyrants themselves*; which made Diogenes, belike, call proper women queens, *quod facerent homines quæ præciperent*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be faire) as if she were a noble woman, a countess, a queen or a goddess. Those intemperate yong men of Greece, erected at Delphos a golden image with infinite cost, to the eternal memory of Phryne the curtesan, as Ælian relates; for she was a most beautiful woman, in so much saith <sup>f</sup>Athenæus, that Appelles and Praxitiles drew Venus' picture from her. Thus yong men will adore and honour beauty; nay kings them-

<sup>a</sup> Dial. amorum, c. 2. de magia. Lib. 2. connub. cap. 27. Virgo formosa et si oppido pauper, abunde est dotata. <sup>b</sup> Isocrates. <sup>c</sup> Plures ob formam immortalitatem adepti sunt quam ob reliquas omnes virtutes. <sup>d</sup> Lucian tom. 4. Charidæmon. Qui pulchri, merito apud Deos et apud homines honore affecti. <sup>e</sup> Muta commendatio, quavis epistolâ ad commendandum efficacior. <sup>f</sup> Lib. 9. Var. hist. Tanta formæ elegantia ut ab ea nuda, &c.

selves I say will do it; and voluntarily submit their sovereignty to a lovely woman. *Wine is strong; kings are strong; but a woman strongest*, 1 Esd. 4. 13. as Zorobabel proved at large to king Darius, his princes and noblemen. *Kings sit still and command sea and land, &c. all pay tribute to the king; but women make kings pay tribute, and have dominion over them. When they have got gold and silver, they submit all to a beautifull woman; give themselves wholly to her, gape and gaze on her, and all men desire her more than gold or silver, or any precious thing: they will leave father and mother, and venture their lives for her; labour and travel to get, and bring all their gains to women; steal, fight and spoyle for their mistriss sakes. And no king so strong, but a faire woman is stronger than he is. All things (as he <sup>a</sup>proceeds) feare to touch the king; yet I saw him and Apame his concubine, the daughter of the famous Bartacus, sitting on the right hand of the king, and she took the crown off his head, and put it on her own, and stroke him with her left hand; yet the king gaped and gazed on her, and when she laughed he laughed, and when she was angry, he flattered to be reconciled to her.* So beauty commands even kings themselves; nay whole armies and kingdomes are captivated, together with their kings: <sup>b</sup>*Forma vincit armatos, ferrum pulchritudo captivat; vincuntur specie, qui non vincuntur praelio.* And 'tis a great matter, saith <sup>c</sup>Xenophon, and of which all faire persons may worthily brag, that a strong man must labour for his living if he will have ought; a valiant man must fight and endanger himself for it, a wise man speak, shew himself and toil; but a faire and beautiful person doth all with ease; he compasseth his desire without any pains taking: God and men, heaven and earth conspire to honour him; every one pitties him above other, if he be in need, <sup>d</sup>and all the world is willing to do him good. <sup>e</sup>Chariclea fell into the hands of pyrats, but when all the rest were put to the edge of the sword, she alone was preserved for her person. <sup>f</sup>When Constantinople was sacked by the Turkes, Irene escaped, and was so far from being made a captive, that she even captivated the Grand Senior himself. So did Rosamond insult over king Henry the second;

—————<sup>g</sup>I was so faire an object,  
Whom fortune made my king, my love made subject;

<sup>a</sup> Esdras 4. 29.    <sup>b</sup> Origen hom. 23. in Numb. In ipsos tyrannos tyrannidem exercet.    <sup>c</sup> Illud certe magnum ob quod gloriari possunt formosi, quod robustis necessarium sit laborare, fortem periculis se objicere, sapientem, &c.    <sup>d</sup> Majorem vim habet ad commendandum forma, quam accurate scripta epistola. Arist.    <sup>e</sup> Heliodor. lib. 1.    <sup>f</sup> Knowles. hist. Turcica.    <sup>g</sup> Daniel in complaint of Rosamond.



He found by proof the privilege of beauty,  
That it had power to countermand all duty,

It captivates the very gods themselves, *Morosiora numina.*

—————<sup>a</sup> Deus ipse deorum  
Factus ob hanc formam bos, equus, imber, olor.

And those *mali genii* are taken with it as <sup>b</sup>I have already proved, *Formosam Barbari verentur, et ad aspectum pulchrum immanis animus mansuescit.* (Heliodor. *lib.* 5.) The Barbarians stand in awe of a faire woman, and at a beautiful aspect, a fierce spirit is pacified. For when as Troy was taken, and the wars ended (as Clemens <sup>c</sup>Alexandrinus quotes out of Euripides) angry Menelaus with rage and fury armed, came with his sword drawn, to have killed Helena with his own hands, as being the sole cause of all those wars and miseries: but when he saw her faire face, as one amazed at her divine beauty, he let his weapon fall, and embraced her besides; he had no power to strike so sweet a creature. *Ergo hebetantur enses pulchritudine*, the edge of a sharp sword (as the saying is) is dulled with a beautiful aspect, and severity it self is overcome. Hiperides the oratour, when Phryne his client was accused at Athens for her lewdness, used no other defence in her cause, but tearing her upper garment, disclosed her naked breast to the Judges; with which comeliness of her body and amiable gesture, they were so moved and astonished, that they did acquit her forthwith, and let her go. O noble peece of justice! mine author exclaims, and who is he that would not rather lose his seat and robes, forfeit his office, than give sentence against the majesty of beauty? Such prerogatives have faire persons, and they alone are free from danger. Parthenopæus was so lovely and faire, that when he fought in the Theban wars, if his face had been by chance bare, no enemy would offer to strike at or hurt him: such immunities bath beauty. Beasts themselves are moved with it. Sinalda was a woman of such excellent feature, <sup>d</sup>and a queen, that when she was to be trodden on by wild horses for punishment, *the wild beasts stood in admiration of her person*, (Saxo Grammaticus *lib.* 8. Dan. Hist.) *and would not hurt her.* Wherefore did that royal virgin in <sup>e</sup>Apuleius when she fled from the theeves den, in a desert, make such an apostrophe to her asse on whom she rode? (for what knew she to the contrary

<sup>a</sup> Stroza filius Epig.    <sup>b</sup> Sect. 2. Memb. 1. Subs. 1.    <sup>c</sup> Stromatum 1. post captam Trojam cum impetu ferretur, ad occidendam Helenam, stupore adeo pulchritudinis correptus ut ferrum excideret, &c.    <sup>d</sup> Tantæ formæ fuit ut cum vincula loris, feris exposita foret, equorum calcibus obterenda, ipsis jumentis admirationi fuit; lædere noluerunt.    <sup>e</sup> Lib. 8. miles.

but that he was an asse? *Si me parentibus et proco formoso reddideris, quas tibi gratias, quos honores habebis, quos cibos exhibebo?* She would comb him, dress him, feed him, and trick him every day her self, and she would work no more, toil no more, but rest and play, &c. And besides, she would have a dainty picture drawn in perpetuall remembrance, a virgini riding upon an asses back with this motto, *Asino vectore regia virgo fugiens captivitatem*; why said she all this? why did she make such promises to a dumb beast? But that she perceived the poor asse to be taken with her beauty; for he did often *obliquo collo pedes puellæ decoros basiare*, kiss her feet as she rid, *et ad delicatulas voculas tentabat adhinnire*; offer to give consent, as much as in him was, to her delicate speeches; and besides he had some feeling as she conceived of her miserie. And why did Theogines' horse in Heliodorus <sup>a</sup> curvet, prance, and go so proudly, *exultans alacriter et superbiens*, &c. but that sure, as mine author supposeth, he was in love with his master? *dixisses ipsum equum pulchrum intelligere pulchram domini formam?* a flye lighted on <sup>b</sup> Malthus cheek as he lay asleep; but why? Not to hurt him, as a parasite of his, standing by well perceived, *non ut pungeret, sed ut oscularetur*, but certainly to kiss him, as ravished with his divine looks. Inanimate creatures I suppose, have a touch of this, when a drop of <sup>c</sup> Psyche's candle fell on Cupid's shoulder, I think, sure, it was to kiss it. When Venus ran to meet her rose-cheeked Adonis, as an elegant <sup>d</sup> poet of ours sets her out,

————— the bushes in the way  
Some catch her neck, some kiss her face,  
Some twine about her legs to make her stay,  
And all did covet her for to embrace.

*Aer ipse amore inficitur*, as Heliodorus holds, the ayr it self is in love: for when Hero plaid upon her lute,

<sup>e</sup> The wanton ayr in twenty sweet forms danc't  
After her fingers—————

and those lascivious windes staid Daphne when she fled from Apollo;

————— <sup>f</sup> nudabant corpora venti,  
Obviaque adversas vibrabant flamina vestes.

Boreas ventus loved Hyacinthus, and Orithya Erichon's daughter of Athens: *vi rapuit*, &c. he took her away by force,

<sup>a</sup> Æthiop. 1. 3.  
speare.

<sup>b</sup> Athenæus. lib 8.

<sup>c</sup> Apuleius Aur. asino.

<sup>d</sup> Shake-

<sup>e</sup> Marlow.

<sup>f</sup> Ov. Met. 1.



as she was playing with other wenches at Ilissus, and begat Zetes and Galais his two sons, of her. That seas and waters are enâmoured with this our beauty, is all out as likely as that of the ayr and windes; for when Leander swimm'd in the Hellespont, Neptune with his trident did beat down the waves, but

They still mounted up, intending to have kissed him,  
And féll in drops, like tears, because they missed him.

The <sup>a</sup> river Alpheus was in love with Arethusa, as she tells the tale herself;

—————viridesque manu siccata capillos,  
Fluminis Alpei veteres recitavit amores;  
Pars ego Nympharum, &c. ———

When our Tame and Isis meet,

<sup>b</sup> Oscula mille sonant, connexu brachia pallent,  
Mutuaque explicitis connectunt colla lacertis.

Inachus and Pineus, and how many loving rivers can I reckon up, whom beauty hath enthral'd! I say nothing all this while of idols themselves, that have committed idolatry in this kinde; of looking glasses, that have been rapt in love (if you will beleeve <sup>c</sup> Poets) when their ladies and mistrisses looked on to dress them.

Et si non habeo sensum, tua gratia sensum  
Exhibet et calidi sentio amoris onus.  
Dirigis huc quoties spectantia lumina, flamma  
Succendunt inopi saucia membra mihi.

Though I no sense at all of feeling have,  
Yet your sweet looks do animate and save;  
And when your speaking eys do this way turn,  
Me thinks my wounded members live and burn.

I could tell you such another story of a spindle, that was fired by a faire ladies <sup>d</sup> looks, or fingers, some say, I know not well whether; but fired it was by report; and of a cold bath that suddainly smoked, and was very hot when naked Cœlia came into it.

Miramur quis sit tantus et unde vapor, &c,

But of all the tales in this kinde, that is the most memorable of <sup>d</sup> Death himself, when he should have stroken a sweet yong

<sup>a</sup> Ovid. Met. lib. 5.    <sup>b</sup> Leland.    <sup>c</sup> Angerianus.    <sup>d</sup> Si longe aspiciens hæc urit lumine divos Atque homines prope, cur utere lina nequit? Angerianus.  
<sup>e</sup> Idem Anger.

virgin with his dart, he fell in love with the object. Many more such could I relate, which are to be beleev'd with a poetical faith. So dumb and dead creatures dote: but men are mad, stupified many times at the first sight of beauty, amazed, <sup>a</sup>as that fisherman in Aristænetus, that spied a maid bathing herself by the sea side,

<sup>b</sup> Soluta mihi sunt omnia membra —

A capite ad calcem, sensusque omnis periit

De pectore, tam immensus stupor animum invasit mihi.

And as <sup>c</sup>Lucian in his images, confesseth of himself, that he was at his mistriss presence, void of all sense, immoveable, as if he had seen a Gorgon's head: which was no such cruel monster, (as <sup>d</sup>Cœlius interprets it, *lib. 3. cap. 9.*) *but the very quintessence of beauty*; some faire creature, as without doubt the poet understood in the first fiction of it, at which the spectators were amazed. <sup>e</sup>*Miseri quibus intentata nites*, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.

<sup>f</sup> They wait the sentence of her scornful eys;  
And whom she favours lives, the other dyes.

<sup>g</sup> Heliodorus *lib. 1.* brings in Thyamis almost besides himself, when he saw Chariclea first; and not daring to look upon her a second time, *for he thought it impossible for any man living, to see her and contain himself.* The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seem but short; they will undertake any toil or trouble, <sup>h</sup>long journeys. Penia or Atalanta shall not overgo them, through seas, desarts, mountains, and dangerous places, as they did to gaze on Psyche: *many mortall men came far and near to see that glorious object of her age*; Paris for Helena; Corebus to Troja;

— Illis Trojam qui forte diebus

Venerat insano Cassandræ incensus amore.

King John of France, once prisoner in England, came to visit his old friends again, crossing the seas; but the truth is, his coming was to see the countess of Salisbury, the *non-pareil*

<sup>a</sup> Obstupuit mirabundus membrorum elegantiam &c. ep. 7. <sup>b</sup> Stobæus e græco.

<sup>c</sup> Parum absiit quo minus saxum ex homine factus sum, ipsis statuis immobilior rem me fecit.

<sup>d</sup> Veteres Gorgonis fabulam confinxerunt, eximum formæ decus stupidos reddens. <sup>e</sup> Hor. Ode 5. <sup>f</sup> Marlow's Hero. <sup>g</sup> Aspectum

virginis sponte fugit insanus fere, et impossibile existimans ut simul eam aspiceret quis possit, et intra temperantiæ metas se continere. <sup>h</sup> Apuleius l. 4. Multi

mortales longis itineribus, &c.



of those times, and his dear mistriss. That infernal god Pluto came from hell it self, to steal Proserpina; Achilles left all his friends for Polixena's sake, his enemies daughter; and all the <sup>a</sup> Græcian gods forsook their heavenly mansions for that faire lady, Philo Dioneus daughters sake, the paragon of Greece in those dayes; *ea enim venustate fuit, ut eam certatim omnes Dii conjugem expeterent.*

<sup>b</sup> Formosa divis imperat puella.

They will not only come to see, but as a falkoner makes an hungry hawk hover about; follow, give attendance and service, spend goods, lives, and all their fortunes to attain;

Were beauty under twenty locks kept fast,  
Yet love breaks through, and picks them all at last.

When faire <sup>c</sup> Hero came abroad, the eys, hearts, and affections of her spectators were still attendant on her.

<sup>d</sup> Et medios inter vultus supereminet omnes,  
Perque urbem aspiciunt venientem numinis instar.

<sup>e</sup> So far above the rest faire Hero shin'd,  
And stole away th' enchanted gazers minde.

<sup>f</sup> When Peter Aretine's Lucretia came first to Rome, and that the fame of her beauty, *ad urbanarum deliciarum. sectatores venerat, nemo nou ad videndam eam, &c.* was spread abroad, they came in (as they say) *thick and threefold* to see her, and hovered about her gates, as they did of old to Lais of Corinth, and Phryne of Thebes.

<sup>g</sup> Ad cuius jacuit Græcia tota fores,

<sup>h</sup> Every man sought to get her love; some with gallant and costly apparel; some with an affected pace; some with musick; others with rich gifts, pleasant discourse, multitude of followers; others with letters, vowes, and promises, to commend themselves, and to be gracious in her eys. Happy was he that could see her; thrice happy, that enjoyed her company. Charmides <sup>i</sup> in Plato, was a proper yong man, in comeliness of person, *and all good qualities, far exceeding others; when-*

<sup>a</sup> Nic. Gerbel. l. 5. Achaia. <sup>b</sup> Jo. Secundus basiorum lib. <sup>c</sup> Musæus. Illa autem bene morata, per ædem quocunque vagabatur, sequentem mentem habebat, et oculos, et corda virorum <sup>d</sup> Homer. <sup>e</sup> Marlow. <sup>f</sup> Pornodidascalo dial. Ital. Latin. donat. a Gasp. Barthio Germano. <sup>g</sup> Propertius. <sup>h</sup> Vestium splendore et elegantia, ambitione incessus, donis, cantilenis, &c. gratiam adipisci. <sup>i</sup> Præ cæteris corporis proceritate et egregia indole mirandus apparebat, cæteri autem capti ejus amore videbantur, &c.

soever faire Charmides came abroad, they seemed all to be in love with him (as Critias describes their carriage) and were troubled at the very sight of him; many came near him, many followed him wheresoever he went, as those <sup>a</sup>formarum spectatores did Acontius, if at any time he walked abroad: the Athenian lasses stared on Alcibiades; Sappho and the Mitylean women on Phaon the faire. Such lovely sights do not only please, entise, but ravish and amaze. Cleonimus, a delicate and tender youth, present at a feast which Androcles his uncle made in Piræo at Athens, when he sacrificed to Mercurie, so stupified the guests, Dineas, Aristippus, Agasthenes, and the rest, (as Charidemus in <sup>b</sup>Lucian relates it) that they could not eat their meat; they sate all supper time gazing, glancing at him, stealing looks, and admiring his beauty. Many will condemn these men, that are so enamoured, for fools; but some again commend them for it; many reject Paris judgement, and yet Lucian approves of it, admiring Paris for his choyce; he would have done as much himself, and by good desert, in his minde, beauty is to be preferred <sup>c</sup>before wealth or wisdom. <sup>d</sup>Athenæus Deipnosophist. (*lib. 13. cap. 7.*) holds it not such indignity for the Trojans and Greeks to contend ten yeares, to spend so much labour, lose so many mens lives for Helen's sake; <sup>e</sup>for so faire a ladies sake;

Ob talem uxorem cui præstantissima forma,  
Nil mortale refert.

That one woman was worth a kingdome; a hundred thousand other women; a world it self. Well might <sup>f</sup>Sterpsichores be blind for carping at so faire a creature; and a just punishment it was. The same testimony gives Homer of the old men of Troy, that were spectators of that single combat, betwixt Paris and Menelaus at the Seian gate; when Helena stood in presence, they said all, the war was worthily prolonged and undertaken <sup>g</sup>for her sake. The very gods themselves (as Homer and <sup>h</sup>Isocrates record) fought more for Helena, than they did against the gyants. When <sup>i</sup>Venus lost her son Cupid, she made proclamation by Mercurie, that he that could bring tydings of him, should have seaven kisses; a noble reward, some say, and much better than so many golden talents; seaven such kisses

<sup>a</sup> Aristænetus ep. 10.  
ejus obstupescentes.

<sup>b</sup> Tom. 4. dial. meretr. Respicientes et ad formam

<sup>c</sup> In Charidemo sapientie merito pulchritudo præfertur et opibus.

<sup>d</sup> Indignum nihil est Troas fortes et Achivos tempore tam longo perperos esse labores.

<sup>e</sup> Digna quidem facies pro qua vel obiret Achilles, vel Priamus, belli causa probando fuit. Proper. lib. 2.

<sup>f</sup> Cæcus qui Helenæ formam carperat.

<sup>g</sup> Those mutinous Turkes that murmured at Mahomet, when they saw Irene, excused his absence. Knowly.

<sup>h</sup> In laudem Helenæ orat.

<sup>i</sup> Apul. miles. lib. 4.



to many men, were more precious than seaven cities, or so many provinces. One such a kiss alone, would recover a man if he were a dying,

<sup>a</sup> Suaviolum Stygia sic te de valle reducet, &c.

Great Alexander married Roxana, a poor mans child, only for her person. <sup>b</sup> 'Twas well done of Alexander, and heroically done; I admire him for it. Orlando was mad for Angelica, and who doth not condole his mishap? Thisbe dyed for Pyramus; Dido for Æneas; who doth not weep, as (before his conversion) <sup>c</sup> Austin did in commiseration of her estate! she dyed for him, *me thinks* (as he said) *I could dye for her!*

But this is not the matter in hand, what prerogative this beauty hath, of what power and sovereignty it is, and how far such persons that so much admire, and dote upon it, are to be justified; no man doubts of these matters; the question is how and by what meanes beauty produceth this effect? By sight: the eye betrays the soule, and is both active and passive in this business: it wounds and is wounded; is an especiall cause and instrument, both in the subject and in the object. <sup>d</sup> *As tears, it begins in the eys, descends to the breast;* it conveys these beauteous rayes, as I have said, unto the heart. *Ut vidi ut perii.* <sup>e</sup> *Mars videt hanc, visamque cupit.* Shechem saw Dinah the daughter of Lea, and defiled her, Gen. 34. 3. Jacob Rachel. 29. 17. *for she was beautiful and faire:* David spied Bersheba afar off, 2 Sam. 11. 2. the elders Susanna, <sup>f</sup> as that Orthomenian Strato saw faire Aristoclea the daughter of Theophanes, bathing her self at that Hercyne well in Lebadea; and were captivated in an instant. *Viderunt oculi, rapuerunt pectora flammæ;* Amnon fell sick for Thamar's sake, 2 Sam. 13. 2. The beauty of Esther was such, that she found favour not only in the sight of Assuerus, *but of all those that looked upon her.* Gerson, Origen, and some others contended, that Christ himself was the fairest of the sons of men; and Joseph next unto him: *speciosus præ filiis hominum,* and they will have it literally taken; his very person was such, that he found grace and favour of all those that looked upon him. Joseph was so faire, that as the ordinary gloss hath it, *filice decurrerent per murum, et ad fenestras,* they ran to the top of the walls, and to the windowes to gaze on him, as we do commonly to see some great personages go by: and so Matthew Paris describes Matilda the empress going through Cullen. <sup>g</sup> P. Morales the Jesuite saith as much of

<sup>a</sup> Secund. bas. 13.  
oculis oritur.

<sup>b</sup> Curtius l. 1.  
<sup>c</sup> Ovid. Fast. <sup>f</sup> Plutarch.

<sup>d</sup> Confess. <sup>e</sup> Seneca. Amor in  
<sup>g</sup> Lib. de pulchrit. Iesu et Mariæ.

the Virgin Mary. Antony no sooner saw Cleopatra, but, saith Appian (*lib. 1.*) he was enamoured on her. <sup>a</sup>Theseus at the first sight of Helen was so besotted, that he esteemed himself the happiest man in the world if he might enjoy her, and to that purpose kneeled down, and made his pathetical prayers unto the gods. <sup>b</sup>Charicles, by chance, espying that curious picture of smiling Venus naked in her temple, stood a great while gazing, as one amazed; at length he brake into that mad passionate speech, *O fortunate god Mars, that wast bound in chains, and made ridiculous for her sake!* He could not contain himself, but kissed her picture, I know not how oft; and heartily desired to be so disgraced as Mars was. And what did he that his betters had not done before him?

————<sup>c</sup> atque aliquis de Diis non tristibus optat  
Sic fieri turpis————

When Venus came first to heaven, her comeliness was such, that (as mine author saith) <sup>d</sup>*all the gods came flocking about and saluted her; each of them went to Jupiter, and desired he might have her to be his wife.* When faire <sup>e</sup>Antilochus came in presence, as a candle in the dark his beauty shined, all mens eys (as Xenophon describes the manner of it) *were instantly fixed on him, and moved at the sight; insomuch that they could not conceal themselves, but in gesture or looks it was discerned and expressed.* Those other senses, hearing, touching may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis mediis in armis movet Achillem,* Achilles was moved in the midst of a battel by faire Briseis; Ajax by Tecmessa; Judith captivated that great captain Holofernes; Dalilah, Samson; Rosamund, <sup>f</sup>Henry the second; Roxolana, Solyman the magnificent, &c.

<sup>g</sup>Νικᾶ δὲ καὶ σίδηρον  
Καὶ πῦρ κἀλὴ τὶς ἔσα.

A faire woman overcomes fire and sword.

<sup>h</sup>Naught under heaven so strongly doth allure  
The sense of man, and all his minde possess,  
As beauties loveliest bait; that doth procure  
Great warriors erst their rigour to suppress.

<sup>a</sup> Lucian. Charidemon supra omnes mortales fœlicissimum si hac frui possit.  
<sup>b</sup> Lucian. amor. Insanum quiddam ac furibundum exclamans. O fortunatissime Deorum Mars qui propter hanc victus fuisti. <sup>c</sup> Ov. Met. 1. 3. <sup>d</sup> Omnes Dii complexi sunt, et in uxorem sibi petierunt, Nat. Comes de Venere. <sup>e</sup> Ut cum lux noctis affulget, omnium oculos incurrit: sic Antiloquus, &c. <sup>f</sup> Delevit omnes ex animo mulieres. <sup>g</sup> Nam vincit et vel ignem, ferrumque si qua pulchra est. Anacreon, 2. <sup>h</sup> Spenser in his Faery Qu.



And mighty hands forget their manliness,  
 Driven with the power of an heart-burning eye ;  
 And lapt in flowers of a golden tress.  
 That can with melting pleasure, mollifie  
 Their hardned hearts inur'd to cruelty.

<sup>a</sup> Clitiphon ingenuously confesseth, that he no sooner came in Leucippe's presence, but that he did *corde tremere, et oculis lascivius intueri* ; <sup>b</sup> he was wounded at the first sight ; his heart panted, and he could not possibly turn his eyes from her. So doth Calysiris (in Heliodorus *lib. 2.* Isis priest, a reverend old man) complain ; who by chance at Memphis seeing that Thracian Rodophe, might not hold his eyes off her, <sup>c</sup> *I will not conceal it, she overcame me with her presence, and quite assaulted my continency, which I had kept unto mine old age ; I resisted, a long time, my-bodily eyes with the eyes of my understanding ; at last I was conquered, and as in a tempest carryed headlong.* <sup>d</sup> Xenophiles a philosopher, railed at women down right for many yeares together ; scorned, hated, scoffed at them : coming at last into Daphnis a faire maids company, (as he condoles his mishap to his friend Demaritis) though free before,

Intactus nullis ante cupidinibus,

was far in love, and quite overcome upon a suddain.

Victus sum fateor a Daphnide, &c.

I confess I am taken ;

<sup>e</sup> *Sola hæc inflexit sensus, animumque labentem  
 Impulit—*

I could hold out no longer. Such another mishap, but worse had Stratocles the physitian, that blear-eyed old man, *muco plenus* (so <sup>f</sup> Prodrumus describes him), he was a severe woman-hater all his life ; *fæda et contumeliosa semper in fœminas profatus*, a bitter persecutor of the whole sex ; *humanas aspides et viperas appellabat* ; he forswore them all still ; and mocked them wheresoever he came, in such vile terms, *ut matrem et sorores odisses*, that if thou hadst heard him, thou would'st have loathed thine own mother and sisters, for his words sake. Yet this old doting fool was taken at last, with

<sup>a</sup> Achilles Tattius *lib. 1.* <sup>b</sup> Statim ac eam contemplatus sum, occidi ; oculos a virgine avertere conatus sum, sed illi repugnabant. <sup>c</sup> Pudet dicere, non celabo tamen. Memphim veniens me vicit, et continentiam expugnavit, quam ad senectutem usque servarâm, oculis corporis, &c. <sup>d</sup> Nunc primum circa hanc anxius animi hæreo. Aristænetus, *ep. 17.* <sup>e</sup> Virg. *Æn. 4.* <sup>f</sup> Amantanto dial.

that celestial and divine look of Myrilla, the daughter of Anticles the gardner, that smirking wench; that he shaved off his bushy beard, painted his face, <sup>a</sup> curl'd his hair, wore a laurel crown to cover his bald pate, and for her love besides was ready to run mad. For the very day that he married, he was so furious, *ut solis occasum minus expectare posset*, (a terrible, a monstrous long day) he could not stay till it was night; *sed omnibus insubutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leave taking, he would needs go presently to bed. What yong man therefore, if old men be so intemperate, can secure himself? Who can say, I will not be taken with a beautiful object? I can, I will contain. No, saith <sup>b</sup> Lucian, of his mistriss, she is so faire, that if thou dost but see her, *she will stupifie thee, kill thee straight; and Medusa like, turn thee to a stone; thou canst not pull thine eyes from her, but as an adamant doth iron*, she will carry thee bound headlong whither she will her self; infect thee like a basilisk. It holds both in men and women. Dido was amazed at Æneas' presence;

Obstupuit primo aspectu Sidonia Dido;

and as he feelingly verified out of his experience:

<sup>c</sup> Quam ego postquam vidi, non ita amavi ut sani solent  
Homines, sed eodem pacto ut insani solent.

I lov'd her not as others soberly,  
But as a mad man rageth, so did I.

So Musæus of Leander, *nusquam lumen detorquet ab illa*;  
and <sup>d</sup> Chaucer of Palamon,

He cast his eye upon Emilia  
And therewith he blent and cryed ha ha,  
As though he had been stroke unto the hearta.

If you desire to know more particularly what this beauty is, how it doth *influere*, how it doth fascinate (for as all hold, love is a fascination) thus in briefe. <sup>e</sup> *This comeliness or beauty ariseth from the due proportion of the whole, or from each severall part*. For an exact delineation of which I referr you to poets, historiographers, and those amorous writers to Lucian's Images, and Charidemus, Xenophon's description of

<sup>a</sup> Comasque ad speculum disposuit. <sup>b</sup> Imag. Polistrato, Si illam saltem intuearis, status immobilior te faciet: si conspexeris eam, non relinquetur facultas oculos ab ea amovendi; abducat te alligatum quocumque voluerit, ut ferum ad se trahere ferunt adamantem. <sup>c</sup> Plaut. Merc. <sup>d</sup> In the Knights tale. <sup>e</sup> Ex debita totius proportione aptaque partium compositione. Pico-  
lomineus.



Panthea, Petronius Cataleptes, Heliodorus Chariclea, Tattius Leucippe, Longus Sophista's Daphnis and Cloe, Theodorus Prodromus his Rhodanthes, Aristænetus and Philostratus epistles, Balthasar Castilio, (*lib. 4. de aulico*) Laurentius (*cap. 10. de melan.*) Æneas Sylvius his Lucretia, and every poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it; for as Seneca saith, (*Ep. 33. lib. 4.*) *Non est formosa mulier cujus crus laudatur et brachium, sed illa cujus simul universa facies admirationem singulis partibus dedit*; she is no faire woman, whose arm, thigh, &c. are commended, except the face and all the other parts be correspondent. And the face especially gives a lustre to the rest: the face is it that commonly denominates faire or fowl; *arx formæ facies*, the face is beauties tower: and though the other parts be deformed, yet a good face carryes it (*facies non uxor amatur*) that alone is most part respected, principally valued, *deliciis suis ferax*, and of it self able to captivate.

<sup>a</sup> Urit te Glyceræ nitor,  
Urit grata protervitas,  
Et vultus nimium lubricus aspici;

Glyceræ's too faire a face was it that set him on fire, too fine to be beheld. When <sup>b</sup> Chærea saw the singing wenches sweet looks, he was so taken, that he cryed out, *O faciem pulchram, deleo omnes dehinc ex animo mulieres, tædet quotidianarum harum formarum!* O faire face! I'll never love any but her; look on any other hereafter but her; I am weary of these ordinary beauties; away with them. The more he sees her, the worse he is,—*uritque videndo*, as in a burning glass, the sun beames are recollected to a center, the rayes of love are projected from her eys. It was Æneas countenance ravished queen Dido, *Os humerosque Deo similis*, he had an angelicall face.

<sup>c</sup> O sacros vultus Baccho vel Apolline dignos,  
Quos vir, quos tuto fœmina nulla videt!  
—O sacred looks befitting majesty,  
Which never mortall wight could safely see?

Although for the greater part, this beauty be most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour. An high

<sup>a</sup> Hor. Od. 19. lib.

<sup>b</sup> Ter. Eunuch. Act. 2. scen. 3.

<sup>c</sup> Petronius.

brow like unto the bright heavens, *cæli pulcherrima plaga*,  
*Frons ubi vivit honor, frons ubi ludit amor*, white and smooth  
 like the polished alabaster; a pair of cheeks of vermilian co-  
 lour, in which love lodgeth; <sup>a</sup> *Amor qui mollibus genis puellæ*  
*pernoctas*: A corall lip, *suaviorum delubrum*, in which

Basia mille patent, basia mille latent,

*gratiarum sedes gratissima*; a sweet smelling flower, from  
 which bees may gather hony; <sup>b</sup> *Mellilegæ volucres quid ad*  
*huc cava thyma, rosasque, &c.*

Omnes ad dominæ labra venite meæ,  
 Illa rosas spirat, &c.

A white and round neck, that *via lactea*; dimple in the chin;  
 black eye-brows, *Cupidinis arcus*; sweet breath; white and  
 even teeth, which some call the sale-peece; a fine soft round  
 pap, gives an excellent grace,

• Quale decus tumidis Pario de marmore mammis!

<sup>d</sup> and make a pleasant valley, *lacteum sinum*, between two  
 chalky hills, *Sororiantes papillulas, et ad prurimum frigidos*  
*amatores solo aspectu excitantes. Unde is,*

• Forma papillarum quam fuit apta premi!

Again,

Urebant oculos duræ stantesque mamillæ.

A flaxen hair; golden hair was ever in great account; for  
 which Virgil commends Dido, *Nondum sustulerat flavum*  
*Proserpina crinem; Et, crines nodantur in aurum.* Apollo-  
 nius (*Argonaut. lib. 4. Jasoni, flava coma incendit cor Me-*  
*deæ*) will have Jason's golden hair, to be the main cause of  
 Medea's dotage on him. Castor and Pollux were both yellow  
 hair'd. Paris, Menelaus, and most amorous young men, have  
 been such in all ages, *molles ac suaves*, as Baptista Porta in-  
 fers, (<sup>e</sup> *Physiog. lib. 2.*) lovely to behold. Homer so com-  
 mends Helena; makes Patroclus and Achilles both yellow  
 hair'd; Pulchricoma Venus; and Cupid himself was yellow  
 hair'd, *in aurum coruscante et crispante capillo*, like that neat  
 picture of Narcissus in Callistratus; for so <sup>g</sup> Psyche spyed him  
 asleep;

Briseis, Polixena, &c. flavicomæ omnes;

<sup>a</sup> Sophocles Antigone. <sup>b</sup> Jo. Secundus bas. 19. <sup>c</sup> Læchæus. <sup>d</sup> Aran-  
 dus. Vallis amœnissima e duobus montibus composita niveis. <sup>e</sup> Ovid. <sup>f</sup> Fol.  
 77. Dapsiles hilares amatores, &c. <sup>g</sup> When Cupid slept, Cæsariem auream haben-  
 tem, ubi Psyche vidit, mollemque ex ambrosia cervicem inspexit, crines crispas,  
 purpureas genas candidasque, &c. Apuleius.



———and Hero the faire,  
Whom yong Apollo courted for her hair.

Leland commends Guithera king Arthur's wife, for a faire flaxen hair: so Paulus Æmilius sets out Clodeveus that lovely king of France: <sup>a</sup>Synesius holds, every effeminate fellow or adulterer is faire hair'd: and Apuleius adds that Venus her self, Goddess of Love, cannot delight, <sup>b</sup>*though she come accompanied with the Graces, and all Cupid's train to attend upon her, girt with her own girdle, and smell of cinnamon and bawm, yet if she be bald or bad hair'd, she cannot please her Vulcan.* Which belike, makes our Venetian ladies at this day, to counterfeit yellow hair so much; great women to calamistrate and curl it up, *vibrantes ad gratiam crines, et tot orbibus in captivitate flexos*, to adorn their heads with spangles, pearls, and made flowers; and all courtiers to affect a pleasing grace in this kinde. In a word, <sup>c</sup>*The hairs are Cupid's nets, to catch all comers; a brushy wood, in which Cupid builds his nest, and under whose shadow, all loves, a thousand severall wayes sport themselves.*

A little soft hand, pretty little mouth, small, fine, long fingers,

Gratia quæ digitis———

'tis that which Apollo did admire in Daphne;

—— laudat digitosque manusque;

a straight and slender body; a small foot, and well proportioned leg, hath an excellent lustre; <sup>d</sup>*Cui totum incumbit corpus uti fundamento ædis.* Clearchus vowed to his friend Amyander in <sup>e</sup>Aristænetus, that the most attractive part in his mistriss, to make him love and like her first, was her pretty leg and foot: a soft and white skin, &c. have their peculiar graces; <sup>f</sup>*Nebula haud est mollior ac hujus cutis est, ædipol papillam bellulam.* Though in men these parts are not so much respected; a grim Sarazen sometimes,

—— nudus membra Pyracmon,

a martiall hirsute face pleaseth best; a black man is a pearl in

<sup>a</sup> In laudem calvi; splendida coma quisquē adulter est; allicit aurea coma.  
<sup>b</sup> Venus ipsa non placeret comis nudata, capite spoliata, si qualis ipsa Venus cum fuit virgo omni gratiarum choro stipata, et toto cupidinum populo concinnata, baltheo suo cincta, cinnama fragrans, et balsama, si calva processerit, placere non potest Vulcano suo.  
<sup>c</sup> Arandus. Capilli retia Cupidinis, sylvæ cædua, in qua nidificat Cupido, sub cujus umbra amores mille modis se exercent.  
<sup>d</sup> Theod. Prodromus Amor. lib. 1.  
<sup>e</sup> Epist. 72. Ubi pulchram tibiam, bene compactum tenuemque pedem vidi.  
<sup>f</sup> Plaut. Cas.

a faire womans eye, and is as acceptable as <sup>a</sup> lame Vulcan was to Venus; for he being a sweaty fuliginous blacksmith, was dearly beloved of her, when faire Apollo, nimble Mercurie were rejected, and the rest of the sweet-fac'd gods forsaken. Many women (as Petronius <sup>b</sup> observes) *sordibus calent* (as many men are more moved with kitchin wenches, and a poor market maid, than all these illustrious court and city dames) will sooner dote upon a slave, a servant, a dirt-dawber, a *brontes*, a cook, a player, if they see his naked legs or arms, *thorosaque brachia*<sup>c</sup>, &c. like that huntsman Meleager in Philostratus, though he being all in rags, obscene and dirty, be meared like a ruddleman, a gypsie, or a chimney-sweeper, than upon a noble gallant, Nireus, Hephæstion, Alcibiades, or those embroidered courtiers full of silk and gold. <sup>d</sup> Justine's wife, a citizen of Rome, fell in love with Pylades a player, and was ready to run mad for him, had not Galen himself helped her by chance. Faustina the empress doted on a fencer.

Not one of a thousand falls in love, but there is some peculiar part or other which pleaseth most, and inflames him above the rest. <sup>e</sup> A company of yong philosophers on a time, fell at variance, which part of a woman was most desirable and pleased best? some said the forehead, some the teeth, some the eys, cheeks, lips, neck, chin, &c. the controversie was referred to Lais of Corinth to decide; but she smiling, said, they were a company of fools; for suppose they had her where they wished, what would they <sup>f</sup> first seek? Yet this notwithstanding I do easily grant, *neque quis vestrum negaverit opinor*; all parts are attractive, but especially <sup>g</sup> the eys<sup>h</sup>:

——(videt igne micantes,  
Syderibus similes oculos)——

which are loves fowlers; <sup>i</sup> *aucupium amoris*, the shooing horns, *the hooks of love* (as Arandus will) *the guides, touchstone, judges; that in a moment cure mad men, and make sound folkes mad; the watchmen of the body; what do they not? How vex they not? All this is true, and (which Athenæus lib. 13. dip. cap. 5. and Tattius hold) they are chiefe seats*

<sup>a</sup> Claudus optime rem agit.

<sup>b</sup> Fol. 5. Si servum viderint, aut flatorem altius cinctum, aut pulvere perfusum, aut histrionem in scenam traductum, &c.

<sup>c</sup> *Me pulchra fateor carere forma, verum linculenta—nostra est.* Petronius Catal. de Priapo.

<sup>d</sup> Galen.

<sup>e</sup> Calcagninus Apologis. Quæ pars maxime desiderabilis?

<sup>f</sup> *alius frontem, alius genas, &c.*

<sup>g</sup> Inter fœmineum.

<sup>h</sup> Heinsius.

<sup>i</sup> Sunt

enim oculi, præcipua pulchritudinis sedes. lib. 6.

<sup>j</sup> *Amoris hami, duces, judices et indices qui momento insanos sanant, sanos insanire cogunt, oculatissimi corporis excubitores, quid non agunt? quid non cogunt?*



of love; and as James Lernutius<sup>a</sup> hath facetely expressed in an elegant ode of his,

Amorem ocellis flammeolis heræ  
Vidi insidentem, credite posteri,  
Fratresque circum ludibundos  
Cum pharetrâ volitare et arcu, &c.

I saw love sitting in my mistriss eyes  
Sparkling; beleeve it, all posterity;  
And his attendants playing round about  
With bow and arrows ready for to flye.

Scaliger calls the eyes, <sup>b</sup> *Cupid's arrows; the tongue, the lightning of love; the paps, the tents*: Balthasar Castilio, the causes, the chariots, the lamps of love;

—æmula lumina stellis,  
Lumina quæ possent sollicitare Deos.

Eys emulating stars in light,  
Entising gods at the first sight.

Loves oratours; <sup>c</sup> Petronius.

O blandos oculos, et ô facetos,  
Et quâdam propriâ notâ loquaces  
Illic est Venus, et leves amores,  
Atque ipsa in medio sedet voluptas.

O sweet and pretty speaking eys,  
Where Venus, love and pleasure lyes!

Loves torches, touch-box, naphthe and matches; <sup>d</sup> Tibullus.

Illius ex oculis quum vult exurere divos,  
Accendit geminas lampades acer amor.

Tart love when he will set the gods on fire,  
Lightens the eys, as torches, to desire.

Leander at the first sight of Hero's eys, was incensed, saith Musæus.

Simul in oculorum radiis crescebat fax amorum,  
Et cor fervebat invecti ignis impetu;  
Pulchritudo enim celebris immaculatæ fœminæ,  
Acutior hominibus est veloci sagittâ.  
Oculus vero via est, ab oculi ictibus  
Vulnus dilabitur, et in præcordia viri manat.

<sup>a</sup> Ocelli carm. 17. cujus et Lipsius epist. quæst. lib. 3. cap. 11. meminit ob elegantiam. <sup>b</sup> Cynthia prima suis miserum me cepit ocellis, Contactum nullis ante cupidinibus. Propert. l. 1. <sup>c</sup> In cataleſt. <sup>d</sup> De Sulpitio lib. 4. <sup>e</sup> Pulchritudo ipsa per occultos radios in pectus amantis dimanans amatae rei formam inculpavit. Tatius l. 5.

Loves torches 'gan to burn, first, in her eys,  
 And set his heart on fire, which never dyes:  
 For the faire beauty of a virgin pure,  
 Is sharper than a dart; and doth inure  
 A deeper wound, which pierceth to the heart  
 By the eys, and causeth such a cruel smart.

<sup>a</sup> A modern poet brings in Amnon complaining of Thamar,

———et me fascino

Occidit ille risus et formæ lepos,  
 Ille nitor, illa gratia, et verus decor,  
 Illæ æmulantes purpuram, et <sup>b</sup> rosas genæ,  
 Oculique vinctæque aureo nodo comæ.

It was thy beauty, 'twas thy pleasing smile,  
 Thy grace and comeliness did me beguile,  
 Thy rose-like cheeks, and unto purple faire,  
 Thy lovely eys and golden knotted hair.

<sup>c</sup> Philostratus Lemnius cryes out on his mistriss basilisk eys, *ardentes faces*, those two burning glasses, they had so inflamed his soule, that no water could quench it. *What a tyranny*, (saith he) *what a penetration of bodies is this! thou drawest with violence, and swallowest me up, as Charybdis doth saylers, with thy rocky eys; he that falls into this gulph of love can never get out.* Let this be the collorary then, the strongest beames of beauty, are still darted from the eys.

<sup>d</sup> Nam quis lumina tanta, tanta,  
 Posset luminibus suis tueri,  
 Non statim trepidansque palpitansque  
 Præ desiderii æstuantis aurâ? &c.

For who such eys with his can see  
 And not forthwith enamour'd be!

And as men catch dotrels, by putting out a leg or an arm, with those mutuall glances of the eys they first inveagle one another.

<sup>e</sup> Cynthia prima suis miserum me cepit ocellis.

Of all eys (by the way) black are most amiable, entising and faire, which the poet observes in commending of his mistriss.

<sup>f</sup> Spectandum nigris oculis, nigroque capillo.

which Hesiod admires in his Alcmena,

<sup>a</sup> Jacob Cornelius, Amnon Tragœd. Act. 1. sc. 1. <sup>b</sup> Rosæ formosarum oculis nascuntur, et hilaritas vultus elegantiae corona. Philostratus deliciis. <sup>c</sup> Epist. et in deliciis. Abi et oppugnationem relinque, quam flamma non extinguit, nam ab amore ipsa flamma sentit incendium: quæ corporum penetratio, quæ tyrannis hæc? &c. <sup>d</sup> Læchæus Panthea. <sup>e</sup> Propertius. <sup>f</sup> Ovid. amorum. lib. 2, eleg. 4.



<sup>a</sup> Cujus a vertice ac nigricantibus oculis,  
Tale quiddam spirat ac ab aureâ Venere.

From her black eys, and from her golden face,  
As if from Venus, came a lovely grace.

and <sup>b</sup> Triton in his Milæne

—nigra oculos formosa mihi.

<sup>c</sup> Homer useth that epithet of oxeye-eyed, in describing Juno, because a round black eye is the best, the sun of beauty, and farthest from black the worse: which <sup>d</sup> Polydore Virgil taxeth in our nation; *Angli ut plurimum cæsiis oculis*, we have gray eys for the most part. Baptista Porta, *Physiognom. lib. 3.* puts gray colour upon children, they be childish eys; dull and heavy. Many commend on the other side Spanish ladies, and those <sup>e</sup> Greek dames at this day, for the blackness of their eys, as Porta doth his Neapolitan yong wives. Sueton describes Julius Cæsar to have been *nigris vegetisque oculis micantibus*, of a black quick sparkling eye: and although Averroës in his *Colliget* will have such persons timorous, yet without question they are most amorous.

Now last of all, I will shew yon by what meanes beauty doth fascinate, bewitch, as some hold, and work upon the soule of a man by the eye. For certainly I am of the poets minde, Love doth bewitch and strangely change us.

<sup>f</sup> Ludit amor sensus, oculos perstringit, et aufert  
Libertatem animi, nira nos fascinat arte  
Credo aliquis demon subiens præcordia flammam  
Concitat, et raptam tollit de cardine mentem.

Love mocks our senses, curbs our liberties,  
And doth bewitch us with his art and rings:  
I think some divel gets into our entrals,  
And kindles coles, and heaves our soules from th' hinges.

*Heliodorus lib. 3.* proves at large, <sup>g</sup> that love is witch-craft, it gets in at our eys, pores, nostrils, ingenders the same qualities, and affections in us, as were in the party whence it came. The manner of this fascination, as *Picinus 10 cap. com. in Plat.* declares it, is thus: *Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, joyn eye to eye, and so drink and suck in love between them; for the beginning of this disease*

<sup>a</sup> Scut. Hercul.      <sup>b</sup> Calcagninus dial.      <sup>c</sup> Iliad 1.      <sup>d</sup> Hist. lib. 1.  
<sup>e</sup> Sands' relation fol. 67.      <sup>f</sup> Mantuan.      <sup>g</sup> Amor per oculos, nares, poros, influens, &c. Mortales tum summopere fasciantur quando frequentissimo intuitu alicuius dirigentes, &c. Ideo si quis nitore polleat oculorum, &c.

is the eye. And therefore he that hath a clear eye, though he be otherwise deformed, by often looking upon him, will make one mad, and tye him fast to him by the eye. Leonard Varius (*lib. 1. cap. 2. de fascinat.;*) telleth us, that by this interview, <sup>a</sup>the purer spirits are infected; the one eye pierceth through the other with his rayes, which he sends forth; and many men have those excellent piercing eys, that which Suetonius relates of Augustus, their brightness is such, they compell their spectators to look off, and can no more endure them than the sun beames. <sup>b</sup>Barradius (*lib. 6. cap. 10. de Harmoniâ Evangel.*) reports as much of our Saviour Christ; and <sup>c</sup>Peter Morales of the Virgin Mary, whom Nicephorus describes likewise to have been yellow-hair'd, of a wheat colour, but of a most amiable and piercing eye. The rayes, as some think, sent from the eys, carry certain spirituall vapours with them, and so infect the other party, and that in a moment. I know, they that hold *visio fit intra mittendo*, will make a doubt of this; but Ficinus proves it from blear-eyes, <sup>d</sup>that by sight alone, make others blear-eyed: and it is more than manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion, the spectators eys are infected. Other arguments there are of a basilisk, that kills afar off by sight: as that Ephesian did of whom <sup>e</sup>Philostratus speaks, of so pernicious an eye, he poysoned all he looked steadily on: and that other argument out of Aristotle's Problemes; *menstruæ fæminæ morbosæ*, (as Capivaccius adds and <sup>f</sup>Septalius the Commentator) contaminate a looking-glass with beholding it. <sup>g</sup>So the beames that come from the agents heart, by the eys infect the spirits about the patients, inwardly wound, and thence the spirits infect the blood. To this effect she complained in <sup>h</sup>Apuleius, *Thou art the cause of my grieffe; thy eys piercing through mine eys to mine inner parts, have set my bowells on fire, and therefore pittie me, that am now ready to dye for thy sake.* Ficinus illustrates this, with a familiar example of that Marrhusian Phædrus and Theban Lycias, <sup>i</sup>Lycias he stares on Phædrus face, and

<sup>a</sup> Spiritus puriores fascinantur, oculus a se radios emittit, &c.

<sup>b</sup> Lib. de

pulch. Jes. et Mar.

<sup>c</sup> Lib. 2. c. 23. Colore triticum referente, crine flava,

acribus oculis.

<sup>d</sup> Lippi solo intuitu alios lippos faciunt, et patet una cum radio vaporem corrupti sanguinis emanare, cujus contagione oculus spectantis inficitur.

<sup>e</sup> Vita Apollon.

<sup>f</sup> Comment. in Aristot. Probl.

<sup>g</sup> Sic radius a corde

percutientis missus, regimen proprium repetit, cor vulnerat, per oculos et sanguinem inficit et spiritus, subtili quadam vi. Castil. lib. 3. de aulico.

<sup>h</sup> Lib. 10. Causa

omnis et origo omnis presentis doloris tute es; Isti enim tui oculi, per meos oculos ad intima delapsi præcordia, acerrimum meis medullis commovent incendium; ergo miserere tui causa pereuntis.

<sup>i</sup> Lycias in Phædri vultum inhiat, Phædrus in oculos Lyciæ scintillas suorum defigit oculorum; cumque sciutillis, &c. Sequitur Phædrus Lyciam, quia cor suum petit spiritum; Phædrum Lycias, quia spiritus propriam sedem postulat. Verum Lycias, &c.



*Phædrus fastens the balls of his eyes upon Lycias, and with those sparkling rayes sends out his spirits. The beames of Phædrus eyes are easily mingled with the beames of Lycias, and spirits are joynd to spirits. This vapour begot in Phædrus heart, enters into Lycias bowells; and that which is a greater wonder Phædrus blood is in Lycias heart, and thence come those ordinary love-speeches, my sweet-heart Phædrus, and mine own self, my dear bowells. And Phædrus again to Lycias; O my light, my joy, my soule, my life. Phædrus follows Lycias, because his heart would have his spirits; and Lycias follows Phædrus, because he loves the seat of his spirits; both follow; but Lycias the earnestest of the two: The river hath more need of the fountain, than the fountain of the river; as iron is drawn to that which is touched with a loadstone, but draws not it again: so Lycias draws Phædrus. But how comes it to pass then, that the blind man loves, that never saw? We read, in the lives of the fathers, a story of a child that was brought up in the wilderness, from his infancy, by an old hermite: now come to mans estate, he saw by chance, two comely women wandring in the woods: he asked the old man what creatures they were; he told him faeries: after a while talking obiter, the hermite demanded of him, which was the pleasantest sight that ever he saw in his life? he readily replied, the two <sup>a</sup> faeries he spyed in the wilderness. So that without doubt, there is some seeret loadstone in a beautifull woman; a magnetick power; a naturall inbred affection; which moves our concupiscence, and as he sings,*

Me thinks I have a mistriss yet to come,  
And still I seek, I love, I know not whom.

'Tis true indeed of naturall and chaste love, but not of this heroicall passion, or rather brutish burning lust of which we treat; we speak of wandring, wanton, adulterous eyes; which as <sup>b</sup> he saith, lye still in wait as so many souldiers; and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him; Especially when they shall gaze and glote, as wanton lovers do one upon another, and with a pleasant eye-conflict participate each others soules. Hence you may perceivè how easily, and how quickly we may be taken in love; since at the twinkling of an eye, Phædrus spirits may so perniciously infect Lycias blood. <sup>c</sup> Neither is it any wonder, if we but consider how many other diseases

<sup>a</sup> Dæmonia inquit quæ in hoc Eremo nuper occurrebant. <sup>b</sup> Castilio de aulico, l. 3. fol. 228. Oculi ut milites in insidiis semper recubant, et subito ad visum sagittas emitunt, &c. <sup>c</sup> Nec mirum si reliquos morbos qui ex contagione nascuntur consideremus, pestem, prurimum, scabiem, &c.

*closely, and as suddainly are caught by infection; plague, itch, scabs, flux, &c.* The spirits taken in, will not let him rest that hath received them, but egg him on.

<sup>a</sup> Idque petit corpus mens unde est saucia amore;

and we may manifestly perceive a strange eduction of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in Lemnius (*lib. 2. de occult. nat. mir. cap. 7.*) Valleriola (*lib. 2. observ. cap. 7.*) Valesius (*controv.*) Ficinus, Cardan, Libavius *de cruentis cadaveribus, &c.*

### MEMB. III. SUBSECT. III.

*Artificiall allurements of love; causes and provocations to lust, Gestures, Clothes, Dower, &c.*

**N**ATURAL beauty is a stronger loadstone of it self, as you have heard, a great temptation, and pierceth to the heart; <sup>b</sup> *forma verecundæ nocuit mihi visa puellæ;* but much more when those artificiall intisements and provocations of gestures, clothes, jewells, pigments, exornations, shall be annexed unto it; those other circumstances, opportunity of time and place shall concurr, which of themselves alone were all sufficient, each one in particular to produce this effect. It is a question much controverted by some wise men, *forma debeat plus arti an naturæ?* Whether naturall or artificiall objects be more powerful? but not decided: for my part, I am of opinion, that though beauty it self be a great motive, and give an excellent lustre *in sordibus*, in beggery (as a jewell on a dunghill will shine and cast it rayes), it cannot be suppressed, which Heliodorus faigns of Chariclea, though she were in beggers weeds: yet as it is used, artificiall is of more force, and much to be preferred.

<sup>c</sup> Sic dentata sibi videtur Ægle,  
 Emptis ossibus Indicoque cornu;  
 Sic, quæ nigrior est cadente moro,  
 Cerussata sibi placet Lycoris.

So toothless Ægle seems a pretty one,  
 Set out with new bought teeth of Indy bone:  
 So fowl Lycoris blacker than berry,  
 Her self admires, now finer than cherry.

<sup>a</sup> Lucretius. <sup>b</sup> In beauty, that of favour is preferred before that of colours, and decent motion is more than that of favour. Bacon's Essayes. <sup>c</sup> Martialis.



John Lerius the Burgundian (*cap. 8. hist. navigat. in Brasil.*) is altogether on my side. For whereas (saith he) at our coming to Brasil, we found both men and women naked as they were born, without any covering, so much as of their privities, and could not be perswaded, by our Frenchmen that lived a year with them, to wear any. <sup>a</sup> Many will think that our so long commerce with naked women, must needs be a great provocation to lust; but he concludes otherwise, that their nakedness did much less entise them to lasciviousness, than our womens clothes. And I dare boldly affirm, (saith he) that those glittering attires, counterfeit colours, headgears, curled hairs, plaited coats, cloaks, gowns, costly stomachers, guarded and loose garments, and all those other coutrements, wherewith our countrey-women counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kinde, than that Barbarian homeliness, although they be no whit inferiour unto them in beauty. I could evince the truth of this by many other arguments; but I appeal (saith he) to my companions at that present, which were all of the same minde. His countrey-man Montaigne in his Essayes, is of the same opinion; and so are many others; out of whose assertions thus much in brieve we may conclude: that beauty is more beholding to art than nature; and stronger provocations proceed from outward ornaments, than such as nature hath provided. It is true that those faire sparkling eyes, white neck, corall lips, turgent paps, rose-coloured cheeks, &c. of themselves are potent entisers; but when a comely, artificiall, well-composed look, pleasing gesture, an affected carriage shall be added, it must needs be far more forcible than it was, when those curious needle-workes, variety of colours, purest dyes, jewells, spangles, pendants, lawn, lace, tiffanies, faire and fine linnen, embroideries, calamistrations, oyntments, &c. shall be added, they will make the veriest dowdy a goddess, when nature shall be furthered by art. For it is not the eye of it self that entiseth to lust, but an *adulterous eye*, as Peter terms it, 2 epist. 2. 14. a wanton, a rolling, lascivious eye: A wandering eye, which Isaiah taxeth, 3. 16. Christ himself, and the Virgin Mary had most beautiful eyes, as amiable eyes as any persons, saith <sup>b</sup> Barradius, that ever lived; but withall so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust; if we may beleeve <sup>c</sup> Gerson

<sup>a</sup> Multi tacite opinantur commercium illud adeo frequens cum Barbaris nudis, ac præsertim cum fœminis, ad libidinem provocare, at minus multo noxia illorum nuditas quam nostrarum fœminarum cultus. Ausim asseverare splendidum illum cultum, fucos, &c. <sup>b</sup> Harmo. evangel. lib. 6. cap. 6. <sup>c</sup> Serm. de concep. virg. Physiognomia virginis omnes movet ad castitatem.

and <sup>a</sup>Bonaventure, there was no such antidote against it, as the Virgin Mary's face. 'Tis not the eye, but carriage of it, as they use it, that causeth such effects. When Pallas, Juno, Venus, were to win Paris favour for the golden apple, as it is elegantly described in that pleasant interlude of <sup>b</sup>Apuleius, Juno came with majesty upon the stage; Minerva gravity; but Venus, *dulce subridens; constitit amœnē. et gratissimæ gratiæ Deam propitiantes, &c.* came in smiling with her gracious graces and exquisite musick, as if she had danced, *et nonnunquam saltare solis oculis*, and which was the main matter of all, she danced with her rolling eyes: they were the brokers and harbingers of her sute. So she makes her brags in a modern poet;

Soon could I make my brow to tyrannize,  
And force the world do homage to mine eyes.

The eye is a secret oratour, the first bawd, *Amoris porta*; and with private looks, winking, glances and smiles, as so many dialogues, they make up the match many times, and understand one anothers meanings, before they come to speak a word. <sup>d</sup>Euryalus and Lucretia were so mutually enamoured by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eye; she did *suffragari*, and gave consent with a pleasant look. That <sup>e</sup>Thracian Rodopie was so excellent at this dumb rhetorick, *that if she had but looked upon any one almost (saith Calisiris) she would have bewitched him; and he could not possibly escape it.* For as <sup>f</sup>Salvianus observes, *the eyes are the windowes of our soules, by which as so many chanel's, all dishonest concupiscence gets into our hearts.* They reveal our thoughts, and as they say, *frons animi index*; but the eye of the countenance;

Quid procacibus intueri ocellis? &c.

I may say the same of smiling, gate, nakedness of parts, plausible gestures, &c. To laugh is the proper passion of a man; an ordinary thing to smile; but those counterfeit, composed, affected, artificiall and reciproeall, those counter-smiles, are the dumb shews and prognosticks of greater matters, which they most part use, to inveagle and deceive; though many fond

<sup>a</sup> 3. sent. d. 3. q. 3. Mirum, virgo formosissima, sed a nemine concupita.  
<sup>b</sup> Met. 10. <sup>c</sup> Rosamond's complaint, by Sam. Daniel. <sup>d</sup> Æneas Sylv.  
<sup>e</sup> Heliodor. 1. 2. Rodopie Thracia tam inevitabili fascino instructa, tam exacte oculis intuens attraxit, ut si in illam quis incidisset, fieri non posset quin caperetur.  
<sup>f</sup> Lib. 3. de providentia: Animi fenestræ oculi, et omnis improba cupiditas per ocellos tanquam canales introit. <sup>g</sup> Buchanan.



lovers again are so frequently mistaken, and led into a fools paradise. For if they see but a faire maid laugh, or shew a pleasant countenance, use some gracious words or gestures, they apply it all to themselves, as done in their favour; sure she loves them, she is willing, coming, &c.

Stultus quando videt quod pulchra puellula ridet,  
Tam fatuus credit se quod amare velit :

When a fool sees a faire maid for to smile,  
He thinks she loves him; 'tis but to beguile.

They make an art of it, as the poet telleth us ;

• Quis credat? discunt etiam ridere puellæ,  
Quæritur atque illis hac quoque parte decor :

Who can beleeve? to laugh maids make an art,  
And seek a pleasant grace to that same part.

And 'tis as great an entisement as any of the rest ;

————<sup>b</sup> subrisit molle puella,  
Cor tibi rite salit. ———

She makes thine heart leap with ' a pleasing gentle smile of hers.

• Dulce ridentem Lalagen amabo,  
Dulce loquentem,

I love Lalage as much for smiling, as for discoursing, *delectata illa risit tam blandum*, as he said in Petronius of his mistress, being well pleased, she gave so sweet a smile. It won Ismenius, as he <sup>e</sup> confesseth; *Ismene subrisit amatorium*, Ismene smiled so lovingly the second time I saw her, that I could not chuse but admire her; and Galla's sweet smile quite overcame <sup>f</sup> Faustus the shepherd;

Me aspiciens motis blande subrisit ocellis.

All other gestures of the body will enforce as much. Daphnis in <sup>g</sup> Lucian was a poor tattered wench, when I knew her first, said Corbile, *pannosa et lacera*; but now, she is a stately peece indeed: hath her maids to attend her, brave attires, mony in her purse, &c. and will you know how this came to pass? *by setting out her self after the best fashion; by her pleasant carriage, affability, sweet smiling upon all, &c.* Many

• Ovid de arte amandi.      <sup>b</sup> Pers. 3. Sat.      <sup>c</sup> Vel centum charites ridere putaret, Musæus of Hero.      <sup>d</sup> Hor. Od. 22. lib. 1.      <sup>e</sup> Eustathius l. 5.      <sup>f</sup> Mantuan.      <sup>g</sup> Tom. 4. merit. dial. Exornando seipsam eleganter, facilem et hilarum se gerendo erga cunctos, ridendo suave ac blandum quid, &c.

women dote upon a man for his complement only, and good behaviour; they are won in an instant; too credulous to believe that every light, wanton suter, who sees or makes love to them, is instantly enamoured; he certainly dotes on, admires them, will surely marry, when as he means nothing less; 'tis his ordinary carriage in all such companies. So both delude each other by such outward shews; and amongst the rest, an upright, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected pace, are most powerful enticers; and which the prophet Esay, a courtier himself, and a great observer, objected to the daughters of Sion 3. 16. *they minced as they went, and made a tinkling with their feet.* To say the truth, what can they not effect by such meanes?

Whilst nature decks them in their best attires  
Of youth and beauty, which the world admires,

• Urit—voce, manu, gressu, pectore, fronte, oculis.

When art shall be annexed to beauty, when wiles and guiles shall concurr: for to speak as it is, love is a kinde of legerdemain; meer jugling, a fascination. When they shew their faire hand, fine foot and leg withall, *magnum sui desiderium nobis relinquunt*, saith <sup>b</sup> Balthazar Castilio *lib. 1.* they set us a longing; and so when they pull up their petty-coats, and outward garments, as usually they do to shew their fine stockings, and those of purest silken dye, gold fringes, laces, embroiderings, (it shall go hard but when they go to church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as <sup>c</sup> Chrysostome telleth them downright, though *they say nothing with their mouths, they speak in their gate; they speak with their eys; they speak in the carriage of their bodies.* And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, arms and wrists, to what end are they but only to tempt men to lust!

<sup>d</sup> Nam quid lacteolus sinus, et ipsas  
Præte fers sine linteo papillas?  
Hoc est dicere, posce, posce, trado;  
Hoc est ad Venerem vocare amantes.

There needs no more, as <sup>e</sup> Fredericus Matenesius well observes,

• Angerianus. <sup>b</sup> Vel si forte vestimentum de industria elevetur, ut pedum ac tibiarum pars aliqua conspiciatur, dum templum aut locum aliquem adierit.  
<sup>c</sup> Sermone, quod non fœminæ viris cohabitent. Non loquuta es linguâ, sed loquuta es gressu: non loquuta es voce, sed oculis loquuta es clarius quam voce.  
<sup>d</sup> Jovianus Pontanus Baiar. lib. 1. ad Hermionem. <sup>e</sup> De luxu vestium discurs. 6. Nihil aliud deest nisi ut præco vos præcedat, &c.



but a cryer to go before them so dressed, to bid us look out; a trumpet to sound, or for defect a sowgelder to blow,

<sup>a</sup> Look out, look out and see  
 What object this may be  
 That doth perstringe mine eye:  
 A gallant lady goes,  
 In rich and gaudy clothes,  
 But whither away God knows,  
 —look out, &c. *et quæ sequuntur,*

or to what end and purpose? But to leave all these phantasticall raptures, I'll prosecute mine intended theme. Nakedness, as I have said, is an odious thing of itself, *remedium amoris*; yet it may be so used, in part, and at set times, that there can be no such entisement as it is;

<sup>b</sup> Nec mihi cincta Diana placet, nec nuda Cythere,  
 Illa voluptatis nil habet, hæc nimium.

David so espyed Bersheba; the elders Susanna: <sup>c</sup> Apelles was enamoured with Campaspe, when he was to paint her naked. Tiberius *in Suet. cap. 42.* supped with Sestius Gallus, an old leacher, *libidinoso sene, eâ lege ut nudæ puellæ administrarent*; some say as much of Nero, and Pontus Huter of Carolus Pugnax. Amongst the Babylonians, it was the custome of some lascivious queans to dance, frisking in that fashion, saith Curtius *lib. 5.* and Sardus (*de mor. gent. lib. 1.*) writes of others to that effect. <sup>d</sup> The Tuscans, at some set banquets, had naked women to attend upon them; which Leonicus (*de Varia hist. lib. 3. cap. 96.*) confirms of such other bawdy nations. Nero would have filthy pictures still hanging in his chamber, which is too commonly used in our times; and Heliogabalus, *etiam coram agentes, ut ad venerem incitarent*: so things may be abused. A servant maid in Aristænetus, spyed her master and mistriss through the key hole <sup>e</sup> merrily disposed; upon the sight she fell in love with her master. <sup>f</sup> Antoninus Caralla observed his mother-in-law with her breasts amorously laid open; he was so much moved, that he said, *ah si liceret*, O that I might; which she by chance over-hearing, replied as impudently, <sup>g</sup> *quicquid libet licet*, thou maist do what thou wilt; and upon that temptation he marryed her: this object was not in cause, not the thing it self; but that unseemly, un-decent carriage of it.

<sup>a</sup> If you can tell how, you may sing this to the tune, a sow gelder blows.

<sup>b</sup> Anson epig. 28.

<sup>c</sup> Plin. lib. 33. cap. 10. Campaspen Nudam picturus

Apelles, amore ejus illaqueatus est.

<sup>d</sup> In Tyrrenis conviviis nudæ mulieres ministrabant

<sup>e</sup> Amatoria miscentes vidit, et in ipsis complexibus audit, &c. emersit inde cupido in pectus virginis.

<sup>f</sup> Epist. 7. lib. 2.

<sup>g</sup> Spartian.

When you have all done, *veniunt a veste sagittæ*, the greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it;

• Which doth even beauty beautifie,  
And most bewitch a wretched eye.

A filthy knave, a deformed quean, a crooked carcass, a maukin, a witch, a rotten post, an hedg stake may be so set out and tricked up, that it shall make as faire a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxurice aucupiam*, one calls it, the first snare of lust; <sup>b</sup> Bossus, *aucupium animarum, lethalem arundinem*, a fatal reed, the greatest bawd, *forte lenocinium, sanguineis lachrymis deplorandum*, saith <sup>c</sup> Matenesius, and with tears of blood to be deplored. Not that comeliness of clothes is therefore to be condemned, and those usual ornaments: there is a decency and *decorum* in this, as well as in other things, fit to be used; becoming severall persons, and befitting their estates; he is only phantasticall, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally received: but when they are so new fangled, so unstaidd, so prodigious in their attires, beyond their meanes and fortunes, unbefitting their age, place, quality, condition, what should we otherwise think of them? Why do they adorn themselves with so many colours of herbs, fictitious flowers, curious needle workes, quaint devices, sweet smelling odours, with those inestimable riches of precious stones, pearls, rubies, diamonds, emeralds, &c. Why do they crown themselves with gold and silver, use coronets and tires of severall fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroideries, shadows, rebatoes, versicolor ribbands? Why do they make such glorious shews with their scarfs, feathers, fans, masks, furs, laces, tiffanies, ruffs, falls, caulcs, cuffs, damasks, velvets, tinsels, cloth of gold, silver, tissue? With colours of heavens, stars, planets: the strength of mettals, stones, odours, flowers, birds, beasts, fishes, and whatsoever Africk, Asia, America, sea, land, art, and industry of man can afford? Why do they use and covet such novelty of inventions; such new fangled tires, and spend such inestimable sums on them? *To what end are those crisped, false hairs, painted faces, as* <sup>d</sup> the satyrst observes, *such a composed gate, not a step awry?* Why are they like so many Sybarites, or Nero's Pop-

<sup>a</sup> Sidney's Arcadia.

<sup>b</sup> De immod. mulier. cultu.

<sup>c</sup> Discurs. 6. de luxu

vestium. <sup>d</sup> Petronius fol. 95. Quo spectant flexæ comæ? quo facies medicamine attrita et oculorum mollis petulantia? quo incessus tam compositus, &c.



pæa, Assuerus concubines, so costly, so long a dressing, as Cæsar was marshalling his army, or an hawk in pruning? <sup>a</sup> *Dum moliantur, dum comuntur, annus est: A* <sup>b</sup> *gardiner takes not so much delight and pains in his garden, an horse-man to dress his horse, scour his armour, a marriner about his ship, a merchant his shop and shop-book, as they do about their faces, and all those other parts: such setting up with corks, streightning with whale-bones; why is it but as a day-net catcheth larks, to make yong men stoop unto them? Philocharus, a gallant in Aristænetus, advised his friend Poliænus, to take heed of such entisements; <sup>c</sup> for it was the sweet sound and motion of his mistriss spangles and bracelets, the smell of her oyntments, that captivated him first;*

Illa fuit mentis prima ruina meæ.

*Quid sibi vult pixidum turba, saith* <sup>d</sup> *Lucian, to what use are pins, pots, glasses, oyntments, irons, combs, bodkins, setting-sticks? Why bestow they all their patrimonies, and husbands yearly revenues on such fooleries? <sup>e</sup> bina patrimonia singulis auribus; why use they dragons, wasps, snakes, for chains, enamelled jewells on their necks, ears? dignum potius foret ferro manus istas religari, atque utinam monilia vere dracones essent; they had more need some of them be tyed in bedlam with iron chains; have a whip for a fan, and hair-cloths next to their skins; and instead of wrought smocks, have their cheeks stigmatised with a hot iron; I say, some of our Jesabels, instead of painting, if they were well served. But why is all this labour, all this cost, preparation, riding, running, far fetched, and dear bought stuffe? <sup>f</sup> Because, forsooth, they would be faire and fine; and where nature is defective, supply it by art.*

<sup>g</sup> *Sanguine quæ vero non rubet, arte rubet, (Ovid.)*

and to that purpose they anoint and paint *their faces*, to make Helen of Hecuba,

—————parvamque exortamque puellam———Europen;

<sup>a</sup> Ter. <sup>b</sup> P. Aretine. Hortulanus non ita exercetur visendis hortis, eques equis, armis, nauta navibus, &c. <sup>c</sup> Epist. 4. Sonus armillarum bene sonantium, odor unguentorum, &c. <sup>d</sup> Tom. 4. dial. Amor. Vascula plena multæ

infœlicitatis omnem maritorum opulentiam in hæc impendunt, dracones pro monilibus habent, qui utinam vere dracones essent. Lucian. <sup>e</sup> Seneca.

<sup>f</sup> Castilio de aulic. lib. 1. Mulieribus omnibus hoc imprimis in votis est, ut formosæ sint, aut si reipsa non sint, videantur tamen esse; et si quâ parte natura defuit, artis suppetias adjungunt: unde illæ faciei mætionones, dolor et cruciatus in arctandis corporibus, &c. <sup>g</sup> Ovid. epist. Med. Jasoni.

To this intent they *crush in their feet and bodies*; hurt and crucifie themselves, sometimes in lax clothes, an hundred yards I think in a gown, a sleeve; and sometimes again so close, *ut nudos expriment artus*.<sup>a</sup> Now long tails and trains, and then short, up, down, high, low, thick, thin, &c. now little or no bands; then as big as cart wheels; now loose bodies; then great fardingals and close girt, &c. Why is all this, but with the whore in the Proverbs, to intoxicate some or other? *oculorum decipulam*,<sup>b</sup> one therefore calls it *et Indicem libidinis*, the trap of lust, and sure token, as an ivy-bush is to a tavern.

Quod pulchros Glycere sumas de pixide vultus,  
 Quod tibi compositæ nec sine lege comæ:  
 Quod niteat digitis adamas, beryllus in aure,  
 Non sum divinus, sed scio quid cupias.

O Glycere in that you paint so much,  
 Your hair is so bedeck't, in order such,  
 With rings on fingers, bracelets in your ear,  
 Although no prophet, tell I can, I feare.

To be admired, to be gazed on, to circumvent some novice; as many times they do; that instead of a lady he loves a cap and a feather; instead of a maid that should have *verum colorem, corpus solidum et succi plenum* as (Chærea describes his mistriss in the<sup>c</sup> Poet); a painted face, a ruffe-band, faire and fine linnen, a coronet, a flower,

<sup>d</sup> (Naturæque putat quod fuit artificis,)

a wrought waistcoate he dotes on, or a pied petty-coat; a pure dye instead of a proper woman. For generally, as with rich furred canies, their cases are far better than their bodies, and like the bark of a cinnamon tree, which is dearer than the whole bulk, their outward accoutrements are far more precious than their inward endowments. 'Tis too commonly so.

<sup>e</sup> Auferimur cultu, et gemmis, auroque teguntur  
 Omnia; pars minima est ipsa puella sui.

With gold and jewells all is covered,  
 And with a strange tire we are won,  
 (While she's the least part of her self)  
 And with such baubles quite undone.

<sup>a</sup> Modo caudatas tunicas, &c. Bossus.  
<sup>c</sup> Ter. Eunuch. Act. 2. Scen. 3.

<sup>b</sup> Scribanius philos. Christ. cap. 6.  
<sup>d</sup> Stroza fil.      <sup>e</sup> Ovid.



Why do they keep in so long together, a whole winter sometimes, and will not be seen by torch or candle-light, and come abroad with all the preparation may be, when they have no business but only to shew themselves?

Spectatum veniunt, veniunt spectentur ut ipsæ.

▪ For what is beauty if it be not seen,  
Or what is't to be seen if not admir'd,  
And though admir'd, unless in love desir'd?

why do they go with such counterfeit gate, which <sup>b</sup> Philo Judæus, reprehends them for, and use (I say it again) such gestures, apish, ridiculous, undecent attires, *Sybaritical trickes, fucos genis, purpurissam venis, cerussam fronti, leges oculis,* &c. use those sweet perfumes, powders and oyntments in publike; flock to hear sermons so frequent; is it for devotion? or rather as <sup>c</sup> Basil tells them, to meet their sweet-hearts, and see fashions; for as he saith, commonly they come so provided to that place, with such curious complements, with such gestures and tires, as if they should go to a dancing school, a stage-play, or bawdy-house, fitter than a church,

When such a she-priest comes her mass to say,  
Twenty to one they all forget to pray.

*They make those holy temples consecrated to godly martyrs, and religious uses, the shops of impudence, dens of whores and theeves, and little better than brothel houses.* When we shall see these things dayly done, their husbands bankrupts, if not cornutos, their wives light huswives, daughters dishonest; and hear of such dissolute acts, as dayly we do, how should we think otherwise? what is their end, but to deceive and inveagle yong men? As tow takes fire, such entising objects produce their effect; how can it be altered? When Venus stood before Anchises (as <sup>d</sup> Homer faigns in one of his hymns) in her costly robes, he was instantly taken:

Cum ante ipsum staret Jovis filia, videns eam  
Anchises, admirabatur formam, et stupendas vestes;  
Erat enim induta peplo, igneis radiis splendidiore:  
Habebat quoque torques fulgidos, flexiles hælices,  
Tenerum collnm ambiebant monilia pulchra,  
Aurea, variegata. —————

▪ S. Daniel.      <sup>b</sup> Lib. de victimis. Fracto incessu, obtuitu lascivo, calamistrata, cincinnata, fucata, recens lota, purpurissata, pretiosoque amicta palliolò, spirans unguenta, ut juvenum animos circumveniat.      <sup>c</sup> Orat. in ebrios. Impudenter se masculorum aspectibus exponunt, insolenter comas jactantes, trahunt tunicas pedibus collidentes, oculoque petulanti, risu effuso, ad tripudium insanientes, omnem adolescentum intemperantiam in se provocantes, idque in templis memorie martyrum consecratis; pomærium civitatis officinam fecerunt impudentic.      <sup>d</sup> Hymno Veneri dicato.

When Venus stood before Anchises first,  
 He was amaz'd to see her in her tires;  
 For she had on a hood as red as fire,  
 And glittering chains, and ivy twisted spires;  
 About her tender neck were costly bruches,  
 And neck-laces of gold, enamell'd ouches.

So when Medea came in presence of Jason first, attended by  
 her nymphs and ladies, as she is described by <sup>a</sup> Apollonius,

Cunctas vero ignis instar sequebatur splendor,  
 Tantum ab aureis fimbriis resplendebat jubar,  
 Accenditque in oculis dulce desiderium.

A lustre followed them like flaming fire,  
 And from their golden borders came such beames,  
 Which in his eyes provok'd a sweet desire.

Such a relation we have in <sup>b</sup> Plutarch; when the queens came  
 and offered themselves to Anthony, <sup>c</sup> *with divers presents,*  
*and enticing ornaments, Asiatick allurements, with such won-*  
*derful joy and festivity, they did so inveagle the Romans, that*  
*no man could contain himself; all was turned to delight and*  
*pleasure. The women transformed themselves to Bacchus*  
*shapes; the men-children to Satyrs and Pans; but Anthony*  
*himself was quite besotted with Cleopatra's sweet speeches,*  
*philters, beauty, pleasing tires: for when she sayled along*  
*the river Cydnus, with such incredible pomp, in a gilded ship,*  
*herself dressed like Venus, her maids like the Graces, her pages*  
*like so many Cupids; Anthony was amazed, and rapt beyond*  
*himself. Heliodorus lib. 1. brings in Dameneta, stepmother*  
*to Cnemon, whom she <sup>d</sup> saw in his scarfs, rings, robes and*  
*coronet, quite mad for the love of him. It was Judith's pan-*  
*toffles that ravished the eyes of Olofernes. And <sup>e</sup> Cardan is not*  
 ashamed to confess, that seeing his wife the first time, all in  
 white, he did admire and instantly love her. If these outward  
 ornaments were not of such force, why doth <sup>f</sup> Naomi give  
 Ruth counsell how to please Boaz? and <sup>g</sup> Judith seeking to  
 captivate Olofernes, washed and anointed her self with sweet  
 oyntments, dressed her hair, and put on costly attires. The  
 ryot in this kinde hath been excessive in times past; no man  
 almost came abroad, but curled and anointed;

<sup>a</sup> Argonaut. l. 4.

<sup>b</sup> Vit. Anton.

<sup>c</sup> Regia domo ornataque cer-

tantes, sese ac formam suam Antonio offerentes, &c. Cum ornatu et incredibili  
 pompa per Cydnum fluvium navigarent aurata puppi, ipsa ad similitudinem Veneris  
 ornata, puellæ Gratiis similes, pueri cupidinibus, Antonius ad visum stupefactus.

<sup>d</sup> Amictum Chlamyde et coronis, quum primum aspexit Cnemonem, ex potestate  
 mentis excidit.

<sup>e</sup> Lib. de lib. prop.

<sup>f</sup> Ruth. 3. 3.

<sup>g</sup> Cap. 10. 3. 4.



<sup>a</sup> Et matutino sudans Crispinus amomo,  
Quantum vix redolent duo funera,

one spent as much as two funerals at once, and with perfumed hairs, <sup>b</sup> *et rosa canos odorati capillos Assyriaque nardo*. What strange things doth <sup>c</sup> Sueton relate in this matter of Caligula's ryot? And Pliny *lib. 12. et 13.* Read more in Dioscorides, Ulmus, Arnoldus, Randoletius *de fuco et decoratione*; for it is now an art, as it was of old, (so <sup>d</sup> Seneca records) *officinæ sunt odores coquentium*. Women are bad and men worse; no difference at all betwixt their and our times. <sup>e</sup> *Good manners*, (as Seneca complains) *are extinct with wantonness: in tricking up themselves, men go beyond women; they wear harlots colours, and do not walk, but jet and dance*, hic mulier, hæc vir, more like players, butterflyes, baboons, apes, anticks, than men. So ridiculous, moreover, we are in our attires, and for cost so excessive, that as Hierom said of old, *Uno filio villarum insunt pretia, uno liuo decies sestertiūm iuseritur*; 'tis an ordinary thing to put a thousand okes, and an hundred oxen into a sute of apparel; to wear a whole mannor on his back. What with shooe-ties, hangers, points, caps and feathers, scarfs, bands, cuffs, &c. in a short space their whole patrimonies are consumed. Heliogabalus is taxed by Lampridius, and admired in his age, for wearing jewells in his shoes; a common thing in our times; not for emperours and princes, but almost for serving-men and taylors: all the flowers, stars, constellations, gold and precious stones do condescend to set out their shooes. To repress the luxury of those Roman matrons, there was <sup>f</sup> *Lex Valeria* and *Oppia*, and a Cato to contradict; but no lawes will serve to repress the pride and insolency of our dayes; the prodigious ryot in this kinde. Lucullus wardrobe is put down by our ordinary citizens; and a coblers wife in Venice, a courtesan in Florence, is no whit inferiour to a queen, if our geographers say true: and why is all this? *Why do they glory in their jewells*, (as <sup>g</sup> he saith) or exult and triumph *in the beauty of clothes? why is all this cost? to incite men the sooner to burning lust*. They pretend decency and ornament; but let them take heed, lest while they set out their bodies, they do not damn their soules; 'tis <sup>h</sup> Bernard's

<sup>a</sup> Juv. Sat. 6.

<sup>b</sup> Hor. lib. 2. Od. 11.

<sup>c</sup> Cap. 27.

<sup>d</sup> Epist. 90.

<sup>e</sup> Quicquid. est boni moris levitate extinguitur, et politura corporis muliebres munitias antecessimus, colores meretricios viri sumimus, tenero et molli gradu suspendimus gradum, non ambulamus; nat. quæst. lib. 7. cap. 31.

<sup>f</sup> Liv. lib.

4. dec. 4. <sup>g</sup> Quid exultas in pulchritudine panni? quid gloriaris in gemmis ut facilius invites ad libidinosum incendium? Mat. Bossus de immoder. mulier. cultu.

<sup>h</sup> Epist. 113. Fulgent monilibus, moribus sordent, purpurata vestis, consciencia pannosa; cap. 3. 17.

counsell: *shine in jewells, stink in conditions; have purple robes, and a torn conscience.* Let them take heed of Esay's prophesie, that their slippers and tires be not taken from them, sweet balls, bracelets, earrings, vailes, wimples, crisping-pins, glasses, fine linnen, hoods, lawns, and sweet savours, they become not bald, burnt, and stink upon a sudden. And let maids beware, as <sup>a</sup> Cyprian adviseth, *lest while they wander too loosely abroad, they loose not their virginities*: and like Ægyptian temples, seem faire without, but prove rotten carkasses within. How much better were it for them to follow that good connsell of Tertullian? <sup>b</sup> *To have their eys painted with chastity; the word of God inserted into their ears; Christ's yoke tyed to their hair; to subject themselves to their husbands.* If they would do so, they should be comely enough, clothe themselves with the silk of sanctity, damask of devotion, purple of piety and chastity, and so painted, they shall have God himself to be a suter: *Let whores and queans prank up themselves; <sup>c</sup> let them paint their faces with minion and cerusse; they are but fuels of lust, and signs of a corrupt soule; if ye be good, honest, vertuous, and religious matrons, let sobriety, modesty and chastity be your honour, and God himself your love and desire.* *Mulier recte olet, ubi nihil olet*; then a woman smells best, when she hath no perfume at all; no crown, chain, or jewell (Gurvarra adds) is such an ornament to a virgin, or vertuous woman, *quam virgini pudor*, as chastity is: more credit in a wise man's eye and judgement, they get by their plainness, and seem fairer than they that are set out with baubles, as a butchers meat is with pricks; puffed up and adorned, like so many jays, with variety of colours. It is reported of Cornelia, that vertuous Roman lady, great Scipio's daughter, Titus Sempronius wife, and the mother of the Gracchi, that being by chance in company with a *companion*, a strange gentlewoman (some light huswife, belike) that was dressed like a May lady, and as most of our gentlewomen are, *was <sup>d</sup> more sollicitous of her head tire, than of her health; that spent her time betwixt a comb and a glass; and had rather*

<sup>a</sup> De virginali habitu: Dum ornari cultius, dum evagari virgines volunt, desinunt esse virgines. Clemens Alexandrinus lib. de pulchr. animæ, ibid. <sup>b</sup> Lib. 2. de cultu mulierum. Oculos depictos verecundia, inserentes in aures sermonem Dei, annectentes crinibus jugum Christi, caput maritis subjicientes, sic facile et satis eritis ornata: vestite vos serico probitatis, byssino sanctitatis, purpura pudicitia; taliter pigmentata Deum habebitis amatorem. <sup>c</sup> Suas habeant Romanæ lascivias; purpurissa, ac cerussa ora perungant, fomenta libidinum, et corruptæ mentis indicia; vestrum ornamentum Deus sit, pudicitia, virtutis studium. Bossus Plautus. <sup>d</sup> Sollicitiores de capitis sui decore quam de salute, inter pectinem et speculum diem perdunt, concinniores esse malunt quam honestiores, et tempus minus turbati curant quam comam. Seneca.



*bè faire than honest* (as Cato said) *and have the common-wealth turned topsie turvie, than her tires marred*; and she did nought but brag of her fine robes and jewells, and provoked the Roman matron to shew hers: Cornelia kept her in talk till her children came from school; and, these, said she, are my jewells; and so deluded and put off a proud, vain, phantasticall huswife. How much better were it for our matrons to do as she did, to go civilly and decently. <sup>a</sup> *Honestæ mulieris instar quæ utitur auro pro eo quod est, ad ea tantum quibus opus est*, to use gold as it is gold, and for that use it serves, and when they need it, then to consume it in ryot, begger their husbands, prostitute themselves, inveagle others, and peradventure damn their own soules? How much more would it be for their honour and credit? Thus doing, as Hierom said of Blessilla, <sup>b</sup> *Furius did not so triumph over the Gauls, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance; pulla semper veste, &c.* they should insult and domineer over lust, folly, vain-glory, all such inordinate, furious and unruly passions.

But I am over tedious, I confess, and whilst I stand gaping after fine clothes, there is another great allurement, (in the worlds eye at least) which had like to have stoln out of sight, and that is mony; *veniunt a dote sagittæ*, mony makes the match; <sup>c</sup> *Μόνον ἀργυρον βλέπουσιν*: 'Tis like sawce to their méat, *cum carne condimentum*, a good dowry with a wife. Many men if they do but hear of a great portion, a rich heir, are more mad than if they had all the beauteous ornaments, and those good parts art and nature can afford; <sup>d</sup> they care not for honesty, bringing up, birth, beauty, person, but for mony.

• Canes et equos (ô Cyrne) quærimus  
Nobiles, et a bona progenie;  
Malam vero uxorem, malique patris filiam  
Ducere non curat vir bonus,  
Modo ei magnam dotem afferat.

Our dogs and horses still from the best breed  
We carefully seek, and well may they speed:  
But for our wives, so they prove wealthy,  
Faire or fowl, we care not what they be.

If she be rich, then she is faire, fine, absolute and perfect; then they burn like fire, they love her dearly, like pig and pye, and are ready to hang themselves if they may not have her. No-

<sup>a</sup> Lucian. <sup>b</sup> Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphavit, ac illa se vincendo in hac parte. <sup>c</sup> Anacreon 4. <sup>d</sup> Solum intuemur aurum. <sup>e</sup> Aller tecum si vis vivere mecum. <sup>f</sup> Theognis,

thing so familiar in these dayes, as for yong men to marry an old wife, as they say, for a peece of gold; *asinum auro onustum*; and though she be an old crone, and have never a tooth in her head, neither good conditions, nor good face, a naturall fool, but only rich, she shall have twenty yong gallants to be suters in an instant. As she said in Suetonius, *non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony: and an excellent match it were (as he added) if she were away. So on the other side, many a yong lovely maid will cast away her self upon an old, doting, decrepit dizard;

<sup>a</sup> Bis puer effæto quamvis balbutiat ore,  
Prima legit raræ tam culta roseta puellæ,

that is rheumatick and gowty; hath some twenty diseases; perhaps but one eye, one leg, never a nose, no hair on his head, wit in his brains, nor honesty; if he have land or <sup>b</sup> mony, she will have him before all other suters,

<sup>c</sup> Dummodo sit dives barbarus ille placet.

If he be rich, he is the man, a fine man, and a proper man; she'll go to Jacaktres or Tidore with him; *Galesimus de monte aureo*. Sir Giles Goosecap, Sir Amorous La Fool, shall have her. And as Philemasium in <sup>d</sup> Aristænetus told Emmusus, *absque argento omnia vana*, hang him that hath no mony; 'tis to no purpose to talk of marriage without meanes, <sup>e</sup> trouble me not with such motions; let others do as they will, *I'll be sure to have one shall maintain me fine and brave*. Most are of her minde. <sup>f</sup> *De moribus ultima fiet questio*, for his conditions, she shall enquire after them another time; or when all is done, the match made, and every body gone home. <sup>g</sup> Lucian's Lycia was a proper yong maid, and had many fine gentlemen to her suters; Etheclus, a senators son, Melissus a merchant, &c. but she forsook them all for one Passius a base, hirsute, bald-pated knave; but why was it? *His father lately dyed and left him sole heir of his goods and lands*. This is not amongst your dust-worms alone, poor snakes that will prostitute their soules for mony; but with this bait you may catch our most potent, puissant, and illustrious princes. That proud upstart domineering bishop of Ely in the time of Richard

<sup>a</sup> Chaloner l. 9. de Repub. Ang.

<sup>b</sup> Uxorem ducat Danaen, &c.

<sup>c</sup> Ovid.

<sup>d</sup> Epist. 14. Formam spectant alii per gratias, ego pecuniam, &c. ne mihi negotium facesse.

<sup>e</sup> Qui caret argento, frustra utitur argumento.

<sup>f</sup> Juvenalis.

<sup>g</sup> Tom. 4. merit. dial. Multos amatores rejecit, quia pater ejus nuper mortuus, ac dominus ipse factus bonorum omnium.



the first, viceroy in his absence, as <sup>a</sup> Nuburgensis relates it, to fortifie himself, and maintain his greatness, *propin quarum suarum connubiis, plurimos sibi potentes et nobiles devincire curavit*, marryed his poor kinswomen (which came forth of Normandy by droves) to the chiefest nobles of the land, and they were glad to accept of such matches, faire or fowl, for themselves, their sons, nephews, &c. *Et quis tam præclaram affinitatem sub spe magnæ promotionis non optaret?* Who would not have done as much for mony and preferment? as mine author <sup>b</sup> adds. Vortiger, king of Britain, married Rowena the daughter of Hengist the Saxon prince, his mortall enemy; but wherefore? she had Kent for her dowry. Jagello the great duke of Lithuania, 1386, was mightily enamoured on Hedenga, insomuch that he turned Christian from a Pagan, and was baptized himself by the name of Uladislaus, and all his subjects, for her sake: but why was it? she was daughter and heir of Poland, and his desire was to have both kingdomes incorporated into one. Charles the great was an earnest suter to Irene the empress, but, saith <sup>c</sup> Zonaras, *ob regnum*; to annex the empire of the east to that of the west. Yet what is the event of all such matches, that are so made for mony, goods, by deceit, or for burning lust, *quos fœda libido conjunxit*, what follows? they are almost mad at first, but 'tis a meer flash; as chaff and straw soon fired, burn vehemently for a while, yet out in a moment; so are all such matches made by those allurements of burning lust; where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, and instead of love comes hate; for joy, repentance and desperation it self. Franciscus Barbarus in his first book *de re uxoriâ*, c. 5. hath a story of one Philip of Padua that fell in love with a common whore; and was now ready to run mad for her: his father having no more sons let him enjoy her; <sup>d</sup> *but after a few dayes, the yong man began to lothe, could not so much as endure the sight of her, and from one madness fell into another.* Such event commonly have all these lovers; and he that so marryes, or for such respects, let them look for no better success, than Menelaus had with Helen; Vulcan with Venus; Theseus with Phædra; Minos with Pasiphae; and Claudius with Messalina; shame, sorrow, miserie, melancholy, discontent.

<sup>a</sup> Lib. 3. cap. 14. Quis nobilium eo tempore, sibi aut filio aut nepoti uxorem accipere cupiens, oblatam sibi aliquam propin quarum ejus non acciperet obviis manibus? quantum turbam acciverat e Normannia in Angliam ejus rei gratia.  
<sup>b</sup> Alexander Gaguinus Sarnat. Eur. p. descript. <sup>c</sup> Tom. 3. Annal. <sup>d</sup> Libido stitit deferbit, fastidium cepit, et quod in ea tantopere adamavit aspernatur, et ab ægritudine liberatus in angorem incidit.

## SUBSECT. IV.

*Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, tears, &c.*

ALL these allurements hitherto are afar off, and at a distance; I will come nearer to those other degrees of love; which are, conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many Syrens steal away the hearts of men and women. For as Tattius observes, l. 2. <sup>a</sup> *It is no sufficient trial of a maids affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engins; therefore take her by the hand, wring her fingers hard, and sigh withall; if she accept this in good part, and seem not to be much averse, then call her mistriss, take her about the neck and kiss her, &c.* But this cannot be done except they first get opportunity of living, or coming together; ingress, egress, and regress: letters and commendations may do much, outward gestures and actions: but when they come to live near one another, in the same street, village, or together in an house, love is kindled on a suddain. Many a serving-man by reason of this opportunity and importunity, inveagles his masters daughter; many a gallant loves a dowdy; many a gentleman runs upon his wifes maids; many ladies dote upon their men, as the queen in Ariosto did upon the dwarf; many matches are so made in haste, and they compelled as it were by <sup>b</sup> necessity, so to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon another. Or had not that opportunity of discourse and familiarity been offered, they would have lothed and contemned those, whom for want of better choyce and other objects, they are fatally driven on; and by reason of their hot blood, idle life, full dyet, &c. are forced to dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each

<sup>a</sup> De puellæ voluntate periculum facere solis oculis non est satis, sed efficacius aliquid agere oportet, ibique etiam machinam alteram adhibere: itaque manus tange, digitos constringe, atque inter stringendum suspira; si hæc agentem æquo se animo feret, neque facta hujusmodi aspernabitur, tum vero dominam appella, ejusque colorem suaviare.

<sup>b</sup> Hungry dogs will eat dirty puddings.



others carriage, like Benedict and Beatrice in the <sup>a</sup> comœdy; and in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.

It was the greatest motive that Potiphar's wife had to dote upon Joseph; and <sup>b</sup> Clitiphon upon Leucippe his uncles daughter, because the plague being at Bizance, it was his fortune for a time to sojourn with her, to sit next her at the table, as he telleth the tale himself in Tattius *lib. 2.* (which though it be but a fiction, is grounded upon good observation, and doth well express the passions of lovers;) he had opportunity to take her by the hand, and after a while to kiss, and handle her paps, &c. <sup>c</sup> which made him almost mad. Ismenius, the oratour, makes the like confession in Eustathius *lib. 1.* when he came first to Sosthenes' house, and sate at table with Cratistes his friend, Ismene, Sosthenes' daughter, waiting on them *with her breasts open, arms half bare,*

<sup>d</sup> Nuda pedem, discincta sinum, spoliata lacertos,

after the Greek fashion in those times,—<sup>e</sup> *nudos melia plus parte lacertos*, (as Daphne was when she fled from Phœbus) which moved him much; was ever ready to give attendance on him, to fill him drink; her eys were never off him; *rogabundi oculi*, those speaking eys, courting eys, enchanting eys; but she was still smiling on him, and when they were risen, that she had gotten a little opportunity, <sup>f</sup> *she came and drank to him, and withall trod upon his toes, and would come and go, and when she could not speak for the company, she would wring his hand,* and blush when she met him: and by this meanes first she overcame him (*bibens amorem hauriebam simul*); she would kiss the cup and drink to him, and smile, *and drink where he drank on that side of the cup*; by which mutuall compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipt, and sipt, and sipt so long, till at length, I was drunk in love upon a suddain. Philocharinus <sup>g</sup> in Aristænetus, met a faire maid by chance, a mere stranger to him; he looked back at her; she looked back at him again, and smiled withall.

<sup>h</sup> Ille dies lethi primus, primusque malorum  
Causa fuit—

<sup>a</sup> Shakespeare. <sup>b</sup> Tattius lib. 1. <sup>c</sup> In mammarum attractu, non aspernanda inest jucunditas, et atrectatus, &c. <sup>d</sup> Mantuan. <sup>e</sup> Ovid. 1. Met. <sup>f</sup> Manus ad cubitum nuda, coram astans, fortius intuita, tenuem de pectore spiritum ducens, digitum meum pressit, et bibens pedem pressit; mutue compressiones corporum, labiorum commixtiones, pedum connexiones, &c. Et bibit eodem loco, &c. <sup>g</sup> Epist. 4. Respexi, respexit et illa subridens, &c. <sup>h</sup> Vir. Æn. 4.

It was the sole cause of his farther acquaintance, and love that undid him.

<sup>a</sup>O nullis tutum credere blanditiis.

This opportunity of time and place, with their circumstances, are so forcible motives, that it is impossible almost for two yong folkes, equall in yeares, to live together, and not be in love; especially in great houses, princes courts, where they are idle *in summo gradu*, fare well, live at ease, and cannot tell otherwise how to spend their time.

<sup>b</sup>Illic Hippolitum pone, Priapus erit.

Achilles was sent by his mother Thetis, to the island of Scyros in the Ægean sea (where Lycomedes then raigned) in his non-age, to be brought up; to avoid that hard destiny of the Oracle (he should be slain at the sieg of Troy): and for that cause was nurtured in Geneseo, amongst the kings children in a womans habit; but see the event? He comprst Deidamia the kings faire daughter, and had a fine son called Pyrrhus, by her. Peter Albelhardus, the philosopher, as he tells the talc himself, being set by Fulbertus her unkle, to teach Helonissa his lovely neice, and to that purpose sojourned in his house, and had committed *agnam tenellam famelico lupo*, (I use his own words), he soon got her good will, *plura erant oscula quam sententiæ*, and he read more of love than any other lecture; such pretty feats can opportunity play; *primum domo conjuncti, inde animis, &c.* But when as I say, *nox, vinum, et adolescentia*, youth, wine, and night, shall concurr, *nox amoris et quietis conscia*, 'tis a wonder they be not all plunged over head and ears in love; for youth is *benigna in amorem, et prona materies*, a very combustible matter, Naphthe itself, the fuel of loves fire, and most apt to kindle it. If there be seaven servants in an ordinary house; you shall have three couple in some good liking at least; and amongst idle persons how should it be otherwise? *Living at <sup>c</sup>Rome*, saith Aretine's Lucretia, *in the flower of my fortunes, rich, faire, yong, and so well brought up, my conversation, age, beauty, fortune, made all the world admire and love me.* Night alone, one occasion, is enough to set all on fire; and they are so cunning in great houses, that they make their best advantage of it: many a gentlewoman, that is guilty to her self of her imperfections, paintings, impostures, will not willingly be seen by day, but as <sup>d</sup>Castilio noteth, in the night,

<sup>a</sup> Propertius. <sup>b</sup> Ovid. amor. lib. 2. eleg. 2. <sup>c</sup> Romæ vivens flore fortunæ, et opulentia meræ, ætas, forma, gratia conversationis, maxime me fecerunt expetibilem. &c. <sup>d</sup> De Aulic. l. 1. fol. 63.



*Diem ut glis odit, tædarum lucem super omnia mavult*, she hates the day like a dor-mouse; and above all things, loves torches and candle-light; and if she must come abroad in the day she covets, as <sup>a</sup> in a mercers shop, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latent mendæ*, and many an amorous gull is fetched over by that meanes. Gomesius (*lib. 3. de sale gen. c. 22.*) gives instance in a Florentine gentleman, that was so deceived with a wife: she was so radiantly set out with rings, and jewells, lawns, scarfs, laeces, gold, spangles, and gaudy devices, that the yong man took her to be a goddess (for he never saw her but by torch-light) but after the wedding solemnities, when as he viewed her the next morning without her tires, and in a clear day, she was so deformed, lean, yellow, riveld, &c. such a beastly creature in his eys, that he could not endure to look upon her: Such matches are frequently made in Italy, where they have no other opportunity to wooe but when they go to church; or, as <sup>b</sup> in Turkie, see them at a distance, they must interchange few or no words, till such time they come to be married; and then, as Sardus (*lib. 1. cap. 3. de morib. gent.*) and <sup>c</sup> Bohemus relate of those old Lacedemonians, *the bride is brought into the chamber, with her hair girt about her; the bridegroom comes in, and untyes the knot, and must not see her at all by day-light, till such time as he is made a father by her.* In those hotter countreys these are ordinary practices at this day; but in our northern parts amongst Germans, Danes, French, and Britaines, the continent of Scandia and the rest, we assume more liberty in such cases; we allow them, as Bohemus saith, to kiss coming and going, *et modo absit lascivia, in cauponam ducere*, to talk merrily, sport, play, sing, and dance, so that it be modestly done; go to the alehouse and tavern together. And 'tis not amiss, <sup>d</sup> though Chrysostome, Cyprian, Hierom, and some other of the fathers speak bitterly against it: but that is the abuse which is commonly seen at some drunken matches, dissolute meetings, or great unruly feasts. <sup>e</sup> *A yong pittivanted, trim-bearded fellow, saith Hierom, will come with a company of complements, and hold you up by the arm as you go, and wringing your fingers, will so be entised, or entise: one drinks to you, another embraceth, a third kisseth, and all*

<sup>a</sup> Ut adulterini mercatorum panni.    <sup>b</sup> Busbeq. epist.    <sup>c</sup> Paranympa in cubiculum adducta capillos ad cutim referebat; sponsus inde ad eam ingressus cingulum solvebat, nec prius sponsam aspexit interdiu quam ex illa factus esset pater.    <sup>d</sup> Serm. cont. concub.    <sup>e</sup> Lib. 2. epist. ad filium, et virginem et matrem viduam epist. 10. Dabit tibi barbatulus quispiam manum, sustentabit lassam, et pressis digitis aut tentabitur aut tentabit, &c.

this while the fidler plays or sings a lascivious song; a fourth singles you out to dance, <sup>a</sup> one speaks by becks and signs, and that which he dares not say, signifies by passions; amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed mindes; and scarce can a man live honest amongst feastings, and sports, or at such great meetings. For as he goes on, <sup>b</sup> she walks along, and with the ruffling of her clothes, makes men look at her; her shooes creeke, her paps tyed up, her waste pulled in to make her look small, she is straight girded, her hairs hang loose about her ears, her upper garment sometimes falls, and sometimes tarryes, to shew her naked shoulders; and as if she would not be seen, she covers that in all haste, which voluntarily she shewed. And not at feasts, playes, pageants, and such assemblies, <sup>c</sup> but as Chrysostome objects, these trickes are put in practice at service time in churches, and at the communion itself. If such dumb shewes, signs, and more obscure significations of love can so move, what shall they do that have full liberty to sing, dance, kiss, coll, to use all manner of discourse and dalliance! What shall he do that is beleagred on all sides?

<sup>a</sup> Quem tot, tam roseæ petunt puellæ,  
 Quem cultæ cupiunt nurus, amorque  
 Omnis undique et undecunque et usque,  
 Omnis ambit Amor, Venusque, Hymenque:

After whom so many rosie maides enquire,  
 Whom dainty dames and loving wights desire,  
 In every place, still, and at all times sue,  
 Whom gods and gentle goddesses do wooe;

How shall he contain? The very tone of some of their voyces, a pretty pleasing speech, an affected tone they use, is able of it self to captivate a yong man; but when a good wit shall concurr, art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so enchant. <sup>c</sup> P. Jovius commends his Italian countrey-women, to have an excellent faculty in this kinde, above all other nations; and amongst them, the Florentine ladies: some prefer Roman

<sup>a</sup> Loquetur alius nutibus, et quicquid metuit dicere, significabit affectibus. Inter has tantas voluptatum illecebras etiam ferreas mentes libido domat. Difficile inter epulas servatur pudicitia.

<sup>b</sup> Clamore vestium ad se juvenes vocat; capilli fasciis comprimuntur crispatis, cingulo pectus arctatur, capilli vel in frontem, vel in aures defluunt: palliolum interdum cadit ut nudet humeros, et quasi videri noluerit, festinans celat, quod volens detexerit.

<sup>c</sup> Serm. cont. concub. In sancto et reverendo sacramentorum tempore multas occasiones, ut illis placeant qui eas vident, præbent.

<sup>d</sup> Pont. Baia. l. 1.

<sup>e</sup> Desçr.

Brit.



and Venetian curtesans, they have such pleasing tongues, and such <sup>a</sup>elegancy of speech, that they are able to overcome a saint.

Pro facie multis vox sua lena fuit.

*Pantâ gratiâ vocis famam conciliabat*, saith Petronius <sup>b</sup> in his fragment of pure impurities, I mean his Satyricon; *tam dulcis sonus permulcebat aëra, ut putares inter auras cantare Syrenum concordiam*; she sang so sweetly that she charmed the ayr, and thou wouldst have thought thou hadst heard a concert of Syrens. *O good God, when Lais speaks, how sweet it is!* Philocolus exclaims in Aristænetus, To hear a faire yong gentlewoman play upon the virginals, lute, vial, and sing to it, which as Gellius observes, *lib. 1. cap. 11. are lascivientium deliciæ*, the chief delight of lovers, must needs be a great entisement. Parthenis was so taken.

Mi vox ista avidâ haurit ab aure animam :

O sister Harpedona (she laments) I am undone, <sup>c</sup>*how sweetly he sings, I'll speak a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings; I dye for his sake, O that he would love me again!* If thou didst but hear her sing, saith <sup>d</sup>Lucian, *thou wouldst forget father and mother, forsake all thy friends, and follow her.* Helena is highly commended by <sup>e</sup>Theocritus the poet for her sweet voyce and musick; none could play so well as she, and Daphnis in the same Edyllion,

Quam tibi os dulce est, et vox amabilis ô Daphni,  
Jucundius est audire te canentem, quam mel lingere !

How sweet a face hath Daphne, how lovely a voyce!  
Hony it self is not so pleasant in my choyce.

A sweet voyce and musick are powerful entisers. Those Samian singing wenches, Aristonica, Onanthe and Agathocleia, *regiis diadematibus insultarunt*, insulted over kings themselves, as <sup>f</sup>Plutarch contends.

Centum luminibus cinctum caput Argus habebat,

Argus had an hundred eys, all so charmed by one silly pipe,

<sup>a</sup> Res est blanda canor, discunt cantare puellæ pro facie, &c. Ovid. 3. de art. amandi. <sup>b</sup> Epist. 1. 1. Cum I quitur Lais, quanta, O Dii boni, vocis ejus dulcedo! <sup>c</sup> Aristænetus lib. 2. epist. 5. Quam suave canit! verbum audax dixi, omnium quos vidi formosissimus, utinam amare me dignetur! <sup>d</sup> Imagines, si cantantem audieris, ita demulcebere, ut parentum et patriæ statim obliviscaris. <sup>e</sup> Edyl. 18. Neque sane ulla sic Cytharam pulsare novit. <sup>f</sup> Amatorio Dialogo.

that he lost his head. Clitiphon complains in <sup>a</sup>Tatius of Leucippe's sweet tunes; *he heard her play by chance upon the lute, and sing a pretty song to it, in commendations of a rose, out of old Anacreon, belike;*

Rosa honor decusque florum,  
Rosa flos odorque Divum,  
Hominum rosa est voluptas,  
Decus illa Gratiarum,  
Florente amoris horâ,  
Rosa suavium Diones, &c.

Rose the fairest of all flowers,  
Rose delight of higher powers,  
Rose the joy of mortal men,  
Rose the pleasure of fine women,  
Rose the Graces ornament,  
Rose Dione's sweet content.

To this effect the lovely virgin with a melodious ayr upon her golden wired harp or lute, I know not well whether, plaid and sang, and that transported him beyond himself, *and that ravished his heart.* It was Jason's discourse as much as his beauty, or any other of his good parts, which delighted Medea so much.

—————<sup>b</sup>Delectabatur enim  
Animus simul formâ dulcibusque verbis.

It was Cleopatra's sweet voyce, and pleasant speech which inveagled Anthony, above the rest of her entisements.

Verba ligant hominem, ut Taurorum cornua funes,

as bulls horns are bound with ropes, so are mens hearts with pleasant words. *Her words burn as fire, Eccles. 9. 8.* Roxalana bewitched Solyman the magnificent: and Shore's wife by this engin overcame Edward the fourth;

<sup>c</sup>Omnibus una omnes surripuit Veneres.

The wife of Bath in Chaucer confesseth all this out of her experience.

Some folk desire us for riches,  
Some for shape. some for fairnesse,  
Some for that she can sing or dance;  
Some for gentlenesse, or for dalliance.

<sup>a</sup> Puellam Cythara canentem vidimus.  
tullus,

<sup>b</sup> Apollonius. Argonaut. 1. 3.

<sup>c</sup> Ca-



<sup>a</sup>Peter Aretine's Lucretia telleth as much and more of her self; *I counterfeited honesty, as if I had been virgo virginissima, more than a vestal virgin; I looked like a wife, I was so demure and chaste, I did add such gestures, tunes, speeches, signs and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastned all to their places, like so many stocks and stones.* Many silly gentlewomen are fetched over in like sort, by a company of gulls and swaggering companions, that frequently bely noblemens favours; riming Coribantiasmi, Thrasonean Rhadomantes or Bombomachides, that have nothing in them but a few players ends and complements; vain braggadocians, impudent intruders, that can discourse at table of knights and lords combats, like <sup>b</sup>Lucian's Leontiscus, of other mens travels, brave adventures, and such common trivial news; ride, dance, sing old ballet tunes, and wear their clothes in fashion, with a good grace; a fine sweet gentleman, a proper man, who could not love him! She will have him though all her friends say no, though she beg with him. Some again are incensed by reading amorous toyes, Amadis de Gaul, Palmerin de Oliva, the Knight of the Sun, &c. or hearing such tales of <sup>c</sup>lovers, descriptions of their persons, lascivious discourses, such as Astyanassa, Helena's waiting woman, by the report of Suidas, writ of old, *de variis concubitibus modis*: and after her, Philenis and Elephantine; or those light tracts of <sup>d</sup>Aristides Milesius (mentioned by Plutarch) and found by the Persians, in Crassus army, amongst the spoils; Aretine's Dialogues, with ditties, love songs, &c. must needs set them on fire, with such like pictures, as those of Aretine, or wanton objects in what kinde soever; *no stronger engin than to hear or read of love toyes, fables and discourses* (<sup>e</sup>one saith) *and many by this meanes are quite mad.* At Abdera in Thrace (Andromeda one of Euripides tragedies being played) the spectators were so much moved with the object, and those patheticall love speeches of Perseus, amongst the rest, *O Cupid, prince of gods and men, &c.* that every man, almost, a good while after spake pure iambicks, and raved still on Perseus speech, *O Cupid, prince of gods and men.* As car-men, boyes and prentises, when a new song is published with us, go singing that new tune still in the streets; they continually acted that tragicall part of Perseus, and in every mans mouth

<sup>a</sup>Pornodidascalo dial. Ital. Lat. interp. Jasper. Barthio Germ. Fingebam honestatem plusquam virginis Vestalis; intuebar oculis uxoris, addebam gestus &c. <sup>b</sup>Tom. 4. dial. merit. <sup>c</sup>Amatorius sermo vehemens vehementis cupiditatis incitatio est, Tattius l. 1. <sup>d</sup>De luxuria et deliciis compositi. <sup>e</sup>Æneas Sylvius. Nulla machina validior quam lectio lascivæ historiæ; sæpe etiam hujusmodi fabulis ad furorem incenduntur.

was *O Cupid*; in every street, *O Cupid*; in every house almost, *O Cupid, Prince of gods and men*, pronouncing still like stage-players, *O Cupid*: they were so possessed all with that rapture, and thought of that pathetical love-speech, they could not a long time after forget, or drive it out of their mindes, but *O Cupid, Prince of gods and men*, was ever in their mouths. This (belike) made Aristotle, (*Polit. lib. 7. cap. 18.*) forbid yong men to see comœdies, or to hear amorous tales.

° Hæc igitur Juvenes nequam facilesque puellæ  
Inspiciant————

let not yong folkes meddle at all with such matters. And this made the Romans, as <sup>b</sup> Vitruvius relates, put Venus temple in the suburbs, *extra murum, ne adolescentes venereis insuescant*, to avoid all occasions and objects. For what will not such an object do? Ismenius as he walked in Sosthenes garden, being now in love, when he saw so <sup>c</sup> many lascivious pictures, *Thetis marriage*, and I know not what, was almost beside himself. And to say truth, with a lascivious object who is not moved, to see others dally, kiss, dance? And much more when he shall come to be an actor himself.

To kiss and to be kissed, which amongst other lascivious provocations, is as a burden in a song, and a most forcible battery, as infectious, <sup>d</sup> Xenophon thinks, as the poyson of a spider; a great allurements; a fire it self; *proœmium aut anticcœnium*, the prologue of burning lust (as Apuleius adds) lust it self;

° Venus quintâ parte sui nectaris imbuit.

A strong assault, that conquers captains, and those all commanding forces,

† Domasque ferro sed domaris osculo.

‡ Aretine's Lucretia, when she would in kindness overcome a suter of hers, and have her desire of him, *took him about the neck, and kissed him again and again*; and to that, which she could not otherwise effect, she made him so speedily and willingly condescend. And 'tis a continuall assault,

————<sup>b</sup> hoc non deficit incipitque semper,

° Martial. l. 4.      <sup>b</sup> Lib. 1. c. 7.      <sup>c</sup> Eustathius l. 1. Picturæ parant animad Venerem, &c. Horatius ad res venereas intemperantior traditur; nam cubiculo suo sic specula dicitur habuisse disposita, ut quocunque respexisset imaginem coitus referrent. Suetonius vit. ejus.      <sup>d</sup> Osculum ut phylangium iussit.  
° Hor.      <sup>f</sup> Heinsius.      <sup>g</sup> Applico me ille proximius et spisse deos.  
culata sagum peto.      <sup>h</sup> Petronius catalect.



always fresh, and ready to <sup>a</sup> begin as at first; *basium nullo sine terminatur, sed semper recens est*, and hath a fiery touch with it.

—<sup>b</sup> *Tenta modo tangere corpus,  
Jam tua mellifluo membra calore fluent.*

Especially when they shall be lasciviously given, as he feelingly said, <sup>c</sup> *et me pressulum deosculata Fotis, catenatis lacertis*, <sup>d</sup> *obtorto valgiter labello*.

<sup>e</sup> *Valgiis suaviis,  
Dum semiulco suavio  
Meam puellam suavior,  
Anima tunc ægra et saucia  
Concurrit ad labia miki.*

The soule and all is moved; <sup>f</sup> *Jam pluribus osculis labra crepitabant, animarum quoque mixturam facientes, inter mutuos complexus animas anhelantes*:

<sup>g</sup> *Hæsimus calentes,  
Et transfudimus hinc et hinc labellis  
Errantes animas, valete curæ.*

They breathe out their soules and spirits together with their kisses, saith <sup>h</sup> Balthazar Castilio; *change hearts and spirits, and mingle affections as they do kisses; and, it is rather a connexion of the minde than of the body*. And although these kisses be delightsome and pleasant, Ambrosian kisses,

<sup>i</sup> *Suaviolum dulci dulcius Ambrosiâ,*

such as <sup>k</sup> Ganymedes gave Jupiter, *Nectare suavius*, sweeter than <sup>l</sup> nectar, balsome, hony, <sup>m</sup> *Oscula merum amorem stillantia*, Love dropping kisses; for

The gilliflower, the rose is not so sweet,  
As sugred kisses be, when lovers meet:

Yet they leave an irksome impression, like that of aloes or gaul;

<sup>n</sup> *Ut mi ex Ambrosiâ mutatum jam foret illud  
Suaviolum tristi tristius Helleboro,*

<sup>a</sup> Catullus ad Lesbiam: Da mihi basia mille, deinde centum, &c. <sup>b</sup> Petronius. <sup>c</sup> Apuleius l. 10. et Catalect. <sup>d</sup> Petronius. <sup>e</sup> Apuleius. <sup>f</sup> Petronius Proseleos ad Circen. <sup>g</sup> Petronius. <sup>h</sup> Animus conjungitur, et spiritus etiam noster per osculum effluit; alternatim se in utriusque corpus infundentes commiscent; Animæ potius quam corporis connectio. <sup>i</sup> Catullus. <sup>k</sup> Lucian. Tom. 4. <sup>l</sup> Non dat basia, dat Nera nectar, dat rores animæ suaveolentes, dat nardum, thymumque cinnamumque et mel, &c. <sup>m</sup> Secundus bas. 4. <sup>n</sup> Eusebius lib. 4. <sup>o</sup> Catullus.

At first Ambrose itself was not sweeter,  
At last black hellebor was not so bitter.

They are deceitful kisses :

<sup>a</sup> Quid me mollibus implicas lacertis?  
Quid fallacibus osculis inescas? &c.

Why dost within thine arms me lap,  
And with false kisses me intrap?

They are destructive, and the more the worse :

<sup>b</sup> Et quæ me perdunt, oscula mille dabat;

They are the bane of these miserable lovers. There be honest kisses, I denye not; *osculum charitatis*, friendly kisses, modest kisses, vestall-virgin kisses, officious and ceremoniall kisses, &c. *Osculi census*, *brachiorum amplexus*, kissing and embracing are proper gifts of nature to a man : but these are too lascivious kisses,

<sup>c</sup> Implicuitque suos circum mea colla lacertos, &c.

too continuate, and too violent, <sup>d</sup> *Brachia non hederæ, non vincunt oscula conchæ*; they cling like ivy; close as an oyster; bill as doves; meretricious kisses, biting of lips, *cum additamento: tam impresso ore* (saith <sup>e</sup> Lucian) *ut vix labia detrahant, inter deosculandum mordicantes, tum et os aperientes quoque et mammas attrectantes, &c.* such kisses as she gave to Gyton, *innumera oscula dedi, non repugnanti puero, cervicem invadens*, innumerable kisses, &c. More than kisses, or too homely kisses: as those that <sup>f</sup> he spake of, *Accepturus ab ipsa Venere 7 suavia, &c.* with such other obscenities, that vain lovers use, which are abominable and pernicious. If, as Peter de Ledesmo *cas. cons.* holds, every kiss a man gives his wife after marriage, be *mortale peccatum*, a mortall sin; or that of <sup>g</sup> Hierom, *Adulter est quisquis in uxorem suam ardentior est amator*, or that of Thomas Secund. (*Secund. quæst. 154. artic. 4.*) *contactus et osculum sit mortale peccatum*; or that of Durand. (*Rational. lib. 1. cap. 10.*) *abstinere debent conjuges a complexu, toto tempore quo solennitas nuptiarum interdicitur*, what shall become of all such <sup>h</sup> immodest kisses and obscene actions, the fore-runners of brutish lust, if not lust it self! What shall become of them, that often abuse their own wives? But what have I to do with this?

<sup>a</sup> Buchanan. <sup>b</sup> Ovid. art. am. Eleg. 18. <sup>c</sup> Ovid. <sup>d</sup> Cum capita liment solitis morsiunculis, et cum mammillarum pressiunculis. Lip. od. ant. lec. lib. 3. <sup>e</sup> Tom. 4. dial. meretr. <sup>f</sup> Apuleius Miles. 6. Et unum blandientis linguæ admulsum longe mellitum: et post lib. 11. Arctius eam complexus cæpi suaviari jamque pariter patentis oris inhalitu cinnameo et occursantis linguæ illisu nectareo, &c. <sup>g</sup> Lib. 1. advers. Jovin. cap. 30. <sup>h</sup> Oscula qui sumpsit, si non et cætera sumpsit, &c.



That which I aim at, is to shew you the progress of this burning lust: to epitomize therefore all this which I have hitherto said, with a familiar example out of that elegant Musæus; observe but with me those amorous proceedings of Leander and Hero: they began first to look one on the other with a lascivious look;

Oblique intuens inde nutibus,——  
 Nutibus mutis inducens in errorem mentem puellæ.  
 Et illa e contra nutibus mutuis juvenis  
 Leandri quod amorem non renuit, &c. *Inde*  
 Adibat in tenebris tacite quidem stringens  
 Roseos puellæ digitos, ex imo suspirabat  
 Vehementer ——— *Inde*  
 Virginis autem bene olens collum osculatus.  
 Tale verbum ait amoris ictus stimulo,  
 Preces audi et amoris miserere mei, &c.  
 Sic fatus recusantis persuasit mentem puellæ.

With becks and nods he first began,  
 To try the wenches minde,  
 With becks and nods and smiles again  
 An answer he did finde.  
 And in the dark he took her by the hand,  
 And wrung it hard, and sighed grievously,  
 And kiss'd her too, and woo'd her as he might,  
 With, pitty me, sweet heart, or else I dye:  
 And with such words and gestures as there past,  
 He won his mistriss favour at the last.

The same proceeding is elegantly described by Apollonius in his Argonauticks, betwixt Jason and Medea; by Eustathius, in the ten bookes of the loves of Ismenius and Ismene; Achilles Tatius, betwixt his Clitiphon and Leucippe; Chaucer's neat poem of Troilus and Cressid; and in that notable tale in Petronius, of a souldier and a gentlewoman of Ephesus, that was so famous all over Asia for her chastity, and that mourned for her husband: the souldier wooed her with such rhetorick as lovers used to do,—*placitone etiam pugnabis amori?* &c. at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfie his lust, <sup>a</sup> but to hang her dead husbands body on the cross which he watched, in stead of the theefs that was newly stoln away, whilest he woo'd her in her cabin. These are tales, you will say; but they have most significant morals, and do well express those ordinary proceedings of, doting lovers.

<sup>a</sup> Corpus placuit mariti sui tolli ex arca, atque illi quæ vocabat eruci adfigi.

Many such allurements there are, nods, jests, winks, smiles, wrestlings, tokens, favours, symbols, letters, valentines, &c. For which cause, belike, Godefridus *lib. 2. de amor.* would not have women learn to write. Many such provocations are used when they come in presence, <sup>a</sup> they will and will not.

Malo me Galatea petit lasciva puella,  
Et fugit ad salices, et se cupit ante videri.

My mistriss with an apple wooes me,  
And hastily to covert goes  
To hide her self, but would be seen  
With all her heart before, God knows.

Hero so tripped away from Leander as one displeas'd;

<sup>b</sup> Yet as she went, full often lookt behind,  
And many poor excuses did she finde  
To linger by the way,——

but if he chance to overtake her, she is most averse, nice and coy,

Denegat et pugnat, sed vult super omnia vinci.

She seems not won, but won she is at length,  
In such wars women use but half their strength.

Sometimes they lye open, and are most tractable and coming, apt, yeelding and willing to embrace, to take a green gown, with that shepherdess in Theocritus, *Edyl. 27.* to let their coats, &c. to play and dally, at such seasons, and to some, as they spy their advantage; and then coy, close again, so nice, so surly, so demure, you had much better tame a colt, catch or ride a wild horse, than get her favour, or win her love; not a look, not a smile, not a kiss for a kingdome. <sup>c</sup> Aretine's Lucretia was an excellent artisan in this kinde, as she tells her own tale; *Though I was by nature and art most beautiful and faire, yet by these trickes I seem'd to be far more amiable than I was: for that which men earnestly seek and cannot attain, draws on their affection with a most furious desire.* I had a suter lov'd me dearly (said she) and the <sup>d</sup> more he gave me, the more eagerly he wooed me, the more I seem'd to neglect, to scorn

<sup>a</sup> Novi ingenium mulierum, nolunt ubi velis, ubi nolis cupiunt ultro. Ter. Eunuch. act. 4. sc. 7. <sup>b</sup> Marlow. <sup>c</sup> Pornodidascolo dial. Ital. Latin. donat. a Gasp. Barthio Germano: Quanquam natura, et arte eram formosissima, isto tamen astu tanto speciosior videbar, quod enim oculis cupitum ægre præbetur, multo magis affectus humanos incendit. <sup>d</sup> Quo majoribus me donis propitiabar, eo pejoribus illum modis tractabam, ne basium impetravit, &c.



him; and (which I commonly gave others) I would not let him see me, converse with me, no not have a kiss. To gull him the more, and fetch him over (for him only I aimed at) I personated my own servant to bring in a present from a Spanish count, whilst he was in my company, as if he had been the counts servant; which he did excellently well perform: <sup>a</sup>*Comes de monte Turco, my lord and master hath sent your ladyship a small present, and part of his hunting, a peece of venison, a pheasant, a few partridges, &c. (all which she bought with her own mony) commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you.* Withall she shewed him rings, gloves, scarfs, coronets which others had sent her, when there was no such matter, but only to circumvent him. <sup>b</sup>By these meanes (as she concludes) *I made the poor gentleman so mad, that he was ready to spend himself, and venture his dearest blood for my sake.* Philinna, in <sup>c</sup>Lucoian, practised all this long before, as it shall appear unto you by her discourse; for when Diphilus her sweet-heart came to see her (as his dayly custome was) she frowned upon him, would not vouchsafe him her company, but kissed Lamprias his corrivall, at the same time <sup>d</sup>before his face: but why was it? To make him (as she telleth her mother that chid her for it) more jealous; to whetten his love; to come with a greater appetite; and to know that her favour was not so casie to be had. Many other trickes she used besides this (as she there confesseth) for she would fall out with, and anger him of set purpose, pick quarrells upon no occasion, because she would be reconciled to him again. *Amantium iræ amoris redintegratio*, as the old saying is; the falling out of lovers is the renewing of love; and according to that of Aristænetus, *jucundiores amorum post injurias deliciæ*, love is increased by injuries, as the sun beames are more gracious after a cloud. And surely this aphorisme is most truc; for as Ampelis informs Crisis in the said Lucian, <sup>e</sup>*If a lover be not jealous, angry, waspish, apt to fall out, sigh and swear, he is no true lover.* To kiss and coll, hang about her neck, protest, swear and wish, are but ordinary symptomes, *incipientis adhuc et crescentis amoris signa*; but if he be jealous,

<sup>a</sup> Comes de monte Turco Hispanus has de Venatione suâ partes misit, jussitque peramanter orare, ut hoc qualecunque donum suo nomine accipias. <sup>b</sup> His artibus hominem ita excantabam, ut pro me ille ad omnia paratus, &c. <sup>c</sup> Tom. 4. dial. merit. <sup>d</sup> Relicto illo, ægre ipsi interam faciens, et omnino difficilis. <sup>e</sup> Si quis enim nec Zelotypus irascitur, nec pugnat aliquando amator, nec perjurat, non est habendus amator, &c. Totus hic ignis Zelotypia constat, &c. Maximi amores inde nascuntur. Sed si persuasum illi fuerit te solum habere, elanguescit illic amor suus.

angry, apt to mistake, &c. *bene speres licet*, sweet sister, he is thine own; yet if you let him alone, humour him, please him, &c. and that he perceive once he hath you sure, without any corrivall, his love will languish, and he will not care so much for you. Hitherto (saith he) can I speak out of experience; Demophantus, a rich fellow, was a suter of mine; I seem'd to neglect him, and gave better entertainment to Calliades the painter, before his face; *principio abiit, verbis me insectatus*, at first he went his way all in a chafe, cursing and swearing, but at last he came submitting himself, vowing and protesting that he loved me most dearly, I should have all he had, and that he would kill himself for my sake. Therefore I advise thee (dear sister Crisis) and all maids, not to use your suters over kindly; *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent; but now and then reject them, estrange thy self, *et si me audies semel atque iterum exclude*, shut him out of doors, once or twice; let him dance attendance; follow my counsell, and by this meanes<sup>a</sup> you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him. These are the ordinary practices; yet in the said Lucian, Melissa me thinks, had a trick beyond all this; for when her suter came coldly on, to stir him up, she writ one of his corrivalls names and her own in a paper, *Melissa amat Hermotimum, Hermotimus Melissam*, causing it to be stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk; which when the silly novice perceived, *statim ut legit credidit*, instantly apprehended it was so, came raving to me, &c. <sup>b</sup> *and so when I was in despair of his love, four moneths after I recovered him again.* Eugenia drew Timocles for her valentine, and wore his name a long time after in her bosome: Camæna singled out Pamphilus to dance, at Myson's wedding (some say) for there she saw him first; Fælicianus overtook Cælia by the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat half their devices? What Aretine experienced, what conceited Lucian, or wanton Aristænctus? They will denye and take, stiffly refuse, and yet earnestly seek the same; repell to make them come with more eagerness; fly from if you follow; but if averse, as a shadow they will follow you again, *fugientem sequitur, sequentem fugit*: with a regaining retreat, a gentle reluctancy, a smiling threat, a pretty pleasant peevish-

<sup>a</sup> Venientem videbis ipsum denuo inflammatum et prorsus insanientem.

<sup>b</sup> Et sic cum fere de illo desperassem, post menses quatuor ad me rediit.



ness, they will put you off, and have a thousand such severall entisements. For as he saith,

<sup>a</sup> Non est forma satis, nec quæ vult bella videri,  
Debet vulgari more placere suis.  
Dicta, sales, lusus, sermones, gratia, risus,  
Vincunt naturæ candidioris opus.

'Tis not enough though she be faire of hue,  
For her to use this vulgar complement:  
But pretty toyes, and jests, and sawes, and smiles,  
Are far beyond what beauty can attempt.

<sup>b</sup> For this cause, belike, Philostratus in his images, makes divers loves, *some yong, some of one age, some of another, some winged, some of one sex, some of another, some with torches, some with golden apples, some with darts, gius, snares, and other engins in their hands*, as Propertius hath prettily painted them out, *lib. 2. et 29.* and which some interpret, divers entisements, or divers affections of lovers; which if not alone, yet joyntly may batter and overcome the strongest constitutions.

It is reported of Decius, and Valerianus, those two notorious persecutors of the church, that when they could enforce a yong Christian by no meanes (as <sup>c</sup> Hierom records) to sacrifice to their idols, by no torments or promises, they took another course to tempt him: they put him into a faire garden, and set a yong curtesan to dally with him; <sup>d</sup> *she took him about the neck and kissed him, and that which is not to be named, manibusque attrectare, &c.* and all those entisements which might be used; that whom torments could not, love might batter and beleaguer. But such was his constancy, she could not overcome; and when this last engin would take no place, they left him to his own wayes. At <sup>e</sup> Barclye in Gloucester-shire, there was in times past a nunnery (saith Gualterus Mapez, an old historiographer of ours, that lived 400 yeares since) *of which there was a noble and a faire lady abbess: Godwin, that subtile earl of Kent, travelling that way, (seeking not her but hers) leaves a nephew of his, a proper yong gallant (as if he had been sick) with her, till he came back again; and gives the yong man charge so long to counterfeit, till he had de-*

<sup>a</sup> Petronius Catalect. <sup>b</sup> Imagines deorum, fol. 327. varios amores facit, quos aliqui interpretantur multiplices affectus et illecebras, alios puellos, puellas, alios, alios poma aurea, alios sagittas, alios laqueos, &c. <sup>c</sup> Epist. lib. 3. vita Pauli Eremitæ. <sup>d</sup> Meretrix speciosa cepit delicatius stringere colla complexibus, et corpore in libidinem concitato, &c. <sup>e</sup> Cambden in Gloucestershire, huic præfuit nobilis et formosa Albatissa: Godwinus comes indolo subtilis, non ipsam, sed sua cupiens, reliquit nepotem suum forma elegantissimum, tanquam infirmum donec reverteretur, instruit, &c.

flowed the abbess, and as many besides of the nuns as he could; and leaves him withall, rings, jewells, girdles, and such toys to give them still, when they came to visit him. The yong man willing to undergo such a business, plaid his part so well, that in short space he got up most of their bellies; and when he had done, told his lord how he had sped: <sup>a</sup> his lord makes instantly to the court, tells the king how such a nunnery was become a bawdy house, procures a visitation, gets them turned out, and begs the lands to his own use. This story I do therefore repeat, that you may see of what force these entisements are, if they be opportunely used; and how hard it is even for the most averse and sanctified soules, to resist such allurements. John Major in the life of John the Monke, that lived in the dayes of Theodosius, commends the hermite to have been a man of singular continency, and of a most austere life; but one night, by chance, the divel came to his cell in the habit of a yong market wench that had lost her way, and desired for God's sake some lodging with him. <sup>b</sup> The old man let her in; and after some common conference of her mishap, she began to inveagle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. As he went to address himself to that business, she vanished on a suddain, and the divels in the ayre laughed him to scorn. Whether this be a true story, or a tale, I will not much contend; it serves to illustrate this which I have said.

Yet were it so, that these of which I have hitherto spoken, and such like intising baits be not sufficient, there be many others, which will of themselves intend this passion of burning lust; amongst which, *dancing* is none of the least; and it is an engin of such force, I may not omit it. *Incitamentum libidinis*, Petrarch calls it, the spur of lust; <sup>a</sup> a circle of which the divel himself is the center. <sup>d</sup> Many women that use it, have come dishonest home; most indifferent; none better. <sup>c</sup> Another terms it, *the companion of all filthy delights and entisements*; and 'tis not easily told what inconveniences come by it, what scurrile talk, obscene actions; and many

<sup>a</sup> Ille impiger regem adit. Abbatissam et suas prægnantes edocet, exploratoribus missis probat, et iis ejectis, a domino suo manerium accepit. <sup>b</sup> Post sermones de casu suo suavitate sermonis conciliat animum, hominis, manumque inter colloquia et risus ad barbam protendit et palpare cepit cervicem suam et osculari; quid multa? captivum ducit militem Christi. Complexura evanescit, dæmones in aëre monachum riserunt. <sup>c</sup> Choræa circulus, cujus centrum diabolus. <sup>d</sup> Multæ inde impudicæ domum rediere, plures ambigua, melior nulla. <sup>e</sup> Turpium deliciarum comes est externa saltatio; neque certe facile dictu quæ mala hinc visus hauriat, et quæ pariat colloquia, monstrosos, inconditos gestus, &c.



times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,

—————<sup>a</sup> (ut Gaditana canoro  
Incipiat prurire choro, plausuque probatæ  
Ad terram tremulæ descendant clune puellæ,  
Irritamentum Veneris languentis)—————

that it will make the spectators mad. When that epitomizer of <sup>b</sup>Trogus had to the full described, and set out king Ptolemy's ryot, as a chiefe engin and instrument of his overthrow, he adds *tympanum et tripudium*, fiddling and dancing; *the king u as not a spectator only, but a principall actor himself*. A thing nevertheless frequently used, and part of a gentlewomans bringing up, to sing, dance, and play on the lute, or some such instrument, before she can say her *Pater Noster*, or ten commandments. 'Tis the next way their parents think, to get them husbands; they are compelled to learn, and by that meanes, <sup>c</sup>*incestos amores de tenero meditantur ungue*; 'tis a great allurement as it is often used, and many are undone by it. Thais in Lucian, inveagled Lamprias in a dance. Herodias so far pleased Herod, that she made him swear to give her what she would ask, John Baptist's head in a platter. <sup>d</sup>Robert duke of Normandy, riding by Falais, spyed Arlette a faire made, as she danced on a green; and was so much enamoured with the object, that <sup>e</sup>he must needs lye with her that night. Owen Tudor won queen Catharine's affection in a dance; falling by chance, with his head in her lap. Who cannot parallel these stories out of his experience? Speusippus a noble gallant in <sup>f</sup>that Greek Aristænetus, seeing Panareta a faire yong gentlewoman dancing by accident, was so far in love with her, that for a long time after he could think of nothing but Panareta; he came raving home full of Panareta. *Who would not admire her, who would not love her, that should but see her dance as I did? O admirable, O divine Panareta! I have seen old and new Rome, many faire cities, many proper women, but never any like to Panareta; they are dross, dowdies all to Panareta! O how she danced, how she tript, how she turn'd, with what a grace! happy is that man that shall enjoy her. O most incomparable, only Panareta!* When Xenophon in Symposio, or banquet, had discoursed of love, and

<sup>a</sup> Juv. Sat. 11. <sup>b</sup> Just. n. 1, 10. Adduntur instrumenta luxurie  
et tripudia; nec tam spectator rex, sed nequitia magister, &c.  
od. 6. <sup>c</sup> Havarde vita ejus. <sup>e</sup> Of whom he begat William the  
by the same token she tore her smock down, saying, &c.  
Quis non miratus est saltantem? Quis non vidit et aravi? &c.  
Romam, sed tibi similem non vidi Panareta; fœlix qui

used all the engins that might be devised to move Socrates; amongst the rest, to stir him the more, he shuts up all with a pleasant interlude or dance of Dionysius and Ariadne. <sup>a</sup>First, Ariadne dressed like a bride came in and took her place; by and by Dionysius entred, dancing to the musick. The spectators did all admire the yong mans carriage; and Ariadne her self was so much affected with the sight, that she could scarce sit. After a while Dionysius beholding Ariadne, and incensed with love, bowing to her knees, embraced her first, and kissed her with a grace; she embraced him again, and kissed him with like affection, &c. as the dance required; but they that stood by and saw this, did much applaud and commend them both for it. And when Dionysius rose up, he raised her up with him, and many pretty gestures, embraces, kisses, and love complements passed between them; which when they saw faire Bacchus and beautiful Ariadne, so sweetly and so unfaignedly kissing each other, so really embracing, they swore they loved indeed, and were so enflamed with the object, that they began to rouse up themselves, as if they would have flown. At the last, when they saw them still, so willingly embracing, and now ready to go to the bride-chamber, they were so ravished with it, that they that were unmarried, swore they would forthwith marry; and those that were married, called instantly for their horses, and galloped home to their wives. What greater motive can there be than this burning lust? What so violent an oppugner? Not without good cause therefore, so many generall councils condemn it; so many fathers abhor it; so many grave men speak against it: *use not the company of a woman*, saith Siracides, 9. 4. *that is a singer, or a dancer; neither hear, least thou be taken in her craftiness. In circo nou tam cernitur quam discitur libido.* <sup>b</sup> Hædus holds, lust in theaters is not seen, but learned. Gregory Nazianzen, that eloquent divine (as he relates the story himself) when a noble friend of his solemnly invited him, with other bishops, to his daughter Olympia's wedding, refused to come: <sup>d</sup>*for it is absurd to see an old gowty bishop sit amongst dancers; he*

<sup>a</sup> Principio Ariadne velut sponsa prodit, ac sola recedit; prodiens illico Dionysius ad numeros cantante tibia saltabat; admirati sunt omnes saltantem juvenem, ipsaque Ariadne, ut vix potuerit conquiescere; postea vero cum Dionysius eam aspexit, &c. Ut autem surrexit Dionysius, crexit simul Ariadnem, licetque spectare gestus osculantium, et inter se complectentium; qui autem spectabant, &c. Ad extremum videntes eos mutuis amplexibus implicatos et jamjam ad thalamum ituros; qui non duxerant uxores jurabant uxores se ducturos; qui autem duxerant, consensu equis et incitatis, ut iisdem fruenterentur, domum festinarunt.

<sup>b</sup> Lib. 4. de contemend. amoribus.

<sup>c</sup> Ad Anysium epist. 57.

<sup>d</sup> Intempestivum enim est, et a nuptiis abhorrens, inter saltantes podagricum videre senem, et Episcopum.



held it unfit to be a spectator; much less an actor. *Nemo saltat sobrius*, Tullic writes; he is not a sober man that danceth; for some such reason (belike) Domitian forbad the Roman senatours to dance; and for that fact, removed many of them from the senate. But these, you will say, are lascivious and pagan dances, 'tis the abuse that causeth such inconvenience, and I do not well therefore to condemn, speak against, or *innocently to accuse the best and pleasantest thing* (so <sup>a</sup> Lucian calls it) *that belongs to mortall men*. You misinterpret; I condemn it not; I hold it notwithstanding an honest disport, a lawfull recreation, if it be opportune, moderately and soberly used: I am of Plutarch's minde, <sup>b</sup> *that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be rejected and contemned*: I subscribe to <sup>c</sup> Lucian; *'tis an elegant thing, which cheareth up the minde, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the ears, eyes, and soule it self*. Sallust discommends singing and dancing in Sempronia, not that she did sing or dance, but that she did it in excess; 'tis the abuse of it: and Gregory's refusal doth not simply condemn it, but in some folkes. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well with Lycurgus and Mahomet, cut down all vines, forbid the drinking of wine, for that it makes some men drunk.

<sup>a</sup> Nihil prodest quod non lædere posset idem:  
Igne quid utilius? ———

I say of this, as of all other honest recreations; they are like fire, good and bad, and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons: and conclude with Wolfongus <sup>e</sup> Hider, and most of our modern divines: *Si decoræ, graves, verecundæ, plena luce bonorum virorum et matronarum honestarum, tempestive fiant, probari possunt, et debent*. *There is a time to mourn, a time to dance*, Eccles. 3. 4.. Let them take their pleasures then, and as <sup>f</sup> he said of old, *yong men and maids flourishing in their age, faire and lovely to behold, well attyred*:

<sup>a</sup> Rem omnium in mortalium vitâ optimam innocenter accusare. <sup>b</sup> Quæ honestam voluptatem respicit, aut corporis exercitium, contemni non debet. <sup>c</sup> Elegantissima res est, quæ et mentem acuit, corpus exerceat, et spectantes oblectet, multos gestus decoros docens, oculos, aures, animum ex æquo demulcens. <sup>d</sup> Ovid. <sup>e</sup> System. moralis Philosophiæ. <sup>f</sup> Apuleius. 10. Puelli, puellæque virenti florentes ætatulâ, formâ, conspicui. veste nitidi, incessu gratiosi, Græcanicam saltantes Pyrrhicam, dispositis ordinationibus, decoros ambitus narrant, nunc in orbem flexi. nunc in obliquam seriem connexi, nunc in quadrum cuneati, nunc inde separati, &c.

and of comely carriage, dancing a Greek galliard, and as their dance required, kept their time, now turning, now tracing, now apart, now altogether, now a courtesie, then a caper, &c. and it was a pleasant sight to see those pretty knots, and swimming figures. The sun and moon (some say) dance about the earth; the three upper planets about the sun as their center, now stationary, now direct, now retrograde, now *in apogæo*, then *in perigæo*, now swift, then slow, occidentall, orientall, they turn round, jump and trace, ♀ and ♂ about the sun with those thirty three Maculæ or Burbonian planet; *circa Solem saltantes Cytharedum*, saith Fromundus. Four Medicæan stars dance about Jupiter; two Austrian about Saturn, &c. and all (belike) to the musick of the spheres. Our greatest counsellors, and staid senators, at sometimes, dance; as David before the ark, 2 Sam. 6. 14. Miriam, Exod. 15. 20. Judith, 15. 13. (though the diuel hence perhaps hath brought in those bawdy Bacchanals) and well may they do it. The greatest souldiers, as <sup>a</sup> Quintilianus, <sup>b</sup> Æmilius Probus, <sup>c</sup> Cœlius Rhodiginus, have proved at large, still use it in Greece, Rome, and the most worthy senators, *cantare, saltare*. Lucian, Macrobius, Libanus, Plutarch, Julius, Pollux, Athenæus, have written just tracts in commendation of it. In this our age it is in much request in those countreys, as in all civil common-wealths, as Alexander ab Alexandro, (*lib. 4. cap. 10. et lib. 2. cap. 25.*) hath proved at large; <sup>d</sup> amongst the Barbarians themselves, nothing so precious; all the world allows it.

<sup>e</sup> Divitias contemno tuas, rex Cræse, tuamque  
Vendo Asiam, unguentis, flore, mero, Choreis.

<sup>f</sup> Plato in his Common-wealth, will have dancing-schools to be maintained, *that yong folkes might meet, be acquainted, see one another, and be seen*; nay more; he would have them dance naked; and scoffes at them that laugh at it. But Eusebius (*præpar. Evangel. lib. 1. cap. 11.*) and Theodoret, (*lib. 9. curat. græc. affect.*) worthily lash him for it; and well they might: for as one saith, <sup>g</sup> *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirs up both men and women to burning lust*. There is a mean in all things: this is my censure in briefe; dancing is a pleasant recreation of body and minde, if sober and modest (such as our

<sup>a</sup> Lib. 1. cap. 11.

<sup>b</sup> Vit. Epaminondæ.

<sup>c</sup> Lib. 5.

<sup>d</sup> Read P.

Martyr Ocean Decad. Benzo, Lerijs, Hacluit, &c.

<sup>e</sup> Angerianus Erotopædium.

<sup>f</sup> 10. Leg. τῆς γὰρ τοιαύτης σπουδῆς ἕνεκα &c. hujus causâ oportuit disciplinam constitui, ut tam pueri quam puellæ choreas celebrent, spectenturque ac spectent, &c. <sup>g</sup> Aspectus enim nudorum corporum tam marçes quam fæminas irritare solet ad enormes lasciviæ appetitus.



Christian dances are) if tempestively used; a furious motive to burning lust, if, as by Pagans heretofore, unchastely abused. But I proceed.

If these allurements do not take place, (for <sup>a</sup> Simierus, that great master of dalliance shall not behave himself better) the more effectually to move others, and satisfy their lust, they will swear and lye, promise, protest, forge, counterfeit, brag, bribe, flatter and dissemble of all sides. 'Twas Lucretia's counsell in Aretine, *Si vis amicá frui, promitte, finge, jura, perjura, jacta, simula, mentire*, and they put it well in practice, as Apollo to Daphne,

———— <sup>b</sup> mihi Delphica tellus  
Et Claros et Tenedos, Patareaque regia servit,  
Jupiter est genitor————

Delphos, Claros and Tenedos serve me,  
And Jupiter is known my sire to be.

<sup>c</sup> The poorest swains will do as much;

<sup>d</sup> Mille pecus nivei sunt et mihi vallibus agni.

I have a thousand sheep, good store of cattel, and they are all at her command,

—— <sup>e</sup> Tibi nos, tibi nostra supellex,  
Ruraque servierint——

house, land, goods, are at her service, as he is himself. Dinomachus, a senators son in <sup>f</sup> Lucian, in love with a wench inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept unto her, and swore he loved her with all his heart, and her alone; and that, as soon as ever his father dyed (a very rich man and almost decrepit) he would make her his wife. The maid by chance made her mother acquainted with the business, who being an old fox, well experienced in such matters, told her daughter, now ready to yeeld to his desire, that he meant nothing less; for dost thou think he will ever care for thee, being a poor wench, <sup>g</sup> that may have his choyce of all the beauties in the city, one noble by birth, with so many talents, as yong, better qualified, and fairer than thy self? daughter beleve him not: the maid was abasht, and so the matter broke off. When Jupiter wooed Juno first (Lilius Giraldus relates it out of an old Comment on Theocritus) the

<sup>a</sup> Cambden Annal. Anno 1578, fol. 276. Amatoriis facetiis et illecebris exquisitissimus. <sup>b</sup> Met. 1. Ovid. <sup>c</sup> Erasmus egl. Mille mei Siculis errant in montibus agni. <sup>d</sup> Virg. <sup>e</sup> Læchæus. <sup>f</sup> Tom. 4. merit. dial. Amore se jurat et lacrimatur dicitque uxorem me ducere velle, quum pater oculos clausisset. <sup>g</sup> Quum dotem alibi multo majorem aspiciet, &c.

better to effect his sute, he turned himself into a cuckow; and spying her one day walking alone, separated from the other goddesses, caused a tempest suddainly to arise, for fear of which, she fled to shelter: Jupiter to avoid the storm likewise flew into her lap, *in virginis Junonis gremium devolavit*, whom Juno for pittie covered in her <sup>a</sup> *apron*. But he turned himself forthwith into his own shape, began to embrace and offer violence unto her, *sed illa matris metu abnuebat*, but she by no meanes would yeeld, *donec pollicitus connubium obtinuit*, till he vowed and swore to marry her, and then she gave consent. This fact was done at Thornax hill, which ever after was called Cuckow hill; and in perpetuall remembrance, there was a temple erected to Telia Juno in the same place. So powerfull are faire promises, vowes, oaths and protestations. It is an ordinary thing too, in this case, to belye their age, which widdows usually do, that mean to marry again; and batchelors too, sometimes,

b Cujus octavum trepidavit ætas,  
cernere lustrum;

to say they are yonger than they are. Charmides, in the said Lucian, loved Philematium, an old maid of 45 yeares, <sup>c</sup> she swore to him she was but 32 next December. But to dissembles in this kinde, is familiar of all sides, and often it takes.

<sup>d</sup> Fallere credentem res est operosa puellam,

'tis soon done, no such great mastery,

Egregiam vero laudem, et spolia ampla,——

And nothing so frequent as to belye their estates; to prefer their sutes; and to advance themselves. Many men, to fetch over a yong woman, widdows, or whom they love, will not stick to crack, forge and faign any thing comes next; bid his boy fetch his cloak, rapier, gloves, jewells, &c. in such a chest, scarlet golden-tissue breeches, &c. when there is no such matter; or make any scruple to give out, as he did in Petronius, that he was master of a ship, kept so many servants; and, to personate their part the better, take upon them to be gentlemen of good houses; well descended and allied; hire apparell at brokers; some scavenger or prick-louse taylors to attend upon them for the time; swear they have great possessions, <sup>e</sup> bribe, lye, cog, and foist, how dearly they love, how bravely they will maintain

<sup>a</sup> Or upper garment. Quem Juno miserata veste contextit. <sup>b</sup> Hor.  
<sup>c</sup> Dejeravit illa secundum supra trigesimum ad proximum Decembrem completuram se esse. <sup>d</sup> Ovid. <sup>e</sup> Nam donis vincitur omnis amor. Catullus l. el. 5.



her, like any lady, countess, dutchess, or queen; they shall have gowns, tires, jewells, coaches, and caroches, choyce dyet,

The heads of parrots, tongues of nightingals,  
The brains of peacocks, and of estriches,  
Their bath shall be the juyce of gilliflowers,  
Spirit of roses, and of violets,  
The milk of unicorns, &c.

as old Volpone courted Cælia in the <sup>a</sup> comœdy, when as, they are no such men, not worth a groat, but mere sharkers, to make a fortune, to get their desire, or else pretend love to spend their idle hours, to be more welcome, and for better entertainment. The conclusion is, they mean nothing less;

<sup>b</sup> Nil metuunt jurare, nihil promittere curant:  
Sed simul ac cupidæ mentis satiata libido est,  
Dicta nihil metuêre, nihil perjuria curant.

Oaths, vowes, promises, are much protested;  
But when their minde, and lust is satisfied,  
Oaths, vowes, promises, are quite neglected.

though he solemnly swear by the genius of Cæsar, by Venus shrine, Hymen's deity, by Jupiter, and all the other gods, give no credit to his words. For when lovers swear, Venus laughs, *Venus hæc perjuria ridet*; <sup>c</sup> Jupiter himself smiles, and pardons it withall, as grave <sup>d</sup> Plato gives out; of all perjury, that alone for love matters is forgiven by the gods. If promises, lyes, oaths, and protestations will not avail, they fall to bribes, tokens, gifts, and such like feats. <sup>e</sup> *Plurimus auro conciliatur amor*: as Jupiter corrupted Danæ with a golden shower, and Liber Ariadne with a lovely crown, (which was afterwards translated into the heavens, and there for ever shines;) they will rain chickens, florens, crowns, angels, all manner of coins and stamps in her lap. And so must he certainly do that will speed; make many feasts, banquets, invitations, send her some present or other every foot. *Summo studio parentur epulæ* (saith <sup>f</sup> Hædus) *et crebræ fiunt largitiones*; he must be very [bountiful and liberall, seek and sue, not to her only, but to all her followers, friends, familiars, fiddlers, panders, parasites, and household servants; he must insinuate himself, and surely will, to all, of all sorts, messengers, porters, carryers; no man must be unrewarded, or unrespected,

<sup>a</sup> Fox. act. 3. sc. 3.  
soli ignoscunt.

<sup>b</sup> Catullus.

<sup>c</sup> Tibul. lib. 3. et 6.

<sup>d</sup> Catul.

<sup>e</sup> Perjuria ridet amantum Jupiter, et  
<sup>f</sup> Lib. 1. de contemnendis amoribus.

I had a suter (saith <sup>a</sup> Arcine's Lucretia) that when he came to my house, flung gold and silver about, as if it had bin chaffe. Another suter I had, was a very choleric fellow; but I so handled him, that for all his fuming, I brought him upon his knees: If there had been an excellent bit in the market, any novelty, fish, fruit, or fowl, muskadel, or malmsey, or a cup of neat wine in all the city, it was presented presently to me, though never so dear, hard to come by, yet I had it: the poor fellow was so fond at last, that I think, if I would, I might have had one of his eyes out of his head. A third suter was a merchant of Rome; and his manner of wooing was, with <sup>b</sup> exquisite musick, costly banquets, poems, &c. I held him off, till at length he protested, promised, and swore *pro virginitate regno me donaturum*, I should have all he had, house, goods, and lands, *pro concubitu solo*; <sup>c</sup> Neither was there ever any conjurer, I think, to charm his spirits, that used such attention, or mighty words, as he did exquisite phrases; or general of any army, so many stratagems to win a city, as he did trickes and devices to get the love of me. Thus men are active and passive; and women not far behind them in this kinde: *audax ad omnia fœmina, quæ vel amat, vel odit.*

<sup>d</sup> For half so boldly there can non;  
Swear and lye as women can.

<sup>e</sup> They will crack, counterfeit and collogue, as well as the best, with handkerchiefs, and wrought nightcaps, purses, posies, and such toyes: as he justly complained,

<sup>f</sup> Cur mittis violas? nempe ut violentius urar;  
Quid violas violis me violenta tuis? &c.

Why dost thou send me violets, my dear?  
To make me burn more violent I feare;  
With violets too violent thou art,  
To violate and wound my gentle heart.

When nothing else will serve, the last refuge is their tears.  
*Hæc scripsi (testor amorem) mixta lachrymis et suspiriis,*  
'twixt tears and sighs, I write this (I take love to witness) saith  
§ Chelidonia to Philonius. *Lumina quæ modo fulmina, jam*

<sup>a</sup> Dial. Ital. Argentum ut paleas projiciebat. Biliosum habui amatorem qui supplex flexis genibus, &c. Nullus recens allatus terræ fructus, nullum cupediarum genus tam carum erat, nullum vinum Creticum pretiosum, quin ad me ferret illico; credo alterum oculum pignori daturus, &c. <sup>b</sup> Post musicam opiperas epulas, et tanti juramentis, donis, &c. <sup>c</sup> Nunquam aliquis umbrarum conjurator tanta attentione, tamque potentibus verbis usus est, quam ille exquisitis mihi dictis, &c. <sup>d</sup> Chaucer. <sup>e</sup> Ah crudele genus nec tutum fœmina nomen! Tibul. l. 3. eleg. 4. <sup>f</sup> Jovianus Pon. <sup>g</sup> Arista netus lib. 2. epist. 13.



*flumina lachrymarum*, those burning torches are now turn'd to floods of tears. Aretine's Lucretia, when her sweet heart came to town <sup>a</sup> wept in his bosome, *that he might be persuaded those tears were shed for joy of his return.* Quartilla in Petronius, when nought would move, fell a weeping; and as Balthazar Castilio paints them out, <sup>b</sup> *To these crocodiles tears, they will add sobs, fiery sighs, and sorrowful countenance; pale colour, leanness; and if you do but stir abroad, these fiends are ready to meet you at every turn, with such a sluttish neglected habit, dejected look, as if they were now ready to dye for your sake; and how, saith he, shall a yong novice thus beset, escape?* But beleve them not.

———— <sup>c</sup> *animam ne crede puellis,  
Namque est fœmineâ tutior unda fide.*

Thou thinkest, peradventure, because of her vowes, tears, smiles, and protestations, she is solely thine; thou hast her heart, hand, and affection, when as indeed there is no such matter; as the <sup>d</sup> Spanish bawd said, *gaudet illa habere unum in lecto. alterum in portâ, tertium qui domi suspiret*, she will have one sweet heart in bed, another in the gate, a third sighing at home, a fourth, &c. Every yong man she sees and likes, hath as much interest, and shall as soon enjoy her as thy self. On the other side, which I have said, men are as false, let them swear, protest, and lye;

<sup>e</sup> *Quod vobis dicunt, dixerunt mille puellis.*

They love, some of them, those eleven thousand virgins at once; and make them beleve, each particular, he is besotted on her; or love one till they see another, and then her alone: like Milo's wife in Apulcius, *lib. 2. Si quem conspexerit speciosæ formæ juvenem, venustate ejus sumitur, et in eum animum intorquet.* 'Tis their common complement in that case; they care not what they swear, say, or do. One while they slight them, care not for them, rail down right and scoffe at them; and then again they will run mad, hang themselves, stab and kill, if they may not enjoy them. Henceforth therefore,

———— *nulla viro juranti fœmina credat,*

let not maids beleve them. These trickes and counterfeit pas-

<sup>a</sup> *Suaviter flebam, ut persuasum habeat lachrymas præ gaudio illius reditus mihi emanare.*

<sup>b</sup> *Lib. 3. His accedunt, vultus subtristis, color pallidus, gemebunda vox, ignita suspiria, lachrymæ prope innumerabiles. Istæ se statim umbræ offerunt tanto squalore, et in omni fere diverticulo, tanta maciè, ut illas jamjam moribundas putes.*

<sup>c</sup> *Petronius.*

<sup>d</sup> *Cœlestina act. 7. Barthio interpret. Omnibus aridet,*

*et a singulis amari se solam dicit.*

<sup>e</sup> *Ovid.*

sions are more familiar with women, <sup>a</sup> *finem hic dolori faciet aut vitæ dies, miserere amantis*, quoth Phædra to Hippolytus. Joessa in <sup>b</sup> Lucian, told Pythias *a yong man*, to move him the more, that if he would not have her, she was resolv'd to make away her self. *There is a Nemesis, and it cannot chuse but grieve and trouble thee, to hear that I have either strangled or drowned my self for thy sake.* Nothing so common to this sex, as oaths, vowes, and protestations; and as I have already said, tears, which they have at command: for they can so weep, that one would think, their very hearts were dissolved within them, and would come out in tears, their eys are like rockes, which still drop water, *diaricæ lachrymæ et sudoris in modum turgeri promptæ*, saith <sup>c</sup> Aristænetus, they wipe away their tears like sweat; weep with one eye, laugh with the other; or as children <sup>d</sup> weep and cry, they can both together.

• Neve puellarum lachrymis moveare memento,  
Ut flerent oculos erudière suos.

Care not for womens tears, I counsell thee,  
They teach their eys as much to weep as see.

And as much pittie is to be taken of a woman weeping, as of a goose going bare-foot. When Venus lost her son Cupid, she sent a cryer about, to bid every one that met him take heed.

<sup>f</sup> Si flentem aspicias, ne mox fallâre, caveto;  
Sin arridebit, magis effuge; et oscula si fors  
Ferre volet, fugito: sunt oscula noxia, in ipsis  
Suntque venena labris, &c.

Take heed of Cupid's tears, if cautelous,  
And of his smiles and kisses I thee tell,  
If that he offer't, for they be noxious,  
And very poyson in his lips doth dwell.

§ A thousand yeares, as Castilio conceives, *will scarce serve to reckon up those allurements and guiles, that men and women use to deceive one another with.*

<sup>a</sup> Seneca Hippol.

<sup>b</sup> Tom. 4. dial. merit. Tu vero aliquando mœrore afficeris ubi audieris me a meipsa laqueo tui causa suffocatam aut in puteum precipitatam.

<sup>c</sup> Epist. 20. l. 2.

<sup>d</sup> Matronæ flent duobus oculis, inoniales quatuor, virgines uno, meretrices nullo.

<sup>e</sup> Ovid. <sup>f</sup> Imagines Deorum fol. 332. E Moschi amore fugitivo, quem Politianus Latinum fecit.

<sup>g</sup> Lib. 3. Mille vix anni sufficerent ad omnes illas machinationes, dolosque commemorandos, quos viri et mulieres ut se invicem circumveniant, excogitare solent.



## SUBSECT. V.

*Bawds, Philters, causes.*

WHEN all other engins fail, that they can proceed no farther of themselves, their last refuge is to flye to bawds, panders, magicall philters, and receipts; rather than fail, to the divel himself.

Flectere si nequeunt superos, Acheronta movebunt.

And by those indirect meanes, many a man is overcome, and precipitated into this malady, if he take not good heed. For these bawds first; they are every where so common, and so many, that as he said of old Croton, <sup>a</sup>*omnes hic aut captantur, aut captant*, either inveagle or be inveagled, we may say of most of our cities, there be so many professed, cunning bawds in them. Besides, bawdry is become an art, or a liberall science, as Lucian calls it; and there be such triekes and subtleties, so many nurses, old women, panders, letter-carryers, beggers, physitians, fryers, confessours, employed about it, that *nullus tradere stylus sufficiat*, one saith,

—————<sup>b</sup> trecentis versibus  
Suas impuritas traloqui nemo potest,

Such occult notes, stenography, polygraphy, *Nuntius animatus*, or magneticall telling of their mindes, which <sup>c</sup>Cabeus the Jesuite, by the way, counts fabulous and false; cunning conveyances in this kinde, that neither Juno's jealousy, nor Danæ's custody, nor Argo's vigilancy can keep them safe. 'Tis the last and common refuge to use an assistant, such as that Catanean Philippa was to Jone queen of Naples; a <sup>d</sup>bawds help, an old woman in the business, as <sup>e</sup>Myrrha did when she doted on Cyniras, and could not compass her desire, the old Jade her nurse was ready at a pinch; *dic, inquit, opemque me sine ferre tibi — et in hac meo (pone timorem) sedulitas erit apta tibi*, feare it not, if it be possible to be done, I will effect it: *non est mulieri mulier insuperabilis*, as <sup>f</sup>Cælestina said; let him or her be never so honest, watched, and reserved, 'tis hard but one of these old women will get access: and scarce shall you finde, as <sup>g</sup>Austin observes,

<sup>a</sup> Petronius.                      <sup>b</sup> Plautus Trithemius.                      <sup>c</sup> De Magnet. Philos. lib. 4.  
cap. 10.                      <sup>d</sup> Catul. eleg. 5. lib. 1. Venit in exitium callida lena meum.                      <sup>e</sup> Ovid.  
10. met.                      <sup>f</sup> Parobosc. Barthii.                      <sup>g</sup> De vit. Erem. c. 3. ad  
sororem. Vix aliquam reclusarum hujus temporis solam invenies, ante cujus fenestram non anus garrula, vel nugigerula mulier sedet, quæ eam fabulis occupet, rumoribus pascat, hujus vel illius monachi, &c.

in a nunnery, a maid alone; if she cannot have egress, before her window you shall have an old woman, or some prating gossip, tell her some tales of this clerk, and that monke, describing or commending, some yong gentleman or other unto her. As I was walking in the street (saith a good fellow in Petronius) to see the town served one evening, <sup>a</sup>I spyed an old woman in a corner, selling of cabbages and roots (as our hucksters do plums, apples, and such like fruits;) mother (quoth he) can you tell where I dwell? she being well pleased with my foolish urbanity, replyed, and why, sir, should I not tell? with that she rose up and went before me; I took her for a wise woman; and by and by she led me into a by-lane, and told me there I should dwell; I replyed again, I knew not the house; but I perceived on a suddain by the naked queans, that I was now come into a bawdy-house; and then too late, I began to curse the treachery of this old jade. Such trickes you shall have in many places; and amongst the rest, it is ordinary in Venice, and in the island of Zante, for a man to be bawd to his own wife. No sooner shall you land, or come on shore, but as the comicall poet hath it,

<sup>b</sup> Morem hunc meretrices habent,  
Ad portum mittunt servulos, ancillulas,  
Si qua peregrina navis in portum aderit,  
Rogant cujatis sit, quod ei nomen siet,  
Post illæ extemplo sese adplicant.

These white divels have their panders, bawds and factors in every place, to seek about, and bring in customers; to tempt, and way-lay novices and silly travellers. And when they have them once within their clutches, as Ægidius Maserius in his comment upon Valerius Flaccus describes them, <sup>c</sup>with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which Lucretia cannot avoid; and baits that Hippolytus himself would swallow: they make such strong assaults and batteries, that the Goddess of Virginitie cannot withstand them: give gifts, and bribes to move Penelope, and with threats able to terrifie Susanna. How many Proserpinas with those catchpoles doth Plato take? These are

<sup>a</sup> Agreste olus anus vendebat, et rogo inquam, mater, nunquid scis ubi ego habitem? delectata illa urbanitate tam stulta, et quid nesciam inquit? consurrexitque et cepit me præcedere; divinam ego putabam, &c. nudas video meretrices et in lupanar me adductum, sero execratus aniculæ insidias. <sup>b</sup> Plautus Menech. <sup>c</sup> Promissæ everberant molliunt dulciloquiis, et opportunum tempus aucupantes laqueos ingerunt quos vix Lucretia vitaret; escam parant quam vel satur Hippolytus sumeret, &c. Hæ sane sunt virgæ soporiferæ quibus contactæ animæ ad Orcum descendunt; hoc gluten quo compactæ mentium alæ evolare nequeant, dæmonis ancillæ, quæ sollicitant, &c.



*the sleepy rods, with which their soules touched, descend to hell; this the glew or lime with which the wings of the minde once taken, cannot flye away; the divels ministers to allure, entise, &c.* Many yong men and maids, without all question, are inveagled by these Eumenides and their associates. But these are trivial and well known. The most slye, dangerous, and cunning bawds, are your knavish physitians, empyricks, mass-priests, monkes, <sup>a</sup> jesuites, and fryers. Though it be against Hippocrates oath, some of them will give a dram, promise to restore maidenheads, and do it without danger; make an abort if need be, keep down their paps, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselves. No monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and ask questions; to feel their pulse, be at their bed side, and all under pretence of giving physick. Now as for monkes, confessours, and fryers, as he said,

<sup>b</sup> Non audet Stygius Pluto tentare quod audet  
Effrenis Monachus, plenaque fraudis anus.

That Stygian Pluto dares not tempt or do,  
What an old hag or monke will undergo:

Either for himself to satisfie his own lust; for another, if he be hired thereto, or both at once, having such excellent meanes. For under colour of visitation, auricular confession, comfort and penance, they have free egress and regress, and corrupt, God knows how many. They have so many trades, some of them, practice physick, use exorcismes, &c.

<sup>c</sup> That whereas was wont to walk an elfe,  
There now walkes the limiter himselfe,  
In every bush and under every tree,  
There needs no other incubus but he.

<sup>d</sup> In the mountains betwixt Dauphine and Savoy, the fryers perswaded the good wives to counterfeit themselves possessed, that their husbands might give them free access; and were so familiar in those dayes with some of them, that, as one <sup>e</sup> observes, *wenches could not sleep in their beds for necromantick fryers*: and the good abbess, in Boccace, may in some sort witness, that rising betimes, mistook and put on the fryer's breeches instead of her vail or hat. You have heard the story,

<sup>a</sup> See the practices of the Jesuites Anglice edit. 1630. <sup>b</sup> Æn. Sylv. <sup>c</sup> Chaucer in the wife of Bath's tale. <sup>d</sup> H. Stephanus Apol. Herod. lib. 1. cap. 21. <sup>e</sup> Bale. Puellæ in lectis dormire non poterant.

I presume of <sup>a</sup>Paulina, a chaste matron in Ægesippus, whom one of Isis priests did prostitute to Mundus a yong knight, and made her beleeve it was their god Anubis. Many such pranks are played by our Jesuites; sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, schollars, gallants, and women themselves. Proteus like, in all forms and disguises, that go abroad in the night, to inescate and beguile yong women, or to have their pleasure of other mens wives: and if we may beleeve <sup>b</sup>some relations, they have wardrobes of severall sutes in their colledges for that purpose. Howsoever in publike, they pretend much zeal, seem to be very holy men, and bitterly preach against adultery, fornication, there are no verier bawds or whoremasters in a countrey; <sup>c</sup>*Whose soules they should gain to God, they sacrifice to the divel.* But I spare these men for the present.

The last battering engins, are philters, amulets, spells, charmes, images, and such unlawful meanes; if they cannot prevail of themselves by the help of bawds, panders, and their adherents, they will flye for succour to the divel himself. I know there be those that denye the divel can do any such thing, (*Crato, epist. 2. lib. med.*) and many divines, that there is no other fascination than that which comes by the eys, of which I have formerly spoken; and if you desire to be better informed, read Camerarius (*oper. subcis. cent. 2. c. 5*). It was given out of old, that a Thessalian wench had bewitched king Phillip to dote upon her, and by philters enforced his love; but when Olympia the queen saw the maid of an excellent beauty, well brought up, and qualified: These, quoth she, were the philters which inveagled king Phillip; those the true charmes, as Henry to Rosamund:

<sup>e</sup>One accent from thy lips, the blood more warms,  
Than all their philters, exorcismes and charmes.

With this alone, Lucretia brags in <sup>e</sup>Aretine, she could do more than all philosophers, astrologers, alchymists, necromancers, witches, and the rest of the crew. As for herbs and philters, I could never skill of them. *The sole philter that ever I used, was kissing and embracing, by which alone I made men rave like beasts stupified, and compelled them to worship me like an idol.* In our times 'tis a common thing,

<sup>a</sup> Idem Josephus lib. 18. cap. 4.    <sup>b</sup> Liber edit. Augustæ Vindelicorum An. 1608.    <sup>c</sup> Quarum animas lucrari debent Deo, sacrificant diabolo.    <sup>d</sup> M. Drayton Her. epist.    <sup>e</sup> Pornodidascalo dial. Ital. latin. fact. a Gasp. Barthio. Plus possum quam omnes philosophi, astrologi, necromantici, &c. sola saliva inungens, l. amplexu et basiis tam furiose furere, tam bestialiter obstupescere, ut instar Idoli me adorarint.



saith Erastus in his book *de Lamiis*, for witches to take upon them the making of these philters, <sup>a</sup> *to force men and women to love and hate whom they will; to cause tempests, diseases, &c.* by charmes, spells, characters, knots.

————<sup>b</sup> hic Thessala vendit philtera.

St. Hierom proves that they can do it, (as in Hilarius life, *epist. lib. 3.*) he hath a story of a yong man, that with a philter made a maid mad for the love of him; which maid was after cured by Hilarian. Such instances I finde in John Nider, (*Formicar. lib. 5. cap. 5.*) Plutareh records of Lucullus that he dyed of a philter; and that Cleopatra used philters to inveagle Anthony, amongst other allurements. Eusebius reports as much of Lucretius the poet. Panormitan. (*lib. 4. de gest. Alphonsi,*) hath a story of one Stephan a Ncapolitian knight, that by a philter was forced to run mad for love. But of all others, that which <sup>c</sup> Petrarch (*epist. famil. lib. 1. ep. 5.*) relates of Charles the great, is most memorable: He foolishly doted upon a woman of mean favour and condition, many yeares together; wholly delighting in her company, to the great griefe and indignation of his friends and followers. When she was dead, he did embrace her corps, as Apollo did the bay-tree, for his Daphne, and caused her coffin (richly embalmed and decked with jewells) to be carryed about with him, over which he still lamented. At last a venerable bishop that followed his court, pray'd earnestly to God (commiserating his lord and masters case) to know the true cause of this mad passion, and whence it proceeded; it was revealed to him, in fine, *that the cause of the emperours mad love lay under the dead womans tongue.* The bishop went hastily to the carkass, and took a small ring thence; upon the removal, the emperour abhorr'd the corse, and instead <sup>d</sup> of it, fell as furiously in love with the bishop; he would not suffer him to be out of his presence: which when the bishop perceived, he flung the ring into the midst of a great lake, where the king then was. From that hour the emperour neglecting all his other houses, dwelt at <sup>e</sup> Ache, built a faire house in the midst of the marsh, to his infinite expence, and a <sup>f</sup> temple by it, where after he was buried, and in which city all his posterity ever since use to be

<sup>a</sup> Sagæ omnes sibi arrogant notitiam, et facultatem in amorem alliciendi quos velint; odia inter conjuges serendi, tempestates excitandi, morbos infligendi, &c. <sup>b</sup> Juvenalis Sat. <sup>c</sup> Idem refert Hen. Kornmannus de mir. mort. lib. 1. cap. 14. Perdite amavit mulierculam quandam, illius amplexibus acquiescens, summa cum indignatione suorum et dolore. <sup>d</sup> Et inde totus in Episcopum furere, illum colere. <sup>e</sup> Aquisgranum, vulgo Aix. <sup>f</sup> Immenso sumpta templum et ædes, &c.

crowned. Marcus the heretick is accused by Irenæus to have inveigled a yong maid by this meanes; and some writers speak hardly of the lady Eleanor Cobham, that by the same art, she circumvented Humphrey Duke of Gloucester to be her husband. Sycinius Æmilianus summoned <sup>a</sup>Apuleius to come before Cneius Maximus, proconsul of Africk, that he being a poor fellow, *had bewitched by philters, Pudentilla, an ancient rich matron to love him*; and being worth so many thousand sesterces, to be his wife. Agrippa (*lib. 1. cap. 48. occult. philos.*) attributes much in this kinde to philters, amulets, images: and Salmutz (*com. in Pancirol. Tit. 10. de Horol.*) Leo Afer (*lib. 3.*) saith, 'tis an ordinary practice at Fez in Africk; *præstigiatores ibi plures, qui cogunt amores et concubitus*: as skilful all out as that Hyperborean magician, of whom Cleodemus, in <sup>b</sup>Lucian, tells so many fine feats, perform'd in this kinde. But Erastus, Wierus, and others, are against it; they grant, indeed, such things may be done, but (as Wierus discourseth, *lib. 3. de Lamis cap. 37.*) not by charmes, incantations, philters, but the divel himself; (*lib. 5. cap. 2.*) he contends as much; so doth Frietagus (*noc. med. cap. 74.*) Andreas Cisalpinus (*cap. 5.*) and so much Sigismundus Scheretzius *cap. 9. de hirco nocturno*, proves at large. *Unchast women by the help of these witches, the divels kitchen maids, have their loves brought to them in the night, and carryed back again by a phantasm, flying in the ayr, in the likeness of a goat. I have heard* (saith he) *divers confess, that they have been so carryed on a goats back to their sweet hearts, many miles in a night.* Others are of opinion that these feats, which most suppose to be done by charmes and philters, are merely effected by naturall causes; as, by mans blood chemically prepared, which much avails, saith Ernestus Burgranius, in *Lucernâ vitæ et mortis Indice, ad amorem conciliandum et odium*, (so huntsmen make their dogs love them, and farmers their pullen) 'tis an excellent philter as he holds; *sed vulgo prodere grande nefas*, but not fit to be made common: and so be *Mala insana*, mandrake roots, mandrake <sup>d</sup>apples, precious stones, dead mens clothes, candles, *mala bacchica, panis porcinus, Hippomanes*, a certain hair in a <sup>e</sup>woolfs tail, &c. of which Rhasis, Dioscorides, Porta, Wecker, Rubeus, Mizaldus, Albertus, treat: a swallows heart, dust of a doves heart, *multum va-*

<sup>a</sup> Apolog. Quod Pudentillam viduam ditem et provecioris ætatis fœminam cantaminibus in amorem sui pellexisset.

<sup>b</sup> Philopseudo. Tom. 3.

<sup>c</sup> Im-

publicæ mulieres opera venficarum, diaboli coquarum, amatores suos ad se noctu ducunt et reducunt, ministerio hirci in aëre volantis: multos novi qui hoc fassi sunt. &c.

<sup>d</sup> Mandrake apples, Lemnius lib. 4<sup>th</sup> lib. c. 2.

<sup>e</sup> Of

which read Plin. lib. 8. cap. 22. et lib. 13. c. 25. et Quintilianum lib. 7.



*lent linguæ viperarum, cerebella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funis strangulati hominis, lapis de nido aquilæ, &c.* See more in Skenkius *observat. medicinal. lib. 4. &c.* which are as forcible, and of as much vertue, as that fountain Salmacis in <sup>a</sup>Vitruvius, Ovid, Strabo, that made all such mad for love that drank of it; or that hot bath at <sup>b</sup>Aix in Germany, wherein Cupid once dipt his arrows, which ever since hath a peculiar vertue to make lovers all that wash in it. But hear the poets own description of it;

Unde hic fervor aquis terrâ erumpentibus udâ?  
 Tela olim hic ludens ignea tinxit amor;  
 Et gaudens stridore novo, Fervete perennes,  
 Inquit, et hæc pharetræ sint in monumenta meæ.  
 Ex illo fervet, rarusque hic mergitur hospes,  
 Cui non titillet pectora blandus amor.

These above-named remedies have, happily, as much power as that bath of Aix, or Venus enchanted girdle; in which, saith <sup>c</sup>Natales Comes, *love-toyes and dalliance, pleasantness, sweetness, perswasions, subtilties, gentle speches and all witchcraft to enforce love, was contained.* Read more of these in Agrippa, *de occult. Philos. lib. 1. cap. 50 et 45.* Malleus malefic. *part. 1. quæst. 7.* Delrio *tom. 2. quest. 3. lib. 3.* Wierus, Pomponatus, *cap. 8. de incantat.* Ficinus *lib. 13. Theol. Plat.* Calcagninus, &c.

#### MEMB. IV. SUBSECT. I.

*Symptomes or signs of Love-Melancholy; in Body, Minde; good, bad, &c.*

**S**YMPPTOMES are either of body or minde: of body; paleness, leanness, dryness, &c. <sup>d</sup>*Pallidus omnis amans, color hic est aptus amanti,* as the poet describes lovers: *fecit amor maciem,* love causeth leanness. <sup>e</sup>Avicenna *de Ilishi c. 33. makes hollow eys, dryness, symptomes of this disease, to go smiling to themselves, or acting as if they saw or heard some delectable object.* Valleriola (*lib. 2. observat. cap. 7.*)

<sup>a</sup>Lib. 11. c. 8. Venere implicat eos, qui ex eo bibunt. Idem Ov. Met. 4. Strabo. Geog. 1. 14. <sup>b</sup>Lod. Guicciardini's descript. Ger. in Aquisgrano. <sup>c</sup>Balthæus Veneris, in quo suavitas, et dulcia colloquia, benevolentia, et blanditia, suasiones, fraudes et veneficia includebantur. <sup>d</sup>Ovid. Facit hunc amor ipse colorem. Met 4. <sup>e</sup>Signa ejus sunt profunditas oculorum, privatio lachrymarum suspiria, sæpe rident sibi, ac si quod delectabile viderent, aut audirent.

Laurentius *cap. 10.* Ælianus Montaltus *de Her. amore.* Langius (*epist. 24. lib. 1. epist. med.*) deliver as much; *corpus ex-angue pallet, corpus gracile, oculi cavi*, lean, pale;

—————ut nudis qui pressit calcibus anguem,  
hollow ey'd, their eyes are hidden in their heads;

ªTenerque nitidi corporis cecidit decor;

They pine away, and look ill with waking, cares, sighs,

Et qui tenebant signa Phœbeæ facis  
Oculi, nihil gentile nec patrium micant.

With groans, griefes, sadness, dulness,

—————<sup>b</sup>Nulla jam Cereris subit  
Cura aut salutis,—————

want of appetite, &c. A reason of all this, <sup>c</sup>Jason Pratensis gives; *because of the distraction of the spirits, the liver doth not perform his part, nor turns the aliment into blood as it ought; and for that cause, the members are weak for want of sustenance; they are lean and pine, as the herbs of my garden do this month of May, for want of rain.* The green sickness, therefore, often happeneth to yong women; a cachexia or an evil habit to men; besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a still,

—————ut ocluso stillat ab igne liquor,

doth Cupid's fire provoke tears from a true lovers eyes,

<sup>d</sup>The mighty Mars did oft for Venus shriek,  
Privily moistning his horrid cheek  
With womanish tears,—————

—————<sup>e</sup>ignis distillat in undas,  
Testis erit largus qui rigat ora liquor,

with many such like passions. When Chariclea was enamoured on Theagines, as <sup>f</sup>Heliodorus sets her out, *she was half-distracted, and spake she knew not what; sighed to herself, lay much awake, and was lean upon a suddain:* and when she was besotted on her son-in-law, <sup>g</sup>*pallor deformis, marcentes*

<sup>a</sup> Seneca Hip.

<sup>b</sup> Seneca Hip.

<sup>c</sup> De morbis cerebri de erot. amore.

Ob spirituum distractionem hepar officio suo non fungitur, nec vertit alimentum in sanguinem, ut debeat. Ergo membra debilia, et penuria alibilis succi marcescunt, squalentque ut herbæ in horto meo hoc mensa Maio Zeriscæ, ob imbrium defectum.

<sup>d</sup> Faery Queen 1. 3. cant. 11.

<sup>e</sup> Amator Emblem. 3.

<sup>f</sup> Lib. 4. Animo errat, et quidvis obvium loquitur, vigilias absque causa sustinet, et succum corporis subito amisit.

<sup>g</sup> Apuleius.



*oculi, &c.* she had ugly paleness, hollow eyes, restless thoughts, short winde, &c. Euryalus, in an epistle sent to Lucretia his mistriss, complains amongst other grievances, *tu mihi et somni et cibi usum abstulisti*, thou hast taken my stomach and my sleep from me. So he describes it aright;

▪ His sleep, his meat, his drink, is him bereft,  
 That lean he wareth, and dry as a shaft,  
 His eyes hollow and grisly to behold,  
 His hew pale and ashen to unfold,  
 And solitary he was ever alone,  
 And waking all the night, making none.

Theocritus *Edyl. 2.* make a faire maid of Delphos in love with a yong man of Minda, confess as much;

Ut vidi ut insanii, ut animus mihi male affectus est,  
 Miserae mihi forma tabescebat, neque amplius pompam,  
 Ullam curabam, aut quando domum redieram  
 Novi, sed me ardens quidam morbus consumebat,  
 Decubui in lecto dies decem, et noctes decem,  
 Defluebant capite capilli, ipsaque sola reliqua  
 Ossa et cutis.—————

No sooner seen I had, but mad I was,  
 My beauty fail'd, and I no more did care  
 For any pomp; I knew not where I was,  
 But sick I was, and evil I did fare;  
 I lay upon my bed ten dayes and nights,  
 A skeleton I was in all mens sights.

All these passions are well expressed, by <sup>b</sup> that heroical poet, in the person of Dido;

At non infelix animi Phænissa, nec unquam  
 Solvitur in somnos, oculisque ac pectore amores  
 Accipit; ingeminant curæ, rursusque resurgens  
 Sævit amor, &c.—————

Unhappy Dido could not sleep at all,  
 But lyes awake, and takes no rest:  
 And up she gets again, whilst care and griefe,  
 And raging love torments her breast.

Accius Sanazarius *Egloga. 2. de Galatea*, in the same manner, faigns his Lycoris <sup>c</sup> tormenting her self for want of sleep; sighing, sobbing, and lamenting; and Eustathius in his

▪ Chaucer in the Knights tale. <sup>b</sup> Virg. *Æn. 4.* <sup>c</sup> Dum vaga passim sydera fulgent, numerat longas tetricus horas, et sollicito nixus cubito suspirando viscera rumpit.

Ismenias, much troubled, and <sup>a</sup>*panting at heart, at the sight of his mistriss*; he could not sleep; his bed was thorns. <sup>b</sup>All make leanness, want of appetite, want of sleep, ordinary symptoms; and by that meanes they are brought often so low, so much altered, and changed, that as <sup>c</sup>he jested in the comœdy, *one can scarce know them to be the same men.*

Attenuant juvenum vigilatæ corpora noctes,  
Curaque et immenso qui fit amore dolor.

Many such symptomes there are of the body, to discern lovers by;

—————<sup>d</sup>quis enim bene celet amorem?

Can a man, saith Solomon, *Prov. 6. 27.* carry fire in his bosome and not burn? it will hardly be hid, though they do all they can to hide it, it must out,

plus quam mille notis—————

it may be described,

<sup>e</sup>Quoque magis tegitur, tectus magis æstuat ignis.

'Twas Antiphanes the comœdian's observation of old, love and drunkenness cannot be concealed, *celare alia possis, hæc præter duo, vini potum, &c.* words, looks, gestures, all will betray them: but two of the most notable signs are observed by the pulse and countenance. When Antiochus the son of Seleucus, was sick for Stratonice his mother-in-law, and would not confess his griefe, or the cause of his disease, Erasistratus the physitian found him, by his pulse and countenance, to be in love with her, <sup>f</sup>*because, that when she came in preseece, or was named, his pulse varied, and he blushed besides.* In this very sort, was the love of Calicles the son of Polycles, discovered by Panacæus the physitian, as you may read the story at large in <sup>g</sup>*Aristænetus.* By the same signs, Galen brags, that he found out Justa, Boëthius the consuls wife, to dote on Pylades the player; because at his name, still, she both altered pulse and countenance, as <sup>h</sup>Polyarchus did at the name of Argenis. Franciscus Valesius, (*l. 3. contr. 13. med. contr.*) denies there is any such *pulsus amatorius*; or, that love may be so discerned; but Avicenna confirms this of Galen, out of his experience, (*lib. 3. Fen. 1.*) and Gordonius,

<sup>a</sup>Saliebat crebro tepidum cor ad aspectum Ismenes.

<sup>b</sup>Gordonius c. 20.

Amittunt sæpe cibum, potum, et maceratur inde totum corpus.

<sup>c</sup>Ter.

Eunuch. Dii boni, quid hoc est, adeone homines mutari ex amore, ut non cognoscas eundem esse!

<sup>d</sup>Ovid.

<sup>e</sup>Ovid. Met. 4.

<sup>f</sup>Ad ejus nomen rubebat,

et ad aspectum pulsus variebatur. Plutar.

<sup>g</sup>Epist. 13.

<sup>h</sup>Barck. lib. 1.

Oculi medico tremore errabant.



cap. 20. <sup>a</sup> Their pulse, he saith, is inordinate and swift, if she go by, whom he loves. Langius (*epist. 24. lib. 1. med. epist.*) Nevisanus (*lib. 4. numer. 66. syl. nuptialis;*) Valescus de Taranta, Guianerius, *tract. 15.* Valleriola, sets down this for a symptome; <sup>b</sup> Difference of pulse, neglect of business, want of sleep, often sighs, blushings, when there is any speech of their mistriss, are manifest signs. But amongst the rest, Josephus Struthius that Polonian, in the fifth book cap. 17. of his doctrine of pulses, holds, that this, and all other passions of the minde, may be discovered by the pulse. <sup>c</sup> And if you will know, saith he, whether the men suspected be such or such, touch their arteries, &c. And in his fourth book, 14. chapter, he speaks of this particular love pulse; <sup>d</sup> Love makes an un-equall pulse, &c. he gives instance of a gentlewoman, <sup>e</sup> a patient of his, whom by this meanes, he found to be much enamoured, and with whom: he named many persons, but at the last when his name came whom he suspected, <sup>f</sup> her pulse began to vary, and to beat swifter, and so by often feeling her pulse, he perceived what the matter was. Apollonius Argonaut, *lib. 4.* poetically setting down the meeting of Jason and Medea, makes them both to blush at one anothers sight, and at the first they were not able to speak.

——s totus Parmeno

Tremo, horreoque postquam aspexi hanc;

Phædria trembled at the sight of Thais; others sweat, blow short,

Crura tremunt ac poplites,——

are troubled with palpitation of heart upon the like occasion, *cor proximum ori*, saith <sup>h</sup> Aristænetus, their heart at their mouth, leaps, these burn and freeze, (for love is fire, ice, hot, cold, itch, fever, frenzy, plurisie, what not) they look pale, red, and commonly blush at their first congress; and sometimes through violent agitation of spirits, bleed at nose, or when she is talked of: which very sign <sup>i</sup> Eustathius makes an argument of Ismene's affection; that when she met her sweet-heart by chance, she changed her countenance, to a maiden blush. 'Tis a common thing among lovers, as <sup>k</sup> Arnulphus

<sup>a</sup> Pulsus eorum velox et inordinatus, si mulier quam amat forte transeat. <sup>b</sup> Signa sunt cessatio ab omni opere insueto, privatio somni, suspiria crebra, rubor cum sit sermo de re amatâ, et commotio pulsûs. <sup>c</sup> Si noscere vis an homines suspecti tales sint, tangito eorum arterias. <sup>d</sup> Amor facit inæquales inordinatus. <sup>e</sup> In nobilis cujusdam uxore quum subolfacerem adulteri amore fuisse correptam et quam maritus, &c. <sup>f</sup> Cepit illico pulsus variari et ferri celerius et sic inveni. <sup>g</sup> Eunuch. act. 2. scen. 2. <sup>h</sup> Epist. 7. lib. 2. <sup>i</sup> Lib. 1. <sup>k</sup> Lexoviensis Episcopus. <sup>l</sup> Tener sudor et creber anhelitus, palpitatio cordis, &c.

that merry-conceited Bishop, hath well expressed in a faceté epigram of his :

Alternò facies sibi dat responsa rubore,  
Et tener affectum prodit utriq; pudor, &c.  
Their faces answer, and by blushing say,  
How both affected are, they do bewray.

But the best conjectures are taken from such symptomes as appear, when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them: they cannot contain themselves, but that they will be still kissing. <sup>a</sup>Stratocles the physitian upon his wedding-day, when he was at dinner, *Nihil prius sorbillavit, quam tria basia puellæ pangeret*, could not eat his meat for kissing the bride, &c. First a word, and then a kiss; then some other complement, and then a kiss; then an idle question, then a kiss; and when he hath pumped his wits dry, can say no more, kissing and colling are never out of season :

<sup>b</sup> Hoc non deficit incipitque semper,

'tis never at an end; <sup>c</sup> another kiss, and then another, another, and another, &c.

—— huc ades O Thelayra——Come kiss me Corinna!

<sup>d</sup> Centum basia centies,  
Centum basia millies,  
Mille basia millies,  
Et tot millia millies,  
Quot guttæ Siculo mari,  
Quot sunt sydera cœlo,  
Istis purpureis genis,  
Istis turgidulis labris,  
Ocellisque loquaculis,  
Figam continuo impetu;

O formosa Neara. As Catullus to Lesbia.

Da mihi basia mille, deinde centum,  
Dein mille altera, da secunda centum,  
Dein usque altera millia, deinde centum,

—— <sup>e</sup> first give an hundred,  
Then a thousand, then another  
Hundred, then unto the other  
Add a thousand, and so more, &c.

'Till you equal with the store, all the grass, &c. So Venus did

<sup>a</sup> Theodorus prodromus Amaranto dial. Gaulimo interpret.

<sup>b</sup> Petron. Catal.

<sup>c</sup> Sed unum ego usque et unum Petam a tuis labellis, postque unum et unum et unum, dari rogabo. Læchæus Anacreon.

<sup>d</sup> Jo. Secundus bas. 7.

<sup>e</sup> Translated

or imitated by M. B. Johnson, our arch poet in his 119 Ep.



by her Adonis; the moon with Endymion; they are still dallying and colling, as so many doves;

Columbatimque labra conserentes labiis;

and that with alacrity and courage;

<sup>a</sup> Affligunt avide corpus, junguntque salivas

Oris, et inspirant prensantes dentibus ora.

<sup>b</sup> *Tam impresso ore ut vix inde labra detrahant, cervice reclinata, as Lamprias in Lucian kissed Thais; Philippus her in Aristænetus, amore lymphato tam furiose adhæsit, ut vix labra solvere esset, totumque os mihi contrivit;* <sup>d</sup> Aretine's Lucretia, by a suter of hers was so saluted; and 'tis their ordinary fashion.

——dentes illudunt sæpe labellis,  
Atque premunt arcte adfigentes oscula——

They cannot, I say, contain themselves; they will be still not only joyning hands, kissing, but embracing, treading on their toes, &c. diving into their bosomes, and that *libenter, et cum delectatione*, as <sup>e</sup> Philostratus confesseth to his mistriss; and Lamprias in Lucian, *Mammillas premens, per sinum clam dextrá, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the <sup>f</sup> comædy well observed of his son, *Non ego te videbam manum huic puellæ in sinum inserere?* Did not I see thee put thy hand into her bosome? go to, with many such love trickes. <sup>g</sup> Juno in *Lucian Deorum*, Tom. 3. dial. 3. complains to Jupiter of Ixion, <sup>h</sup> *he looked so attentively on her, and sometimes would sigh and weep in her company, and when I drank by chance and gave Ganymede the cup, he would desire to drink still in the very cup that I drank of, and in the same place where I drank, and would kiss the cup, and then look steddily on me, and sometimes sigh, and then again smile.* If it be so they cannot come near to dally, have that opportunity, familiarity, or acquaintance to conferr and talk together; yet if they be in presence, their eye will bewray them: *Ubi amor ibi oculus*, as the comon saying is, where I look I like, and where I like I love; but they will lose themselves in her looks.

Alter in alterius jactantes lumina vultus,  
Quærebant taciti noster ubi esset amor.

<sup>a</sup> Lucret. l. 4. <sup>b</sup> Lucian. dial. Tom. 4. Merit. sed et aperientes, &c. <sup>c</sup> Epist. 16. <sup>d</sup> Deducto ore longo me basio demulcet. <sup>e</sup> In deliciis mammas tuas tango, &c. <sup>f</sup> Terent. <sup>g</sup> Tom. 4. merit. dial. <sup>h</sup> Attente adeo in me aspexit, et interdum ingemiscebat, et lachrymabatur. Et si quando bibens, &c.

They cannot look off whom they love; they will *impregnare eam ipsis oculis*, deflowr her with their eys; be still gazing, staring, stealing faces, smiling, glancing at her, as <sup>a</sup> Apollo on Leucothœe, the Moon on her <sup>b</sup> Endymion, when she stood still in Caria, and at Latmos caused her chariot to be stayed. They must all stand and admire, or if she go by, look after her as long as they can see her; she is *animæ auriga*, as Anacreon calls her; they cannot go by her door or window, but as an adamant, she draws their eys to it; though she be not there present, they must needs glance that way, and look back to it. Aristænetus of <sup>c</sup> Exithemus, Lucian in his *Imagin.* of himself, and Tattius of Clitiphon say as much; *Ille oculos de Leucippe* <sup>d</sup> *nunquam dejiciebat*; and many lovers confess, when they came in their mistriss presence, they could not hold off their eys, but looked wistly and steddily on her, *incon-nivo aspectu*, with much eagerness and greediness; as if they would look thorow, or should never have enough sight of her.

———— Fixis ardens obtutibus hæret;

So she will do by him, drink to him with her eys, nay drink him up, devour him, swallow him, as Martial's Mamurra is remembered to have done:

Inspexit molles pueros, oculisque comedit, &c.

There is a pleasant story, to this purpose, in *Navigat. Vertom. lib. 3. cap. 5.* The Sultan of Sana's wife in Arabia, because Vertomannus was faire and white could not look off him, from sun-rising to sun-setting, she could not desist; she made him one day come into her chamber, *et geminæ horæ spatio intuebatur, non a me unquam aciem oculorum avertibat, me observans veluti Cupidinem quendam*, for two hours space she still gazed on him. A yong man in <sup>e</sup> Lucian fell in love with Venus picture, he came every morning to her temple, and there continued all day long, <sup>f</sup> from sun-rising to sun-set, unwilling to go home at night, sitting over against the goddess picture, he did continually look upon her, and mutter to himself I know not what. If so be they cannot see them whom they love, they will still be walking and waiting about their mistriss doors, taking all opportunity to see them, as in <sup>g</sup> Longus Sophista, Daphnis and Cloe, two lovers, were still hovering at

<sup>a</sup> Quicquid omnia cernere debes Leucothœen spectas, et virgine figis in una quos mundo debes oculos, Ovid. Met. 4. <sup>b</sup> Lucian Tom. 3. Quoties ad Cariam venis currum sistis, et desuper aspectas. <sup>c</sup> Ex quo te primum vidi Pythia alio oculos vertere non fuit. <sup>d</sup> Lib. 4. <sup>e</sup> Dial. amorum. <sup>f</sup> Ad occasum Solis ægre domum rediens, atque totum diem ex adverso Deæ sedens recto, in ipsam perpetuo oculorum ictus direxit, &c. <sup>g</sup> Lib. 3.



one anothers gates; he sought all occasions to be in her company, to hunt in summer, and catch birds in the frost, about her fathers house, in the winter, that she might see him, and he her. <sup>a</sup> *A kings palace was not so diligently attended*, saith Aretine's Lucretia, *as my house was when I lay in Rome*, the porch and street was ever full of some, walking or riding on set purpose to see me; their eye was still upon my window, as they passed by; they could not choose but look back to my house when they were past, and sometimes hem or cough, or take some impertinent occasion to speak aloud, that I might look out and observe them. 'Tis so in other places; 'tis common to every lover; 'tis all his felicity to be with her, to talk with her, he is never well but in her company, and will walk <sup>b</sup> *seven or eight times a day, through the street where she dwells, and make sleeveless errands to see her*; plotting still where, when, and how to visit her:

<sup>c</sup> *Levesque sub nocte susurri,  
Compositâ repetuntur horâ.*

And when he is gone, he thinks every minute an hour, every hour as long as a day, ten dayes a whole year, till he see her again.

<sup>d</sup> *Tempora si numeres, bene quæ numeramus amantes.*

And if thou be in love, thou wilt say so too, *Et longum formosa vale*, farewell sweet-heart, *vale, charissima Argenis*, &c. Farewell my dear Argenis, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to-morrow, yet loth to depart, he'll take his leave again, and again, and then come back again, look after, and shake his hand, wave his hat afar off. Now gone, he thinks it long till he see her again, and she him; the clocks are surely set back, the hour's past,

<sup>e</sup> *Hospita Demophoon tua te Rodopheia Phillis,  
Ultra promissum tempus abesse queror;*

she looks out at window still, to see whether he come; <sup>f</sup> and by report, Phillis went nine times to the sea-side that day, to see if her Demophoon were approaching; and <sup>g</sup> Troilus to the city gates, to look for his Cressid. She is ill at ease, and sick till she see him again; peevish in the mean time, discontent,

<sup>a</sup> *Regum palatium non tam diligenti custodia septum fuit, ac ædes meas stipabant, &c.* <sup>b</sup> *Uno et eodem die sexties vel septies ambulat per eandem plateam, ut vel unico amicæ suæ fruatur aspectu, lib. 3. Theat. mundi.* <sup>c</sup> *Hor.* <sup>d</sup> *Ovid.* <sup>e</sup> *Ovid.* <sup>f</sup> *Hyginus, fab. 59. Eo die dicitur nonies ad litus currisse.* <sup>g</sup> *Chaucer.*

heavy, sad, and why comes he not? where is he? why breaks he promise? why tarryes he so long? sure he is not well; sure he hath some mischance; sure he forgets himself and me; with infinite such. And then confident again, up she gets, out she looks, listens and enquires, harkens, kens, every man afar off is sure he, every stirring in the street, now he is there, that's he, *male Auroræ, male Soli dicit, dejeratque, &c.* the longest day that ever was; so she raves, restless and impatient; for *Amor non patitur moras*, love brooks no delays; the time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst he goes to her house, heat or cold, though his teeth chatter in his head, he moves not, wet or dry, 'tis all one, wet to the skin, he feels it not, cares not, at least, for it, but will easily endure it and much more, because it is done with alacrity, and for his mistress sweet sake; let the burden be never so heavy, love makes it light. <sup>a</sup> Jacob served seaven yeares for Raehel, and it was quickly gone, because he loved her. None so merry, if he may happily enjoy her company; he is in heaven for the time; and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

But the symptomes of the minde in lovers are almost infinite; and so diverse, that no art can comprehend them; though they be merry sometimes, and rapt beyond themselves for joy, yet most part, love is a plague, a torture, an hell, a bitter sweet passion at last; <sup>b</sup> *Amor melle et felle est fœcundissimus, gustum dat dulcem et amarum.* 'Tis *suavis amaricies, dolentia delectabilis, hilare tormentum*;

<sup>c</sup> Et me melle beant suaviora,  
Et me felle necant amariora;

Like a summer fly or Sphines wings, or a rainbow of all colours,

Quæ ad Solis radios conversæ aureæ erant,  
Adversus nubes cæruleæ, quale jubar Iridis,

faire, fowl, and full of variation, though most part, irksome and bad. For in a word, the Spanish inquisition is not comparable to it; a *torment* and <sup>d</sup> *execution* it is, as he calls it in the poet, an unquenchable fire, and what not? <sup>e</sup> From it, saith Austin, arise *liting cares, perturbations, passions, sorrows,*

<sup>a</sup> Gen. 29. 20.      <sup>b</sup> Plautus Cistel.      <sup>c</sup> Stobæus e græco.      <sup>d</sup> Plautus.  
Credo ego ad hominis carnificinam amorem inventum esse,      <sup>e</sup> De civitat.  
lib. 22. cap. 20. Ex eo oriuntur inordaces curæ, perturbaciones, mærores, formidines,  
insana gaudia, discordiæ, lites, bella, insidiæ, iracundiæ, inimicitæ, fallæciæ,  
adulatio, fraus, furtum, nequitia, impudentia.



*feares, suspitions, discontents, contentions, discords, wars, treacheries, enmities, flattery, cosening, ryot, lust, impudence, cruelty, knavery, &c.*

———— <sup>a</sup> dolor, querelæ,  
Lamentatio, lachrymæ perennes,  
Languor, anxietas, amaritudo;  
Aut si triste magis potest quid esse,  
Hos tu das Comites Neæra vitæ.

These be the companions of lovers, and the ordinary symptomes, as the poet repeats them,

<sup>b</sup> In amore hæc insunt vitia,  
Suspitiones, inimicitia, audacia,  
Bellum, pax rursus, &c.  
<sup>c</sup> Insomnia, ærumna, error, terror, et fuga,  
Excogitantia, excors immodestia,  
Petulantia, cupiditas, et malevolentia;  
Inhæret etiam aviditas, desidia, injuria,  
Inopia, contumelia et dispendium, &c.

In love these vices are; suspitions,  
Peace, war, and impudence, detractions,  
Dreames, cares, and errors, terrours and affrights,  
Immodest pranks, devices, sleights and flights,  
Heart-burnings, wants, neglects; desire of wrong,  
Loss continuall, expence and hurt among.

Every poet is full of such catalogues of love symptomes; but feare and sorrow may justly challenge the chief place. Though Hercules de Saxoniâ (*cap. 3. Tract. de melanch.*) will exclude feare from Love-Melancholy, yet I am otherwise perswaded. <sup>d</sup> *Res est solliciti plena timoris amor.* 'Tis full of feare, anxiety, doubt, care, peevishness, suspition, it turns a man into a woman, which made Hesiod (belike) put feare and paleness Venus daughters:

———— Marti clypeos atque arma secanti  
Alma Venus peperit Pallorem, unaque Timorem:

because feare and love are still linked together. Moreover, they are apt to mistake, amplifie, too credulous sometimes, too full of hope and confidence, and then again very jealous, unapt to beleve or entertain any good news. The comickall Poet hath prettily painted out this passage amongst the rest in a <sup>e</sup> dia-

<sup>a</sup> Marullus l. 1.      <sup>b</sup> Ter. Eunuch.      <sup>c</sup> Plautus Mercat.      <sup>d</sup> Ovid.  
<sup>e</sup> Adolph. Act. 4. scen. 5. M. Bono animo es, duces uxorem hænc, Aeschines. Æ. Hem, pater, num tu ludis me nunc? M. Egone te, quamobrem? Æ. Quod tam misere cupio, &c.

logue betwixt Mitio and Æschines, a gentle father and a love-sick son. M. *Be of good cheer my son, thou shalt have her to wife.* Æ. *Ah father, do you mock me now?* M. *I mock thee, why?* Æ. *That which I so earnestly desire, I more suspect and feare.* M. *Get you home, and send for her to be your wife.* Æ. *What, now, a wife? now, father!* &c. The doubts, anxieties, suspitions, are the least part of their torments; they break, many times, from passions to actions: speak faire and flatter; now most obsequious and willing, by and by, they are averse; wrangle; fight, swear, quarrel, laugh, weep; and he that doth not so by fits, <sup>a</sup> Lucian holds, is not throughly touched with this loadstone of love. So their actions and passions are intermixt; but of all other passions, sorrow hath the greatest share. <sup>b</sup> Love to many is bitterness it self; *rem amaram*, Plato calls it; a bitter potion, an agony, a plague.

Eripite hanc pestem perniciemque mihi;  
Quæ mihi subrepens imos ut torpor in artus,  
Expulit ex omni pectore lætitiâs.

O take away this plague, this mischief from me,  
Which as a numbness over all my body,  
Expells my joyes, and makes my soul so heavy.

Phædria had a true touch of this, when he cryed out,

——— <sup>c</sup> O Thais, utinam esset mihi  
Pars æqua amoris tecum, ac pariter fieret ut  
Aut hoc tibi doleret itidem, ut mihi dolet.

O Thais, would thou hadst of these my pains a part,  
Or as it doth me now, so it would make thee smart.

So had that yong man, when he rored again for discontent;

<sup>d</sup> Jactor, crucior, agitor, stimulator,  
Versor in amoris rota miser,  
Exanimor, feror, distrahor, deripior,  
Ubi sum, ibi non sum: ubi non sum, ibi est animus.

I am vext and toss'd, and rack't on Loves wheel;  
Where not, I am; but where am, do not feel.

The Moon in <sup>e</sup> Lucian, made her mone to Venus, that she was almost dead for love, *pereo equidem amore*, and after a long tale, she broke off abruptly and wept, <sup>f</sup> *O Venus, thou*

<sup>a</sup> Tom. 4. dial. amorum.

<sup>b</sup> Aristotle 2. Rhet. puts love therefore in the

irascible part. Ovid.

<sup>c</sup> Ter. Eunuch. Act. 1. sc. 2.

<sup>d</sup> Plautus.

<sup>e</sup> Tom. 2.

<sup>f</sup> Scis quod posthac dicturus fuerim.



knowest my poor heart. Charmides in <sup>a</sup> Lucian, was so impatient, that he sob'd and sighed, and tore his hair, and said he would hang himself; *I am undone, O sister Tryphena, I cannot endure these love pangs, what shall I do? Vos O Dii Averrunci, solvite me his curis*, O ye Gods, free me from these cares and miseries, out of the anguish of his soule, <sup>b</sup>Theocles prays. Shall I say, most part of a lovers life is full of agony, anxiety, feare and grieffe, complaints, sighs, suspitions and cares, (heigh ho, my heart is wo) full of silence and irksome solitariness!

Frequenting shady bowers in discontent,  
To the ayr his fruitless clamours he will vent.

except at such times that he hath *lucida intervalla*, pleasant gales, or suddain alterations; as if his mistriss smile upon him, give him a good look, a kiss, or that some comfortable message be brought him, his service is accepted, &c.

He is then too confident and rapt beyond himself, as if he had heard the nightingale in the spring before the cuckow; or as <sup>c</sup> Calisto was at Melebæa's presence, *Quis unquam hac mortali vitâ tam gloriosum corpus vidit? humanitatem transcendere videor*, &c. who ever saw so glorious a sight; what man ever enjoyed such delight? More content cannot be given of the Gods, wished, had, or hoped, of any mortall man. There is no happiness in the world comparable to his, no content, no joy to this, no life to love, he is in paradise.

<sup>d</sup> Quis me uno vivit foelicior? aut magis hâc est  
Optandum vitâ dicere quis poterit?

Who lives so happy as my self? what bliss  
In this our life, may be compar'd to this?

He will not change fortune in that ease with a prince.

<sup>e</sup> Donec gratus eram tibi,  
Persarum vigui rege beator.

The Persian kings are not so joviall as he is; <sup>f</sup> *O festus dies hominis*, O happy day; so Chærea exclaims when he came from Pamphila his sweetheart, well pleased;

Nunc est p:fecto interfici cum perpeti me possem,  
Ne hoc gaudium contaminet vita aliquâ ægritudine;

<sup>a</sup> Tom. 4. dial. merit. Tryphena, Amor me perdit, neque malum hoc amplius sustinere possum.

<sup>b</sup> Aristænetus, lib. 2. epist. 8.

<sup>c</sup> Cælestina, act. 1. Sancti

majori lætitiâ non fruuntur. Si mihi Deus omnium votorum mortalium summam concedat, non magis, &c.

<sup>d</sup> Catullus de Lesbia.

<sup>e</sup> Hor. ode 9. lib. 3.

<sup>f</sup> Act. 3. scen. 5. Eunuch. Ter.

He could finde in his heart to be killed instantly, lest if he live longer, some sorrow or sickness should contaminate his joyes. A little after, he was so merrily set upon the same occasion, that he could not contain himself.

<sup>a</sup> O populares, equis me vivit hodie fortunatioꝝ ?  
Nemo hercle quisquam; nam in me dii plane potestatem  
Suam omnem ostendere;

Is't possible, O my countrey-men, for any living to be so happy as my self? No sure, it cannot be; for the gods have shewed all their power, all their goodness in me. Yet, by and by, when this yong gallant was crossed in his wench, he laments, and cryes, and rores down-right.

Occidi——

I am undone:

Neque virgo est usquam, neque ego, qui e conspectu illam amisi  
meo.

Ubi quæram, ubi investigem, quem percuncter, quam insistam viam?

The virgin's gone, and I am gone; she's gone, she's gone, and what shall I do? where shall I seek her, where shall I finde her, whom shall I ask? what way, what course shall I take? what will become of me?

——<sup>b</sup> vitales auras invitus agebat;

he was weary of his life, sick, mad and desperate; <sup>c</sup> *utinam mihi esset aliquid hic, quo nunc me præcipitem darem.* 'Tis not Chærea's case, this alone, but his, and his, and every lovers in the like state. If he hear ill news, have bad success in his sute, she frown upon him, or that his mistriss in his presence respect another more, (as <sup>d</sup> Hædus observes) *Preferr another suter, speak more familiarly to him, or use more kindly than himself; if by nod, smile, message, she discloseth herself to another, he is instantly tormented, none so dejected as he is,* utterly undone, a castaway, <sup>e</sup> *In quem fortuna omnia odiorum suorum crudelissima tela exonerat,* a dead man, the scorn of fortune, a monster of fortune, worse than naught, the loss of a kingdome had been less. <sup>f</sup> Aretine's Lucretia made very good proof of this, as she relates it her self. *For when I made some of my suters beleieve I would betake my self to a nunnery, they took on, as if they had lost father and mother;*

<sup>a</sup> Act. 5. scen. 9.    <sup>b</sup> Mantuan.    <sup>c</sup> Ter. And. act. 3. scen. 4.    <sup>d</sup> Lib. 1. de contemn. amoribus. Si quem alium respexerit amica suavius, et familiarius, si quem alloquuta fuerit, si nutu, nuncio, &c. statim cruciatur.    <sup>e</sup> Calisto in Cœlestina.    <sup>f</sup> Pornodidasc. dial. Ital. Patre et matre se singultu orbos censebant, quod meo contubernio carendum esset.



because they were for ever after to want my company. *Omnes labores leves fuere*, all other labour was light; <sup>a</sup>but this might not be endured,

Tui carendum quod erat——

for I cannot be without thy company, mournfull Amyntas, painfull Amyntas, carefull Amyntas; better a metropolitan city were sackt, a royall army overcome, an invincible armada sunk, and twenty thousand kings should perish, than her little-finger ake; so zealous are they, and so tender of her good. “They would all turn fryers for my sake (as she follows it), in hope, by that meanes, to meet, or see me again, as my confessours, at stool-bill, or at barly-break”: And so afterwards; when an importunate suter came, <sup>b</sup>*If I had bid my maid say, that I was not at leasure, not within, busy, could not speak with him, he was instantly astouished, and stood like a pillar of marble; another went swearing, chafing, cursing, foaming.*

<sup>c</sup> *Illa sibi vox ipsa Jovis violentior irâ, cum tonat, &c.*

the voyce of a mandrake had been sweeter musick; *but he to whom I gave eutertainment, was in the elysian fields, ravished for joy, quite beyond himself.* 'Tis the generall humour of all lovers; she is their stern, pole-star, and guide.

<sup>d</sup> *Deliciumque animi, deliquiumque sui.*

As a tulipant to the sun (which our herbalists call Narcissus) when it shines, is *Admirandus flos ad radios Solis se pandens*, a glorious flower exposing it self; <sup>e</sup>but when the sun sets, or a tempest comes, it hides it self, pines away, and hath no pleasure left, (which Carolus Gonzaga, duke of Mantua, in a cause not unlike, sometimes used for an imprese) so do all inamorates to their mistriss; she is their sun, their *Primum mobile*, or *anima informans*; this, <sup>f</sup>one hath elegantly expressed by a windmill, still moved by the winde, which otherwise hath no motion of it self.

*Sic tua ni spiret gratia, truncus ero.*

He is wholly animated from her breath; his soule lives in her body; *§ sola claves habet interitûs et salutis*, she keeps the keys of his life; his fortune ebbs and flows with her favour; a gracious or bad aspect turns him up or down;

<sup>a</sup> Ter. Tui carendum quod erat.      <sup>b</sup> Si responsum esset dominam occupatam esse aliisque vacaret ille statim vix hoc audito velut in marmor obrigit, alii se damnare, &c. At cui favebam, in campis Elysiis esse videbatur, &c.      <sup>c</sup> Mantuan.  
<sup>d</sup> Læchæi s.      <sup>e</sup> Sole se occultante, aut tempestate veniente, statim clauditur ac  
linguescit.      <sup>f</sup> Emblem, amat. 13.      <sup>g</sup> Calisto de Melibœa.

Mens mea lucescit Lucia luce tuâ.

Howsoever his present state be pleasing or displeasing, 'tis continue so long as <sup>a</sup> he loves; he can do nothing, think of nothing but her; desire hath no rest, she is his Cynosure, Hesperus and Vesper, his morning and evening star, his goddess, his mistriss, his life, his soule, his every thing; dreaming, waking, she is always in his mouth; his heart, eys, ears, and all his thoughts, are full of her. His Laura, ~~his~~ Victorina, his Columбина, Flavia, Flaminia, Cælia, Delia or Isabella, (call her how you will;) she is the sole object of his senses, the substance of his soule, *nidulus animæ suæ*; he magnifies her above measure, *totus in illa*, full of her, can breathe nothing but her. *I adore Melibæa*, saith love-sick <sup>b</sup> Calisto, *I believe in Melibæa, I honour, admire and love my Melibæa*; his soule was sowced, imparadised, imprisoned in his lady. When <sup>c</sup> Thais took her leave of Phædria,

———mi Phædria, et nunquid aliud vis?

Sweet heart (she said) will you command me any further service? he readily replyed, and gave this in charge,

———egone quid velim?

Dies noctesque ames me, me desideres,  
Me somnies, me expectes, me cogites,  
Me speres, me te oblectes, mecum tota sis,  
Meus fac postremo animus, quando ego sum tuus.

Dost ask (my dear) what service I will have?  
To love me day and night is all I crave;  
To dream on me, to expect, to think on me,  
Depend and hope, still covet me to see,  
Delight thyself in me, be wholly mine,  
For know my love, that I am wholly thine.

But all this needed not, you will say; if she affect once, she will be his, settle her love on him, on him alone.

———<sup>d</sup> illum absens absentem

Auditque videtque——

she can, she must think and dream of nought else but him, continually of him, as did Orpheus on his Eurydice,

Te dulcis conjux, te solo in littore mecum,  
Te veniente die, te discedente canebam.

<sup>a</sup> Anima non est ubi animat, sed ubi amat.

Idem, &c.

<sup>c</sup> Ter. Eunuch. Act. 1. sc. 2.

<sup>b</sup> Cœlestina act. 1. Credo in Meli-

<sup>d</sup> Virg. 4. Æn.



On thee, sweet wife, was all my song,  
Morn, evening, and all along.

And Dido upon her Æneas;

———et quæ me insomnia terrent,  
Multa viri virtus, et plurima currit Imago.

And ever and anon, she thinks upon the man  
That was so fine, so faire, so blith, so debonair.

Clitiphon, in the first book of Achilles Tatius, complaineth, how that his mistriss Leucippe tormented him much more in the night, than in the day. <sup>a</sup>For all day long he had some object or other to distract his senses; but in the night all ran upon her: all night long he lay <sup>b</sup>awake, and could think of nothing else but her; he could not get her out of his minde; towards morning sleep took a little pittly on him, he slumbered awhile, but all his dreames were of her.

—————<sup>c</sup>te nocte sub atrâ  
Alloquor, amplector, falsaque in imagine somni,  
Gaudia sollicitam palpant evanida mentem.

In the dark night I speak, embrace and finde,  
That fading joyes deceive my careful minde.

The same complaint Euryalus makes to his Lucretia: <sup>d</sup>day and night I think of thee I wish for thee, I talk on thee, call on thee, look for thee, hope for thee, delight my self in thee, day and night I love thee.

<sup>e</sup>Nec mihi vespere  
Surgente decedunt amores,  
Nec rapidum fugiente Solem;

Morning, evening, all is alike with me, I have restless thoughts;

<sup>f</sup>Te vigilans oculis, animo te nocte requiro.

Still I think on thee. *Anima non est ubi animat, sed ubi amat.* I live and breathe in thee, I wish for thee.

<sup>g</sup>O niveam quæ te poterit mihi reddere lucem,  
O mihi fœlicem terque quaterque diem.

O happy day that shall restore thee to my sight. In the mean

<sup>a</sup> Interdiu oculi, et aures occupatæ distrahunt animum, at noctu solus jactor, ad Auroram somnus paulum misertus, nec tamen ex animo puella abiit. sed omnia mihi de Leucippe somnia erant. <sup>b</sup> Totâ hac nocte somnum hisce oculis non vidi. Ter. <sup>c</sup> Buchanan. Sylv. <sup>d</sup> Æn. Sylv. Te dies, noctesque amo, te cogito, te desidero, te voco, te expecto, te spero, tecum oblecto me, totus in te sum. <sup>e</sup> Hor. lib. 2. ode 9. <sup>f</sup> Petronius. <sup>g</sup> Tibullus l. 3. Eleg. 3.

time, he raves on her; her sweet face, eys, actions, gestures, hands, feet, speech, length, breadth, highth, depth, and the rest of her dimensions, are so survayed, measured, and taken, by that Astrolabe of phantasie, and that so violently sometimes, with such earnestness and eagerness, such continuance, so strong an imagination, that at length he thinks he sees her indeed; he talks with her, he embraceth her, Ixion-like *pro Junone nubem*, a cloud for Juno, as he said. *Nihil præter Leucippen cerno, Leucippe mihi perpetuo in oculis, et animo versatur*; I see and meditate of naught but Leucippe. Be she present or absent, all is one;

<sup>a</sup> Et quamvis aberat placidæ præsentia formæ,  
Quem dederat præsens forma, manebat amor.

That impression of her beauty is still fixed in his minde,

——<sup>b</sup> hærent infixi pectore vultus.

as he that is bitten with a mad dog, thinks all he sees dogs, dogs in his meat, dogs in his dish, dogs in his drink: his mistriss is in his eys, ears, heart, in all his senses. Valleriola had a merchant, his patient, in the same predicament, and <sup>c</sup>Ulricus Molitor out of Austin, hath a story of one, that through vehemency of this love passion, still thought he saw his mistriss present with him; she talked with him; *Et commisceri cum eâ vigilans videbatur*, still embracing him.

Now if this passion of love can produce such effects, if it be pleasantly intended, what bitter torments shall it breed, when it is with feare and continual sorrow, suspition, care, agony, (as commonly it is) still accompanied, what an intolerable <sup>d</sup>pain must it be;

—— Non tain grandes  
Gargara culmos, quot demerso  
Pectore curas longâ nexas  
Usque catenâ, vel quæ penitus  
Crudelis amor vulnera miscet.

Mount Gargarus hath not so many stems,  
As lovers breast hath grievous wounds,  
And linked cares, which love compounds.

When the king of Babylon would have punished a courtier of his, for loving a yong lady of the royal blood, and far above his fortunes, <sup>e</sup>Apollonius in presence, by all meanes perswaded

<sup>a</sup> Ovid. Fast. 2. ver. 775.    <sup>b</sup> Virg. Æn. 4.    <sup>c</sup> De Pythonissa.    <sup>d</sup> Juno, nec ira Deum tantum, nec tela, nec hostis, quantum tute potis animis illapsus. Silius Ital. 15. bel. Punic. de amore.    <sup>e</sup> Philostratus vita ejus. Maximum tormentum quod excogitare, vel docere te possum, est ipse amor.



to let him alone ; For to love and not enjoy was a most un-  
speakable torment ; no tyrant could invent the like punishment  
as a gnat at a candle, in a short space, he would consume  
himself. For love is a perpetuall <sup>a</sup> flux, *angor animi*, a war-  
fare, *militat omni amans*, a grievous wound is love still, and  
a lovers heart is Cupid's quiver, a consuming <sup>b</sup> fire, <sup>c</sup> *accede ad  
hanc ignem*, &c. an inextinguishable fire.

———— <sup>a</sup> alitur et crescit malum,  
Et ardet intus, qualis Ætnæo vapor  
Exundat antro ———

As Ætna rageth, so doth love, and more than Ætna, or any  
material fire.

———— <sup>c</sup> Nam amor sæpe Lyparco  
Vulcano ardentioram flammam incendere solet.

Vulcan's flames are but smoke to this ; For fire, saith <sup>f</sup> Xeno-  
phon, burns them alone that stand near it, or touch it ; but  
this fire of love burneth and scorcheth afar off, and is more  
hot and vehement than any material fire ; <sup>g</sup> *Ignis in igne furit* ;  
<sup>h</sup> 'tis a fire in a fire ; the quintessence of fire. For when Nero  
burnt Rome, as Calisto urgeth, he fired houses, consumed  
mens bodies and goods ; but this fire devours the soule it  
self, and <sup>h</sup> *one soule is worth 100000 bodies*. No water can  
quench this wild fire.

———— <sup>i</sup> In pectus cæcos absorbuït ignes,  
Ignes qui nec aqua perimi potuère, nec imbre  
Diminui, neque graminibus, magicisque susurris.

A fire he took into his breast,  
Which water could not quench,  
Nor herb, nor art, nor magick spells  
Could quell, nor any drench.

Except it be tears and sighs ; for so, they may chance finde a  
little ease.

<sup>k</sup> Sic candentia colla, sic patens frons,  
Sic me blanda tui Neæra ocelli,  
Sic pares minio genæ perurunt,  
Ut nî me lachrymæ rigent perennes,  
Totus in tenues eam favillas.

<sup>a</sup> Ausonius, c. 35.  
ignis Ainyntas.

<sup>c</sup> Ter. Eunuch.

<sup>d</sup> Sen. Hippol.

<sup>e</sup> Theocritus edyl. 2.

Levibus cor est violabile telis.  
astantes inflammat.

<sup>g</sup> Nonnius.

<sup>f</sup> Ignis tangentes solum urit, at forma procul

<sup>h</sup> Major illa flamma quæ consumit unam

adimam, quam quæ centum millia corporum.  
Epig. lib. 1.

<sup>i</sup> Mant. ecl. 2.

<sup>k</sup> Marullus

So thy white neck, Neera, me poor soule  
 Doth scorch, thy cheeks, thy wanton cys that roule:  
 Were it not for my dropping tears that hinder,  
 I should be quite burnt up forthwith to cinder.

This fire strikes like lightning; which made those old Græcians  
 paint Cupid in many of their <sup>a</sup>temples, with Jupiter's thunder-  
 bolts in his hands: for it wounds, and cannot be perceived  
 how, whence it came, where it pierced;

<sup>b</sup> Urimur, et cœcum pectora vulnus habent,

And can hardly be discerned at first:

——<sup>c</sup> Est mollis flamma medullas;  
 Et tacitum insano vivit sub pectore vulnus.

A gentle wound, an easie fire it was,  
 And slye at first, and secretly did pass.

But by-and-by it began to rage and burn amain;

——<sup>d</sup> Pectus insanum vapor,  
 Amorque torret, intus sævus vorat  
 Penitus medullas, atque per venas meat  
 Visceribus ignis mersus, et venis latens,  
 Ut agilis altas flamma percurrit trabes.

This fiery vapour rageth in the veins,  
 And scorceth entrals; as when fire burns  
 An house, it nimbly runs along the beames,  
 And at the last the whole it overturns.

Abraham Hoffemannus (*lib. 1. amor. conjugal. cap. 2. pag. 22.*) relates out of Plato, how that Empedocles the philosopher was present at the cutting up of one that dyed for love, <sup>e</sup>his heart was combust, his liver smoky, his lungs dryed up, inso-much that he verily beleevd his soule was either sod or roasted, through the vehemency of loves fire. Which (belike) made a modern writer of amorous emblemes, express loves fury, by a pot hanging over the fire, and Cupid blowing the coles. As the heat consumes the water,

<sup>f</sup> Sic sua consumit viscera cœcus amor;

so doth love dry up his radical moisture. Another compares love to a melting torch, which stood too near the fire.

<sup>a</sup> Imagines Deorum.    <sup>b</sup> Ovid.    <sup>c</sup> Æneid. 4.    <sup>d</sup> Seneca.    <sup>e</sup> Cor totum combustum, jecur suffumigatum; pulmo arefactus, ut cœdam miseram illam animam his elixam aut combustam, ob maximum ardorem, quem patiuntur ob ignem amoris.

<sup>f</sup> Embl. Amat. 4 et 5.



<sup>a</sup> Sic quo quis propior suæ puellæ est,  
Hoc stultus propior suæ ruinæ est.

The nearer he unto his mistriss is,  
The nearer he unto his ruine is.

So that to say truth, as <sup>b</sup> Castilio describes it, *The beginning, middle, end of love, is nought else but sorrow, vexation, agony, torment, irksomeness, wearisomeness; so that to be squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complain, rave, and to be peevish, are the certain signs, and ordinary actions of a love-sick person.* This continuall pain and torture makes them forget themselves, if they be far gone with it, or in doubt, or despair of obtaining; eagerly bent to neglect all ordinary business.

—————<sup>c</sup> pendent opera interrupta, minæque  
Murorum ingentes æquataque machina cælo.

Love-sick Dido left her workes undone; so did <sup>d</sup> Phædra;

————— Palladis telæ vacant,  
Et inter ipsas pensa labuntur manus.

Faustus in <sup>e</sup> Mantuan, took no pleasure in any thing he did;

Nulla quies mihi dulcis erat, nullus labor ægro  
Pectore, sensus iners, et mens torpore sepulta,  
Carminis occiderat studium.—————

And 'tis the humour of them all, to be careless of their persons, and their estates, as the shepherd in <sup>f</sup> Theocritus, *Et hæc barba inculta est, squalidique capilli*, their beards flag, and they have no more care of pranking themselves, or of any business; they care not as they say, which end goes forward.

<sup>g</sup> Oblitusque greges, et rura domestica totus

<sup>h</sup> Uritur, et noctes in luctum expendit amaras.

Forgetting flocks of sheep and countrey farms,  
The silly shepherd alwayes mourns and burns.

Love-sick <sup>i</sup> Chærea when he came from Pamphila's house, and had not so good welcome as he did expect, was all amort; Parmeno meets him, *quid tristis es?* Why art thou so sad, man? *unde es?* whence com'st, how do'st? but he sadly replies, *Ego hercle nescio neque unde eam, neque quorsum eam, ita prorsus oblitus sum mei*; I have so forgotten myself, I neither know where I am, nor whence I come, nor whither I will, nor what I do. P. <sup>k</sup> *How so?* Ch. *I am in love. Prudens sciens.*

<sup>a</sup> Grotius. <sup>b</sup> Lib. 4. Nam istius amoris neque principia, neque media aliud valent quid. quam molestias. dolores, cruciatus, defatigationes, adeo ut miserum esse mærore, gemitu, solitudine torqueri, mortem optare, semperque debacchari, sunt certa amarum: magna et certa actiones. <sup>c</sup> Virg. *Æn.* 4. <sup>d</sup> Seneca *Hip. act.* <sup>e</sup> *Ædyl.* 1. <sup>f</sup> *Edyl.* 11. <sup>g</sup> *Mant.* *Eclog.* 2. <sup>h</sup> *Ov. Met.* 13. de Polyphemo: Uritur oblitus pecorum, antrorumque suorum; jamque tibi formæ, &c. <sup>i</sup> *Ter. Eunuch.* <sup>k</sup> Qui quæso? Amo.

—<sup>a</sup> vivus vidensque pereo, nec quid agam scio.

<sup>b</sup> He that erst had his thoughts free (as Philostratus Lemnius in an epistle of his, describes this fiery passion) and spent his time like an hard student, in those delightful philosophicall precepts; he that with the sun and moon wandred all over the world, with stars themselves ranged about, and left no secret, or small mystery in nature unsearched; since he was enamoured, can do nothing now but think and meditate of love matters, day and night composeth himself how to please his mistriss; all his study, endeavour; is to approve himself to his mistriss, to win his mistriss favour, to compass his desire, to be counted her servant. When Peter Abelhardus, that great schollar of his age,

(<sup>c</sup> Cui soli patuit scibile quicquid erat,)

was now in love with Heloissa, he had no minde to visit, or frequent schools and schollars any more. *Tædiosum mihi valde fuit* (as <sup>d</sup> he confesseth) *ad scholas procedere, vel in iis morari*, all his minde was on his new mistriss.

Now to this end and purpose, if there be any hope of obtaining his sute, to prosecute his cause, he will spend himself, goods, fortunes, for her; and though he lose and alienate all his friends, be threatned, be cast off, and disinherited; for as the poet saith, *Amori quis legem det?* though he be utterly undone by it, disgraced, go a begging, yet for her sweet sake, to enjoy her, he will wil ingly beg, hazard all he hath, goods, lands, shame, scandall, fame, and life it self.

Non recedam neque quiescam, noctu et interdium,  
Prius profecto quam aut ipsam, aut mortem investigavero.

I'll never rest or cease my sute,  
Till she or death do make me mute.

Parthenis in <sup>e</sup> Aristænetus, was fully resolved to do as much. *I may have better matches, I confess; but, farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O Harpedona, keep my counsell; I will leave all for his sweet sake; I will have him, say no more, contra gentes, I am resolved, I will have him.* <sup>f</sup> Gobrias the captain, when he had espyed Rhodanthe, the faire captive maid, fell upon his knees before Mystilus the generall, with tears, vowes, and all

<sup>a</sup> Ter. Eunuch.

<sup>b</sup> Qui olim cogitabat quæ vellet, et pulcherrimis Philosophiæ præceptis operam insumpsit, qui universi circuitiones cœlique naturam, &c. Hanc unam intendit operam, de sola cogitat, noctes et dies se componit ad hanc, et ad acerbam servitutem redactus animus, &c.

<sup>c</sup> Pars Epitaphii ejus. <sup>d</sup> Epist. prima.

<sup>e</sup> Boëtius, lib. 3. Met. ult.

<sup>f</sup> Epist. lib. 6. Valeat pudor, valeat honestas, valeat honor.

<sup>g</sup> Theodor. prodromus, lib. 3. Amor. Mystilius genibus obvolutus, ubertimque lachrymans, &c. Nihil ex tota præda præter Rhodanthen virginem accipiam.



the rhetorick he could; by the scars he had formerly received, the good service he had done, or what soever else was dear unto him, besought his governour he might have the captive virgin to be his wife, *virtutis suæ spoliū*, as a reward of his worth and service; and moreover, he would forgive him the mony which was owing, and all reckonings besides due unto him; *I ask no more, no part of booty, no portiou, but Rhodanthe to be my wife.* And when as he could not compass her by faire meanes, he fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. 'Tis a common humour this, a generall passion of all lovers to be so affected; and which Æmiliā told Aretine a courtier, in Castilio's discourse, *a surely Aretine, if thou werst not so indeed, thou didst not love: ingenuously confess; for if thou hadst been throughly enamoured, thou wouldst have desired nothing more than to please thy mistriss. For that is the law of love, to will and nill the same;*

<sup>b</sup> *Tantum velle et nolle, velit nolit quod amica.*

Undoubtedly this may be pronounced of them all; they are very slaves, drudges for the time, mad men, fools, dizards, <sup>c</sup> *atrabilarii*, beside themselves, and as blind as beetles. Their <sup>d</sup> dotage is most eminent; *Amare simul et sapere ipsi Jovi non datur*, as Seneca holds; Jupiter himself cannot love and be wise both together; the very best of them, if once they be overtaken with this passion, the most staid, discreet, grave, generous and wise, otherwise able to govern themselves, in this commit many absurdities, many indecorums, unbecomming their gravity and persons.

<sup>e</sup> *Quisquis amat servit, sequitur captivus amantem,  
Fert domitâ cervicē jugum.—*

Sampson, David, Solomon, Hercules, Socrates, &c. are justly taxed of indiscretion in this point; the middle sort are betwixt hawk and buzzard; and although they do perceive and acknowledge their own dotage, weakness, fury, yet they cannot withstand it; as well may witness those expostulations and confessions of Dido in Virgil.

<sup>f</sup> *Incipit effari mediâque in voce resistit. Phædra in Seneca.*

<sup>g</sup> *Quod ratio poscit, vincit ac regnat furor,*

*Potensque totâ mente dominatur Deus. Myrrha in <sup>h</sup> Ovid.*

*Illa quidem sentit, fœdoque repugnat amori,*

<sup>a</sup> Lib. 2. Certe vix credam, et bona fide fateare Aretine, te non amasse adeo vehementer; si enim vere amas es, nihil prius aut potius optasses, quam amatae mulieri placere. Ea enim amoris lex est idem velle et nolle. <sup>b</sup> Stroza sil. Epig.  
<sup>c</sup> Quippe hæc omnia ex atra bile et amore proveniunt. Jason Pratensis. <sup>d</sup> Immensus amor ipso stultitia est. Cardan. lib. 1. de sapientia. <sup>e</sup> Mantuan. <sup>f</sup> Virg. Æn. 4. <sup>g</sup> Seneca Hippol. <sup>h</sup> Met. 10.

Et secum quo mente feror, quid molior, inquit,  
Dii precor, et pietas, &c.

She sees and knows her fault, and doth resist,  
Against her filthy lust she doth contend,  
And whither go I, what am I about?

And God forbid; yet doth it in the end. Again,

———— Pervigil igne

Carpitur indomito, furiosaque vota retractat,  
Et modo desperat, modo vult tentare, pudetque  
Et cupit, et quid agat, non invenit, &c.

With raging lust she burns, and now recalls  
Her vow, and then despairs; and when 'tis past,  
Her former thoughts she'll prosecute in haste;  
And what to do she knows not at the last.

She will and will not, abhors; and yet as Medea did, doth it:

———— Trahit invitam nova vis, aliudque cupido,  
Mens aliud suadet; video meliora, proboque,  
Deteriora sequor. ———

Reason pulls one way, burning lust another;  
She sees and knows what's good, but she doth neither.

<sup>a</sup> O fraus, amorque, et mentis emotæ furor,  
Quo me abstulistis?

The major part of lovers are carryed headlong like so many  
bruit beasts; reason counsells one way; thy friends, fortunes,  
shame, disgrace, danger, and an ocean of cares that will cer-  
tainly follow; yet this furious lust, *præcipitates*, counter-  
poiseth, weighs down on the other; though it be their utter  
undoing, perpetuall infamy, loss, yet they will do it, and be-  
come at last *insensati*, void of sense; degenerate into dogs,  
hogs, asses, bruits; as Jupiter into a bull, Apuleius an asse,  
Lycaon a wolf, Tereus a lap-wing, <sup>b</sup> Calisto a bear, Elpenor  
and Grillus into swine by Circe. For what else may we think  
those ingenious poets to have shadowed in their witty fictions  
and poems? but, that a man, once given over to his lust (as  
<sup>c</sup> Fulgentius interprets that of Apuleius, Alciat of Tereus) *is no  
letter than a beast.*

<sup>d</sup> Rex fueram, sic crista docet, sed sordida vita  
Immundam e tanto culmine fecit avem.

I was a king, my crown a witness is;  
But by my filthiness am come to this.

Their blindness is all out as great, as manifest as their weak-  
ness and dotage; or rather an inseparable companion, an ordi-

<sup>a</sup> Buchanan. <sup>b</sup> An immodest woman is like a bear. <sup>c</sup> Feram induit dum  
rosas comedat, idem ad se redeat. <sup>d</sup> Alciatus de upupa Embl. Animal  
immundum upupa stercorea amans; ave hæc nihil fædus, nihil libidinosius.  
Sabin in Ovid. Met.



nary sign of it. <sup>a</sup> Love is blind, as the saying is, Cupid's blind, and so are all his followers.

Quisquis amat ranam, ranam putat esse Dianam.

Every lover admires his mistriss, though she be very deformed of her self, ill-favoured, wrinkled, pimpled, pale, red, yellow, tan'd, tallow-faced, have a swoln juglers platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-ey'd, blear-ey'd or with staring eys, she looks like a squis'd cat, hold her head still awry, heavy, dull, hollow-ey'd, black or yellow about the eys, or squint-ey'd, sparrow-mouthed, Persean hook-nosed, have a sharp fox nose, a red nose, China flat, great nose, *nare sino patuloque*, a nose like a promontory, gubber-tushed, rotten teeth, black, uneven, brown teeth, beetle browed, a witches beard, her breath stink all over the room, her nose drop winter and summer, with a Bavarian poke under her chin, a sharp chin, lave eared, with a long cranes neck, which stands awry too, *pendulis mammis, her duggs like two double jugs*, or else no duggs in the other extream, bloody-faln-fingers, she have filthy long unpaired nails, scabbed hands or wrists, a tan'd skin, a rotten carkass, crooked back, she stoops, is lame, splea-footed, *as slender in the middle as a cow in the waste*, gowty legs, her ankles hang over her shooes, her feet stink, she breed lice, a mere changeling, a very monster, an aufe imperfect, her whole complexion savours, an harsh voyce, incondite gesture, vile gait, a vast virago, or an ugly tit, a slug, a fat fustilugs, a truss, a long lean rawbone, a skeleton, a sneaker (*si qua latent meliora putat*), and to thy judgement looks like a niard in a lanthorn, whom thou couldst not fancy for a world, but hatest, lothest, and wouldst have spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly quean, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, peevish, Irus' daughter, Thersite's sister, Grobian's schollar; if he love her once, he admires her for all this, he takes no notice of any such errors, or imperfections of body or minde.

<sup>b</sup> Ipsa hæc delectant, veluti Balbinum Polypus Agnæ;

he had rather have her than any woman in the world. If he were a king, she alone should be his qucen, his empress. O that he had but the wealth and treasure of both the Indies to endow her with; a carrack of diamonds, a chain of pearl, a cascanet of jewells (a pair of calf skin gloves of four pence a pair were fitter), or some such toy, to send her for a token; she

<sup>a</sup> Love is like a false glass, which represents every thing fairer than it is.  
<sup>b</sup> Hor. sat. lib. 1. sat. 3.

should have it with all his heart; he would spend myriades of crowns for her sake. Venus herself, Panthea, Cleopatra, Tarquin's Tanaquil, Herod's Mariamne, or <sup>a</sup>Mary of Burgundy if she were alive, would not match her.

<sup>b</sup>Vincet vultus hæc Tyndarios,  
Quid moverunt horrida bella.

Let Paris himself be judge; renowned Helena comes short; that Rodopeian Phillis, Larissean Coronis, Babylonian Thisbe, Polixena, Laura, Lesbia, &c. your counterfeit ladies were never so faire as she is.

<sup>c</sup>Quicquid erit placidi, lepidi, grati, atque faceti,  
Vivida cunctorum retines Pandora Deorum.

What e're is pretty, pleasant, facete, well,  
What e're Pandora had, she doth excell.

<sup>d</sup>Dicebam Triviæ formam nihil esse Dianæ.

Diana was not to be compar'd to her, nor Juno, nor Minerva, nor any goddess. Thetis feet were as bright as silver; the ankles of Hebe clearer than chrystall; the arms of Aurora as ruddy as the rose; Juno's breasts as white as snow; Minerva wise; Venus faire; but what of this; Dainty, come thou to me. She is all in all:

—————<sup>e</sup>Cælia ridens  
Est Vénus, incedens Juno, Minerva loquens.

<sup>f</sup>Fairest of faire, that fairness doth excell.

Ephemerus in Aristænetus, so far admireth his mistriss good parts, that he makes proclamation of them, and challengeth all comers in her behalf. <sup>g</sup>*Who ever saw the beauties of the East, or of the West? let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is.* A good fellow in Petronius cryes out, no tongue can <sup>h</sup>tell his ladies fine feature, or express it. *Quicquid dixeris minus erit, &c.*

No tongue can her perfections tell,  
In whose each part, all tongues may dwell.

Most of your lovers are of his humour and opinion. She is *nulli secunda*, a rare creature, a phoenix, the sole commandress of his thoughts, queen of his desires, his only delight: as <sup>i</sup>Triton now feelingly sings, that love-sick sea-god.

<sup>a</sup>The daughter and heir of Carolus Pugnax. <sup>b</sup>Seneca in Octavia. <sup>c</sup>Læchæus.  
<sup>d</sup>Mantuan. Ecl. 1. <sup>e</sup>Angerianus. <sup>f</sup>Færy Queen Cant. lir. 4. <sup>g</sup>Epist.  
12. Quis unquam formas vidit orientis, quis occidentis, veniant undique omnes, et dicant veraces, an tam insignem viderint formam. <sup>h</sup>Nulla vox formam ejus possit comprehendere. <sup>i</sup>Calcajnini dial. G. dat.



Candida Leucothœe placet, et placet atra Melæne,  
Sed Galatea placet longe magis omnibus una.

Faire Léucothe, black Melæne please me well,  
But Galatea doth by odds the rest excell.

All the gracious elogies, metaphors, hyperbolicall comparisons of the best things in the world, the most glorious names; whatsoever, I say, is pleasant, amiable, sweet, grateful, and delicious, are too little for her.

Phæbo pulchrior et sorore Phæbi.

His Phæbe is so faire, she is so bright,  
She dims the suns lustre, and the moons light.

Stars, suns, moons, mettals, sweet smelling flowers, odours, perfumes, colours, gold, silver, ivory, pearls, precious stones, snow, painted birds, doves, hony, sugar, spice, cannot express her; <sup>a</sup> so soft, so tender, so radiant, sweet, so faire is she.

————— Mollior cuniculi capillo, &c.

<sup>b</sup> Lydia bella, puella candida,  
Quæ bene superas lac, et lilium,  
Albamque simul rosam et rubicundam,  
Et expositum ebur Indicum.

Fine Lydia my mistriss white and faire,  
The milk, the lilly do not thee come near;  
The rose so white, the rose so red to see,  
And Indian ivory comes short of thee:

Such a description our English Homer makes of a faire lady.

<sup>c</sup> That Emilia that was fairer to be seen,  
Then is lilly upon the stalk green;  
And fresher then May with flowers new,  
Far with the rose colour strove her hew,  
I not which was the fairer of the two.

In this very phrase <sup>d</sup> Polyphemus courts Galatea.

Candidior folio nivei Galatea ligustri,  
Floridior prato, longâ procerior alno,  
Splendidior vitro, tenero lascivior hædo, &c.  
Mollior et cygni plumis, et lacte coacto.

Whiter Galet than the white withie-wind,  
Fresher than a field, higher than a tree,  
Brighter than glass, more wanton than a kid,  
Softer than swans down, or ought that may be.

<sup>a</sup> Catullus.

<sup>b</sup> Petronii Catalect.

<sup>c</sup> Chaucer in the knight's tale.

<sup>d</sup> Ovid. Met. 13.

So she admires him again, in that conceited dialogue of Lucian, which John Secundus, an elegant Dutch modern poet, hath translated into verse. When Doris and those other sea nymphs, upbraided her with her ugly mishapen lover Polyphemus, she replies, they speak out of envy and malice:

Et plane invidia huc mera vos stimulare videtur,  
Quod non vos itidem ut me Polyphemus amet;

Say what they could, he was a proper man. And as Heloissa writ to her sweet-heart Peter Abelhardus, *Si me Augustus orbis imperator uxorem expeteret, mallet tua esse meretrix quam orbis imperatrix*; she had rather be his vassal or quean, than the worlds empress or queen.

—— non si me Jupiter ipse forte velit, ——

she would not change her love for Jupiter himself.

To thy thinking she is a most lothsome creature; and as when a countrey fellow discommended once, that exquisite picture of Helena, made by Zeuxis, <sup>a</sup> for he saw no such beauty in it; Nicomachus, a love-sick spectator, replied, *Sume tibi meos oculos et Deam existimabis*; take mine eys, and thou wilt think she is a Goddess; dote on her forthwith; count all her vices, vertues; her imperfections, infirmities, absolute and perfect: If she be flat-nosed, she is lovely; if hook-nosed, kingly; if dwarfish and little, pretty; if tall, proper and man-like, our brave Brittish Bonduca; if crooked, wise; if monstrous, comely; her defects are no defects at all; she hath no deformities. *Immo nec ipsum amicæ stercus foetet*; Though she be nasty, fulsome as Sostratus' bitch, or Parmeno's sow: thou hadst as lieve have a snake in thy bosome, a toad in thy dish, and callest her witch, divel, hag, with all the filthy names thou canst invent; he admires her on the other side; she is his idoll, lady, mistriss, <sup>b</sup> Venerilla, queen, the quintessence of beauty, an angel, a star, a goddess.

<sup>c</sup> Thou art my Vesta, thou my Goddess art,  
Thy hallowed Temple only is my heart.

The fragrauncy of a thousand curtesans is in her face; *Nec pulchræ effigies hæc Cypridis aut Stratonices*; 'Tis not Venus picture that, nor the Spanish Infanta's, as you suppose, (good Sir) no princess, or kings daughter; no, no, but his divine mistriss forsooth, his dainty Dulcinea, his dear Antiphila,

<sup>a</sup> Plutarch. Sibi dixit tam pulchram non videri, &c. <sup>b</sup> Quanto quam Lucifer, aurea Phœbe, tanto virginibus conspectior omnibus Herce. Ovid. <sup>c</sup> Mich. Drayton, Son. 30.



to whose service he is wholly consecrate, whom he alone adores.

<sup>a</sup> Cui comparatus indecens erit pavo,  
Inamabilis sciurus, et frequens phœnix.

To whom conferr'd, a peacocks undecent,  
A squirrels harsh, a phœnix too frequent.

All the graces, veneries, elegances, pleasures, attend her. He prefers her before a myriade of court ladies.

<sup>b</sup> He that commends Phillis or Neræa,  
Or Amarillis, or Galatea,  
Tityrus or Melibæa, by your leave,  
Let him be mute, his love the praises have.

Nay, before all the gods and goddesses themselves. So  
<sup>c</sup> Quintus Catullus admired his squint ey'd friend Roscius.

Pace mihi liceat (Cœlestes) dicere vestrâ,  
Mortalis visus pulchrior esse Deo.

By your leave gentle Gods, this I'll say true,  
There's none of you that have so faire an hue.

All the bumbast epithetes, patheticall adjuncts, incomparably faire, curiously neat. divine, sweet, dainty, delicious, &c. pretty diminutives, *corculum*, *suaviolum*, &c. pleasant names may be invented, bird, mouse, lamb, puss, pigeon, pigsney, kid, hony, love, dove, chicken, &c. he puts on her.

<sup>d</sup> Meum mel, mea suavitas, meum cor,  
Meum suaviolum, mei lepôres.

My life, my light, my jewell, my glory. <sup>e</sup> *Margareta speciosa, cujus respectu omnia mundi pretiosa sordent*; my sweet Margaret, my sole delight and darling. And as <sup>f</sup> Rhodomant courted Isabella;

By all kinde words, and gestures that he might,  
He calls her his dear heart, his sole belov'd,  
His joyfull comfort, and his sweet delight.  
His mistriss, and his goddess, and such names,  
As loving knights apply to lovely dames.

Every cloth she wears, every fashion pleaseth him above measure; her hand,

O quales digitos, quas habet illa manus!

<sup>a</sup> Martial. l. 5. Epig. 38.  
Pulchrior Deo, et tamen erat oculis perversissimis.  
epig. l. lib.

<sup>b</sup> Ariosto.

<sup>c</sup> Tullie lib. 1. de nat. Deor.

<sup>d</sup> Marullus ad Neræam

<sup>e</sup> Barthius.

<sup>f</sup> Ariosto, lib. 29. hist. 8.

pretty foot, pretty coronets, her sweet carriage, sweet voyce, tone, O that pretty tone, her divine and lovely looks, her every thing, lovely, sweet, amiable, and pretty, pretty, pretty. Her very name (let it be what it will) is a most pretty pleasing name: I beleeve now there is some secret power and vertue in names, every action, sight, habit, gesture; he admires, whether she play, sing, or dance, in what tyres soever she goeth, how excellent it was, how well it became her, never the like seen or heard.

<sup>a</sup> Mille habet ornatus, mille decenter habet.

Let her wear what she will, do what she will, say what she will;

<sup>b</sup> Quicquid enim dicit, seu facit, omne decet.

He applauds and admires every thing she wears, saith or doth;

<sup>c</sup> Illam quicquid agit, quoquo vestigia vertit,  
Composuit furtim subsequiturque decor;  
Seu solvit crines, fuis decet esse capillis,  
Seu compsit, comptis est reverenda comis.

What ere she doth, or whither ere she go,  
A sweet and pleasing grace attends, forsooth;  
Or loose, or bind her hair, or comb it up,  
She's to be honoured in what she doth.

<sup>d</sup> *Vestem induitur, formosa est; exuitur, tota forma est;* let her be dressed or undressed, all is one; she is excellent still; beautiful, faire, and lovely to behold. Women do as much by men; nay more, far fonder, weaker, and that by many passages. *Come to me, my dear Lycias* (saith Musarium in <sup>e</sup> *Aristænetus*) *come quickly, sweet-heart; all other men are satyres, mere clowns, block-heads to thee, no body to thee:* Thy looks, words, gestures, actions, &c. *are incomparably beyond all others.* Venus was never so much besotted on her Adonis; Phædra so delighted in Hippolytus; Ariadne in Theseus; Thisbe in her Pyramus, as she is enamoured on her Mopsus.

Be thou the marygold, and I will be the sun;  
Be thou the fryer, and I will be the nun.

I could repeat centuries of such. Now tell me what greater dotage, or blindness can there be than this in both sexes? and yet their *slavery* is more eminent, a greater sign of their folly than the rest.

<sup>a</sup> Tibullus.

<sup>b</sup> Marul. lib. 2.

<sup>c</sup> Tibullus l. 4. de Sulpitiâ.

<sup>d</sup> Aristæ-

netus, Epist. 1.

<sup>e</sup> Epist. 24. Veni cito charissime Lycia, cito

Satyri omnes videntur non homines, nullo loco solus es, &c.



They are commonly slaves, captives, voluntary servants; *Amator amicæ mancipium*, as <sup>a</sup> Castilio terms him; his mistress servant, her drudge, prisoner, bond-man, what not? *He composeth himself wholly to her affections, to please her; and as Æmilia said, makes himself her lackey. All his cares, actions, all his thoughts, are subordinate to her will and commandment; her most devote, obsequious, affectionate servant and vassall. For love (as <sup>b</sup> Cyrus in Xenophon well observed) is a mere tyranny; worse than any disease; and they that are troubled with it, desire to be free and cannot, but are harder bound than if they were in iron chains. What greater captivity or slavery can there be (as <sup>c</sup> Tullie expostulates) than to be in love? Is he a free man over whom a woman domineers, to whom she prescribes lawes, commands, forbids what she will her self? That dares denye nothing she demands; she asks, he gives; she calls, he comes; she threatens, he fears; Nequissimum huic servum puto; I account this man a very drudge. And as he follows it, <sup>d</sup> Is this no small servitude for an enamourite to be every hour combing his head, stifning his beard, perfuming his hair, washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crouned, decked and apparelled? Yet these are but toyes in respect to go to the barber, baths, theatres, &c. he must attend upon her where ever she goes; run along the streets by her doors and windowes to see her; take all opportunities, sleeveless errands, disguise, counterfeit shapes, and as many forms as Jupiter himself ever took; and come every day to her house (as he will surely do if he be truly enamoured) and offer her service, and follow her up and down from room to room, as Lucretia's suters did; he cannot contain himself, but he will do it; he must and will be where she is, sit next her, still talking with her. <sup>e</sup> If I did but let my glove fall by chance (as the said Aretine's Lucretia brags) I had one of my suters, nay, two or three at once, ready to stoop and take it up, and kiss it; and with a low congy, deliver it unto me: if I would walk, another was ready to sustain me by the arm. A third to pro-*

<sup>a</sup> Lib. 3. de aulico; Alterius affectui se totum componit. totus placere studet, et ipsius animam amatae pedissequam facit. <sup>b</sup> Cyropæd. l. 5. Amor servitus, et qui amant optant eo liberari non secus ac alio quovis morbo, neque liberari tamen possunt, sed validiore necessitate ligati sunt quam si in ferrea vincula conjecti forent. <sup>c</sup> In paradoxis; An ille mihi liber videtur cui mulier imperat? cui leges imponit, præscribit, jubet, vetat quod videtur. Qui nihil imperanti negat, nihil audet, &c. poscit? dandum; vocat? veniendum; minatur? extimiscendum. <sup>d</sup> Illane parva est servitus amatorum singulis fere horis pectine capillum, calamistroque barbam componere, faciem aquis redolentibus diluere, &c. <sup>e</sup> Si quando in pavementum incautus quid mihi excidisset, elevare idem quam promptissime, nec nisi osculo compacto mihi commendare, &c.

*vide fruits, pears, plums, cherries, or whatsoever I would eat or drink.* All this and much more he doth in her presence; and when he comes home, as Troilus on his Cressid, 'tis all his meditation to recount with himself his actions, words, gestures; what entertainment he had, how kindly she used him in such a place, how she smiled, how she graced him, and that infinitely pleased him; then he breaks out, O sweet Areusa! O my dearest Antiphila! O most divine looks! O lovely graces! and thereupon instantly he makes an epigram, or a sonnet to five or seaven tunes, in her commendation; or else he ruminates how she rejected his service, denyed him a kiss, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glass, madrigals, elegies, &c. these his cogitations till he see her again. But all this is easie and gentle, and the least part of his labour and bondage; no hunter will take such pains for his game, fowler for his sport, or souldier to sack a city, as he will for his mistriss favour.

Ipsa comes veniam, neque me salebrosa movebunt  
Saxa, nec obliquo dente timendus aper.

As Phædra to Hippolytus. No danger shall affright. For if that be true the poets faign, Love is the son of Mars and Venus; as he hath delights, pleasures, elegancies from his mother, so hath he hardness, valour and boldness from his father. And 'tis true that Bernard hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as love. If once therefore enamoured, he will go, run, ride many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, rain, tempests, till his teeth chatter in his head; those northern windes and showrs cannot cool, or quench, his flames of love. *Intempestâ nocte non deterretur*, he will, take my word, he will sustain hunger, thirst, *Penetrabit omnia, perrumpet omnia, love will finde out a way*, through thick and thin he will to her; *Expeditissimi montes videntur amnes tranabiles*, he will swim through an ocean, ride post over the Alpes, Apenine or Pyrenean hills,

• Ignem marisque fluctus, atque turbines  
Venti paratus est transire, ———

though it rain daggers with their points downward, light or dark, all is one:

Roscida per tenebras Faunus ad antra venit;

for her sweet sake he will undertake Hercules twelve labours;

• Plutarchus amat. dial.



endure, hazard, &c. he feels it not. <sup>a</sup> *What shall I say* (saith Hædus) *of their great dangers they undergo, single combats they undertake, how they will venture their lives, creep in at windowes, gutters, climb over walls to come to their sweet-hearts, (anointing the doors and hinges with oyl, because they should not creak, tread soft, swim, wade, watch, &c.) and if they be surprised, leap out at windowes, cast themselves headlong down, bruising or breaking their legs or arms, and sometimes losing life it self, as Calisto did for his lovely Melibæa.* Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, brutish attempts, labours in this kinde. Hercules served Omphale, put on an apron, took a distaff and spun; Thraso the souldier was so submiss to Thais that he was resolved to do whatsoever she enjoyned. <sup>b</sup> *Ego me Thaidi dedam, et faciam quod jubet*, I am at her service. Philostratus in an epistle to his mistriss; <sup>c</sup> *I am ready to dye, sweet-heart, if it be thy will; allay his thirst whom thy star hath scorched and undone; the fountaines and rivers denye no man drink that comes; the fountain doth not say thou shalt not drink, nor the apple thou shalt not eat, nor the faire meadow, walk not in me, but thou alone wilt not let me come near thee, or see thee; contemned and despised, I dye for grieffe.* Polienus, when his mistriss Circe did but frown upon him, in Petronius, drew his sword, and bad her <sup>d</sup> kill, stab, or whip him to death; he would strip himself naked, and not resist. Another will take a journey to Japan, *Longæ navigationis molestias non curans*: A third (if she say it) will not speak a word for a twelvemoneths space; her command shall be most inviolably kept: A fourth will take Hercules club from him, and with that centurion in the Spanish <sup>e</sup> Cælestina, will kill ten men for his mistriss Arcusa, for a word of her mouth, he will cut bucklers in two, like pippins, and flap down men like flyes; *Elige quo mortis genere illum occidi cupis?* <sup>f</sup> Galeatus of Mantua did a little more: for when he was almost mad for love of a faire maid in the city, she, to try him (belike) what he would do for her sake, bad him, in jest, leap into the river Po, if he loved her;

<sup>a</sup> Lib. 1. de contem. amor. Quid referam eorum pericula et clades, qui in amicarum ædes per fenestras ingressi, stillicidiaque egressi, indeque deturbati, sed aut præcipites, membra frangunt, collidunt, aut animam amittunt. <sup>b</sup> Ter. Eunuch. Act. 5. Scen. 8. <sup>c</sup> Paratus sum ad obeundam mortem, si tu jubeas; hanc sitim æstuantis seda, quem tuum sydus perdidit, aquæ et fontes non negant, &c. <sup>d</sup> Si occidere placet, ferrum meum vides, si verberibus contenta es, curro nudus ad pœnam. <sup>e</sup> Act. 15. 18. Impera mihi; occidam decem viros, &c. <sup>f</sup> Gasper Ens. Puellam misere deperiens per jocum, ab ea in Padum desilire jussus, statim e ponte se præcipitavit. Alius, Ficino, insano amore ardens, ab amicâ jussus se suspendere; illico fecit.

he forthwith did leap headlong off the bridge, and was drowned. Another at Ficinum, in like passion, when his mistriss by chance (thinking no harm I dare swear) bade him go hang; the next night, at her doors hanged himself. <sup>a</sup> *Mony* (saith Xenophon) *is a very acceptable and welcome guest, yet I had rather give it my dear Clinia, than take it of others; I had rather serve him, than command others; I had rather be his drudge, than take my ease, undergo any danger for his sake, than live in security. For I had rather see Clinia than all the world besides; and had rather want the sight of all other things, than him alone; I am angry with the night and sleep, that I may not see him; and thank the light and sun, because they shew me my Clinia. I will run into the fire for his sake; and if you did but see him, I know that you likewise would run with me.* So Philostratus to his mistriss, <sup>b</sup> *Command me what you will, I will do it; bid me go to sea, I am gone in an instant; take so many stripes, I am ready; run through the fire, and lay down my life and soule at thy feet, 'tis done.* So did Æolus to Juno:

— Tuus, ô regina, quod optas  
Explorare labor, mihi jussa capescere fas est.

O queen, it is thy pains to enjoyn me still,  
And I am bound to execute thy will.

And Phædra to Hippolytus:

Me vel sororem, Hippolite, aut famulam voca,  
Famulamque potius, omne servitium feram.

O call me sister, call me servant, chuse,  
Or rather servant, I am thine to use.

• Non me per altas ire si jubeas nives,  
Pigeat gelatis ingredi Pindi jugis,  
Non si per ignes ire, aut infesta agmina  
Cuncter, paratus <sup>d</sup> ensibus pectus dare,  
Te tunc jubere, me decet jussa exequi.

<sup>a</sup> Intelligo pecuniam rem esse jucundissimam, meam tamen libentius darem Clinia, quam ab aliis acciperem; libentius huic servire, quam aliis imperarem, &c. Noctem et somnum accuso, quod illum non videam; luci autem et Soli gratiam habeo, quod mihi Cliniam ostendant. Ego etiam cum Clinia in ignem currerem; et scio vos quoque mecum ingressuros, si videretis.

<sup>b</sup> Impera quidvis; navigare jube, navem conscendo; plagas accipere, plector; animam profundere, in ignem currere, non recuso; lubens facio.

<sup>c</sup> Seneca in Hipp. act. 2. <sup>d</sup> Hujus ero vivus, mortuus hujus ero. Propert. lib. 2. Vivam si vivat; si cadat illa, cadam. Id.



It shall not grieve me to the snowy hills,  
Or frozen Pindus tops forthwith to climb,  
Or run through fire, or through an army,  
Say but the word, for I am alwayes thine.

Callicratides, in <sup>a</sup> Lucian, breaks out into this passionate speech; *O god of heaven, grant me this life for ever, to sit over against my mistriss, and to hear her sweet voyce; to go in and out with her, to have every other business common with her; I would labour when she labours, sayle when she sayles; he that hates her should hate me; and if a tyrant kill her, he should kill me; if she should dye, I would not live, and one grave should hold us both.*

<sup>b</sup> Finiet illa meos moriens morientis amores.

Abrocomus, in <sup>c</sup> Aristænetus, makes the like petition for his Delphia;

— <sup>d</sup> Tecum vivere amem, tecum obeam lubens.

'Tis the same strain which Theagines used to his Chariclea, *So that I may but enjoy thy love, let me dye presently:* Leander to his Hero when he besought the sea waves to let him go quietly to his love, and kill him coming back.

<sup>e</sup> Parcite dum propero, mergite dum redeo.

'Tis the common humour of them all, to contemn death, to wish for death, to confront death in this case; *Quippe quis nec fera, nec ignis, neque præcipitium, nec fretum, nec ensis, necque laqueus gravia videntur;* 'Tis their desire (saith Tyrius) *to dye.*

Haud timet mortem, cupit ire in ipsos  
— ob vus enses.

Though a thousand dragons or divels keep the gates, Cerberus himself, Scyron and Procrustes lay in wait, and the way as dangerous, as inaccessible as hell, through fiery flames and over burning coulthers, he will adventure for all this. And as <sup>f</sup> Peter Abelhardus lost his testicles for his Heloissa, he will (I say) not venture an incision, but life it self. For how many gallants offered to lose their lives for a nights lodging with Cleopatra in those dayes! and in the hour and moment of death, 'tis

<sup>a</sup> Dial. Amorum. Mihi, ô Dii cœlestes, ultra sit vita hæc perpetua, ex adverso amicæ sedere, et suave loquentem audire, &c. si moriatur, vivere non sustinebo, et idem erit se pulchrum utrisque.

<sup>b</sup> Buchanan.

<sup>c</sup> Epist. 21. Sit hoc votum a

diis amare Delphidem, ab ea amari, adloqui pulchram et loquentem audire.

<sup>d</sup> Hor.

<sup>e</sup> Mart.

<sup>f</sup> Lege Calamitates Pet. Abelhardi Epist. prima.

their sole comfort to remember their dear mistriss, as <sup>a</sup> Zerbino slain in France, and Brandimart in Barbary; as Arcite did his Emely.

———— <sup>b</sup> when he felt death;  
 Dusked both his eye, and faded in his breath,  
 But on his lady yet casteth he his eye,  
 His last word was, mercy Emely,  
 His spirit chang'd, and out went there,  
 Whither I cannot tell, ne where.

<sup>c</sup> When captain Gobrias, by an unlucky accident, had received his death's wound, *heu me miserum exclamat*, miserable man that I am, (instead of other devotions) he cries out, shall I dye before I see Rodanthe my sweetheart? *Sic amor mortem* (saith mine Author) *aut quicquid humanitus accidit, aspernatur*, so love triumphs, contemns, insults, over death itself. Thirteen proper yong men lost their lives for that faire Hippodamias sake, the daughter of Onomaus, king of Elis: when that hard condition was proposed of death or victory, they made no account of it; but courageously for love dyed, till Pelops at last won her by a slight. <sup>d</sup> As many gallants desperately adventured their dearest blood, for Atalanta the daughter of Schenius, in hope of marriage, all vanquished and overcome, till Hippomenes, by a few golden apples, happily obtained his sute. Perseus of old, fought with a sea monster, for Andromeda's sake; and our St. George freed the kings daughter of Sabea (the golden legend is mine author) that was exposed to a dragon, by a terrible combat. Our knights errant, and the Sir Lancelots of these dayes, I hope will adventure as much for ladies favours, as the Squire of Dames, Knight of the Sun, Sir Bevis of Southampton, or that renowned peere

• Orlando, who long time had loved dear  
 Angelica the faire, and for her sake  
 About the world in nations far and near,  
 Did high attempts perform and undertake;

he is a very dastard, a coward, a block and a beast, that will not do as much, but they will, sure they will; for it is an ordinary thing, for these enamoratos of our times, to say and do more; to stab their arms, carouse in blood; <sup>f</sup> or, as that Thesalian Thero, that bit off his own thumb, *provocans rivalem*

<sup>a</sup> Ariosto. <sup>b</sup> Chaucer in the Knights tale. <sup>c</sup> Theodorus prodromus;  
 Amorum lib. 6. Interpret. Gaulmino. <sup>d</sup> Ovid, 10. Met. Hyginus c. 185.  
<sup>e</sup> Ariost. lib. 1. cant. 1. staff. 5. <sup>f</sup> Plut. dial. amor.



*ad hoc æmulandum*; to make his corrivall do as much. 'Tis frequent with them, to challenge the field, for their lady and mistriss sake, to run a tilt;

▪ That either bears (so furiously they meet)  
The other down under the horses feet,

and then up, and to it again:

And with their axes both so sorely pour,  
That neither plate nor maile sustain'd the stour,  
But riveld wreak like rotten wood asunder,  
And fire did flash, like lightning after thunder;

and in her quarrel, to fight so long <sup>b</sup> *till their head peece, bucklers, be all broken, and swords hackt like so many saws*; for they must not see her abused in any sort; 'tis blasphemy to speak against her; a dishonour, without all good respect, to name her. 'Tis common with these creatures, to drink <sup>c</sup> healths upon their bare knees, though it were a mile to the bottom (no matter of what mixture) off it comes. If she bid them they will go barefoot to Jerusalem; to the great Cham's court; <sup>d</sup> to the East Indies, to fetch her a bird in her hat: and, with Drake and Candish, sayl round about the world for her sweet sake; *adversis ventis*; scve twice seaven yeares, as Jacob did for Rachel; do as much as <sup>e</sup> Gesmunda, the daughter of Tancredus prince of Salerno, did for Guisardus her true love, eat his heart when he dyed; or, as Artemisia drank her husbands bones beaten to powder, and so bury him in herself; and endure more torments than Theseus or Paris. *Et his colitur Venus magis quam thure, et victimis*, with such sacrifices as these (as <sup>f</sup> Aristænetus holds) Venus is well pleased. Generally, they undertake any pain, any labour, any toyl, for their mistriss sake; love and admire a servant, not to her alone, but to all her friends and followers; they hug and embrace them for her sake; her dog, picture, and every thing she wears, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, do him all offices, still remembering, still talking of her:

<sup>g</sup> Nam si abest quod ames, presto simulachra tamen sunt  
Illius, et nomen dulce obversatur ad aures.

▪ Faery Queen cant. 1. lib. 4. & cant. 3. lib. 4. <sup>b</sup> Dum cassis pertusa, ensis instar Serra: excisus, scutum, &c. Barthius Cælestina. <sup>c</sup> Lesbia sex cyathis, septem Justina bibatur. <sup>d</sup> As Xanthus for the love of Eurippe; Omnem Europam peragravit. Parthenius Erot. cap. 8. <sup>e</sup> Beroaldus e Boccacio. <sup>f</sup> Epist. 17. l. 2. <sup>g</sup> Lucretius.

The very carryer, that comes from him to her, is a most welcome guest: and if he bring a letter, she will read it twenty times over: and as <sup>a</sup>Lucretia did by Euryalus, *kiss the letter a thousand times together, and then read it*: And <sup>b</sup>Chelidonia by Philonius, after many sweet kisses put the letter in her bosome;

And kiss again, and often look thereon,  
And stay the messenger that would be gone:

And ask many pretty questions, over and over again; as how he looked, what he did, and what he said? In a word,

<sup>c</sup> Vult placere sese amicæ, vult mihi, vult pedissequæ,  
Vult famulis, vult etiam ancillis, et catulo meo.

He strives to please his mistriss, and her maid,  
Her servants, and her dog, and 's well apaid.

If he get any remnant of hers, a busk-point, a feather of her fan, a shooe-tye, a lace, a ring, a bracelet of hair,

<sup>d</sup> Pignusque direptum lacertis;  
Aut digito male pertinaci,

he wears it for a favour on his arm, in his hat, finger, or next his heart. Her picture he adores twice a day, and, for two hours together will not look off it: As Laodamia did by Protesilaus, when he went to war; <sup>e</sup> *Sit at home with his picture before her*: a garter or a bracelet of hers is more precious than any saints relique; he lays it up in his casket, (O blessed relique) and every day will kiss it: if in her presence, his eye is never off her; and drink he will where she drank, if it be possible, in that very place, &c. If absent, he will walk in the walk; sit under that tree where she did use to sit; in that bowr, in that very seat;

———et foribus miser oscula figit

many yeares after sometimes; though she be far distant, and dwell many miles off, he loves yet to walk that way still, to have his chamber-window look that way: to walk by that river side (which though far away) runs by the house where she dwells; he loves the winde blows to that coast.

<sup>f</sup> O quoties dixi Zephyris properantibus illuc,  
Fœlices pulchram visuri Amaryllida venti.

<sup>a</sup> Æneas Sylvius, Lucretia quum accepit, Euryali literas hilaris statim milliesque papiro basiavit. <sup>b</sup> Mediis inseruit papillis litteram ejus, mille prius pangens suavia. Arist. 2. epist. 13. <sup>c</sup> Plautus Asinar. <sup>d</sup> Hor. <sup>e</sup> Illa domi sedens, imaginem ejus fixis oculis assidue conspicata. <sup>f</sup> Buchanan. Sylva.



O happy western windes that blow that way,  
For you shall see my loves faire face to day;

he will send a message to her by the winde ;

<sup>a</sup> Vos auræ Alpinae, placidis de montibus auræ,  
Hæc illi portate.——

<sup>b</sup> he desires to conferr with some of her acquaintance, for his heart is still with her; <sup>c</sup> to talk of her, admiring and commending her, lamenting, moning, wishing himself any thing for her sake, to have opportunity to see her. O that he might but enjoy her presence ! So did Philostratus to his mistriss ; <sup>d</sup> *O happy ground on which she treads, and happy were I if she would tread upon me. I think her countenance would make the rivers stand ; and when she comes abroad, birds will sing and come about her.*

Ridebunt valles, ridebunt obvia Tempe,  
In florem viridis protinus ibit humus.

The fields will laugh, the pleasant vallies burn,  
And all the grass will into flowers turn.

Omnis Ambrosiam spirabit aura.

<sup>e</sup> *When she is in the meadow, she is fairer than any flower, for that lasts but for a day ; the river is pleasing, but it vanisheth on a suddain, but thy flower doth not fade, thy stream is greater than the sea. If I look upon the Heaven, me thinks I see the sun faln down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, me thinks I see two more glorious stars, Hesperus and thy self. A little after he thus courts his mistriss ; <sup>f</sup> If thou goest forth of the city, the protecting Gods that keep the town, will run after to gaze upon thee : If thou sayle upon the seas, as so many small boats, they will follow thee : what river would not run into the sea. Another, he sighs and sobs, swears he hath cor scissum, an heart bruised to powder, dissolved and melted within him, or quite gone from him, to his mistriss bosome, belike ; he is in an oven, a salamander in the fire, so scorched with loves heat ; He wisheth himself a saddle for her to sit on ; a posie for her to smell to ; and it would not grieve him to be*

<sup>a</sup> Fracastorius Naugerio.  
are in her company.

<sup>b</sup> Happy servants that serve her, happy men that

<sup>c</sup> Non ipsos solum sed ipsorum memoriam amant. Lucian.

<sup>d</sup> Epist. O ter fœlix solum ! beatus ego, si me calcaveris ; vultus tuus amnes sistere potest, &c.

<sup>e</sup> Idem epist. In prato cum sit flores superat ; illi pulchri sed minus tantum dici ; fluvius gratus, sed evanescit ; at tuus fluvius mari major. Si cœlum aspicio, Solem existimo cecidisse, et in terra ambulare, &c.

<sup>f</sup> Si civitate egrederis, sequentur te dii custodes, spectaculo commoti ; si naviges, sequentur ; quis fluvius salum tuum non rigaret ?

hanged, if he might be strangled in her garters: he would willingly dye to morrow, so that she might kill him with her own hands. <sup>a</sup> Ovid would be a flea, a gnat, a ring: Catullus a sparrow;

O si tecum ludere sicut ipsa possem,  
Et tristes animi levare curas.

Anacreon a glass, a gown, a chain, any thing:

<sup>b</sup> Sed speculum ego ipse fiam,  
Ut me tuum usque cernas;  
Et vestis ipse fiam,  
Ut me tuum usque gestes.  
Mutari et opto in undam,  
Lavem tuos ut artus;  
Nardus puella fiam,  
Ut ego te ipsum inungam;  
Sim fascia in papillis,  
Tuo et monile collo.  
Fiamque calceus, me  
Saltem ut pede usque calces.

<sup>c</sup> But I a looking-glass would be,  
Still to be lookt upon by thee;  
Or I, my love, would be thy gown,  
By thee to be worn up and down;  
Or, a pure well full to the brims,  
That I might wash thy purer limbs:  
Or, I'd be precious balm to 'noint,  
With choycest care each choycest joint;  
Or, if I might, I would be fain  
About thy neck thy happy chain.  
Or would it were my blessed hap,  
To be the lawn o'er thy faire pap.  
Or would I were thy shooe, to be  
Dayly trod upon by thee.

O thrice happy man that shall enjoy her: as they that saw  
Hero in Musæus, and <sup>d</sup> Salmacis to Hermaphroditus,

———— <sup>e</sup> *Fœlices mammæ, &c. fœlix nutrix.* ————  
Sed longe cunctis, longèque beatior ille,  
Quem fructu sponsi et socii dignabere lecti.

The same passion made her break out in the comœdy,

<sup>f</sup> *Næ illæ fortunatæ sunt quæ cum illo cubant;*

<sup>a</sup> El. 15. 2.      <sup>b</sup> Carm. 30.      <sup>c</sup> Englished by M. B. Holliday in his  
Technog. Act. 1. scen. 7.      <sup>d</sup> Ovid, Met. lib. 4.      <sup>e</sup> Xenophon Cyropæd.  
lib. 5.      <sup>f</sup> Plautus de milite.



happy are his bed-fellowes; and as she said of Cyrus, <sup>a</sup> *Beata quæ illi uxor futura esset*, blessed is that woman that shall be his wife; nay, thrice happy she that shall enjoy him but a night;

<sup>b</sup> *Una nox Jovis sceptro æquiparanda;*

Such a nights lodging is worth Jupiter's Scepter.

<sup>c</sup> *Qualis nox erit illa, Dii, Deæque,  
Quam mollis thorus?*

O what a blisful night would it be, how soft, how sweet a bed? She will adventure all her estate for such a night; for a Nectarean, a balsome kiss alone.

*Qui te videt beatus est,  
Beatior qui te audiet,  
Qui te potitur est Deus.*

The Sultan of Sana's wife, in Arabia, when she had seen Vertomannus, that comely traveller, lamented to her self in this manner; <sup>d</sup> *O God, thou hast made this man whiter than the sun, but me, mine husband, and all my children black; I would to God he were my husband, or that I had such a son; she fell a weeping, and so impatient for love at last, that (as Potiphar's wife did by Joseph) she would have had him gone in with her; she sent away Gazella, Tegeia, Galzerana, her waiting maids; loaded him with faire promises and gifts, and wooed him with all the rhetorick she could;*

— *extremum hoc misera da munus amanti.*

But when he gave not consent, she would have gone with him, and left all, to be his page, his servant, or his lackey; *Certa sequi charum corpus ut umbra solet*, so that she might enjoy him; threatning moreover, to kill her self, &c. Men will do as much and more for women, spend goods, lands, lives, fortunes; kings will leave their crowns, as King John for Matilda the nun at Dunmow.

<sup>e</sup> *But kings in this yet priviledg'd may be,  
I'll be a monke, so I may live with thee.*

The very gods will endure any shame (*utque aliquis de diis non tristibus inquit, &c.*) be a spectacle, as Mars and Venus were to all the rest; so did Lucian's Mercurie wish, and

<sup>a</sup> Lucian. <sup>b</sup> E Græco Ruf. <sup>c</sup> Petronius. <sup>d</sup> Lod. Vertomannus navig. lib. 2. c. 5. O Deus, hunc creasti Sole candidiorem; <sup>e</sup> diverso, me et conjugem meum et natos meos omnes nigricantes. Utinam hic, &c. Ibit Gazella, Tegeia, Galzerana, et promissis oneravit, et donis, &c. <sup>c</sup> Mi. Drayton.

peradventure so dost thou. They will adventure their lives with alacrity.

————<sup>a</sup> pro quâ non metuam mori ———

nay more, *pro quâ non metuam bis mori*, I will dye twice, nay twenty times, for her. If she dye, there's no remedy; they must dye with her, they cannot help it. A lover in Calcagninus, wrote this on his darlings Tomb;

Quincia obiit, sed non Quincia sola obiit;  
Quincia obiit, sed cum Quincia et ipse obii:  
Risus obit, obit gratia, lusus obit,  
Nec mea nunc anima in pectore, at in tumulto est.

Quincia my dear is dead, but not alone,  
For I am dead, and with her I am gone:  
Sweet smiles, mirth, graces, all with her do rest,  
And my soule too; for 'tis not in my breast.

How many doting lovers upon the like occasion might say the same? But these are toys in respect, they will hazard their very soules for their mistriss sake.

Atque aliquis inter juvenes miratus est, et verbum dixit,  
Non ego in cœlo cuperem Deus esse,  
Nostram uxorem habens domi Hero.

One said, to heaven would I not  
desire at all to go,  
If that, at mine own house, I had  
such a fine wife as Hero.

Venus forsook heaven for Adonis sake,

————<sup>b</sup> Cœlo præfertur Adonis.

Old Janivere, in Chaucer, thought, when he had his faire May, he should never go to heaven, he should live so merrily here on earth; had I such a mistriss, he protests,

<sup>c</sup> Cœlum Diis ego non suum inviderem,  
Sed sortem mihi Dii meam inviderent.

I would not envy their prosperity;  
The Gods should envy my felicity.

Another as earnestly desires to behold his sweet-heart; he will adventure and leave all this, and more than this, to see her alone.

<sup>a</sup> Hor. Ode 9. lib. 3.

<sup>b</sup> Ov. Met. 10.

<sup>c</sup> Buchanan Hendecasyll.



• Omnia quæ patior mala si pensare velit fors,  
 Unâ aliquâ nobis prosperitate, Dii  
 Hoc precor, ut faciant, faciant me cernere coram,  
 Cor mihi captivum quæ tenet hocce, Deam.

If all my mischiefes were recompenced,  
 And God would give me what I requested,  
 I would my mistriss presence only seek,  
 Which doth mine heart in prison captive keep.

But who can reckon up the dotage, madness, servitude and blindness, the foolish phantasmes and vanities of lovers, their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, troublesome symptoms, inconveniences, phantasticall fits and passions, which are usually incident to such persons, there be some good and graceful qualities in lovers, which this affection causeth. As it makes wise men fools, so many times it makes fools become wise; <sup>b</sup> it makes base fellowes become generous, cowards courageous, as Cardan notes out of Plutarch; covetous, liberall and magnificent; clowns, civill; cruell, gentle; wicked prophane persons, to become religious; slovens, neat; churls, mercifull; and dumb dogs, eloquent: your lazy drones, quick and nimble; *Feras mentes domat cupido*; that fierce, cruell and rude Cyclops, Polyphemus, sighed, and shed many a salt tear for Galatea's sake. No passion causeth greater alterations, or more vehement of joy or discontent. Plutarch. (*Sympos. lib. 5. quæst. 1.*) <sup>c</sup> saith, that the soule of a man in love is full of perfumes and sweet odours, and all manner of pleasing tones and tunes; insomuch that it is hard to say (as he adds) whether love do mortall men, more harm than good. It adds spirits, and makes them otherwise soft and silly, generous and courageous, <sup>d</sup> *Audacem faciebat amor*. Ariadne's love made Theseus so adventurous, and Medea's beauty Jason so victorious; *expectorat amor timorem*. <sup>e</sup> Plato is of opinion that the love of Venus made Mars so valorous. *A yong man will be much abashed to commit any fowl offence, that shall come to the hearing or sight of his mistriss*. As <sup>f</sup> he that desired of his enemy, now dying, to lay him with his face upward, *ne amasia videret eum a tergo vulneratum*, least his

<sup>c</sup> Petrarch.

<sup>b</sup> Cardan. lib. 2. de sap. Ex vilibus generosos efficere solet, ex timidis audaces, ex avaris splendidos, ex agrestibus civiles, ex crudelibus mansuetos, ex impiis religiosos, ex sordidis nitidos atque cultos, ex duris misericordes, ex mutis eloquentes.

<sup>e</sup> Anima hominis amore capti tota referta suffitibus et odoribus: *Pæanes resonat*, &c.

<sup>d</sup> Ovid.

<sup>e</sup> In convivio; *Amor Veneris Martem detinet, et fortem facit; adolescentem maxime erubescere cernimus, quum amatrix eum turpe quid committentem offendit.*

<sup>f</sup> Plutarch. *Amator. dial.*

sweet-heart should say he was a coward. *And if it were*<sup>a</sup> *possible to have a city or an army consist of lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government; modesty would detain them from doing amiss, emulation incite them to do that which is good and honest, and a few of them would overcome a great company of others.* There is no man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and an heroicall spirit. As he said in like case, <sup>b</sup>*Tota ruat cœli moles, non terreor, &c.* Nothing can terrifie, nothing can dismay them: But, as Sir Blandimor and Paridel, those two brave faery knights, fought for the love of faire Florimel in presence—

<sup>c</sup> And drawing both their swords with rage anew,  
 Like two mad mastives each other slew,  
 And shields did share, and mailes did rash, and helms did hew:  
 So furiously each other did assail,  
 As if their soules, at once, they would have rent  
 Out of their breasts, that streams of blood did trail  
 Adown, as if their springs of life were spent;  
 That all the ground with purple blood was sprent,  
 And all their armour stain'd with bloody gore,  
 Yet scarcely once to breathe would they relent.  
 So mortall was their malice, and so sore,  
 That both resolv'd (than yield) to dye before.

Every base swain, in love, will dare to do as much for his dear mistriss sake. He will fight and fetch, <sup>d</sup>*Argivum Clypeum*, that famous buckler of Argos, to do her service; adventure at all, undertake any enterprise. And as Serranus the Spaniard, then governour of Sluys, made answer to Marquess Spinola, if the enemy brought 50000 divels against him he would keep it. The nine worthies, Oliver and Rowland, and forty dozen of peers are all in him; he is all mettall, armour of proof, more than a man; and in this case, improved beyond himself. For as <sup>e</sup> Agatho contends, a true lover is wise, just, temperate and valiant. <sup>f</sup>*I doubt not therefore, but if a man had such an army of lovers (as Castilio supposeth) he might soon conquer all the world, except by chance he met with such another army of inamoratos to oppose it.* <sup>g</sup>For so perhaps they might fight, as that fatal dog and fatal hare, in the heavens, course one another round, and never make an end. Castilio thinks Ferdinand King of Spain would never have conquered Granado,

<sup>a</sup> Siquo pacto fieri civitas aut exercitus posset partim ex his qui amant, partim ex his, &c. <sup>b</sup> Angerianus. <sup>c</sup> Faery Qu. lib. 4. cant. 2. <sup>d</sup> Zened. preverb. Cont. 6. <sup>e</sup> Plat. Conviv. <sup>f</sup> Lib. 2. de Aulico. Non dubito quin is qui talem exercitum haberet, totius orbis statim victor esset, nisi forte cum aliquo exercitu confligendum esset in quo omnes amatores essent. <sup>g</sup> Hyginus de Canis et Lepore cœlesti, et Decimator.



had not Queen Isabell and her ladies been present at the siege: <sup>a</sup> *It cannot be expressed, what courage the Spanish knights took, when the ladies were present; a few Spaniards overcame a multitude of Moors.* They will undergo any danger whatsoever, as Sir Walter Manny in Edward the third's time, stuck full of ladies favours, fought like a dragon. For *soli amantes*, as <sup>b</sup> Plato holds, *pro amicis mori appetunt*; only lovers will dye for their friends, and in their mistriss quarrel. And for that cause, he would have women follow the camp, to be spectators and encouragers of noble actions: upon such an occasion, the <sup>c</sup> Squire of Dames himself, Sir Lancelot or Sir Tristram, Cæsar, or Alexander shall not be more resolute or go beyond them.

Not courage only doth love add, but as I said, subtilty, wit and many pretty devises;

<sup>d</sup> *Namque dolos inspirat amor, fraudesque ministrat:*

<sup>e</sup> Jupiter in love with Leda, and not knowing how to compass his desire, turn'd himself into a swan, and got Venus to pursue him in the likeness of an eagle; which she doing, for shelter he fled to Leda's lap, *et in ejus gremio se collocavit*; Leda embraced him, and so fell fast asleep; *sed dormientem Jupiter compressit*, by which meanes Jupiter had his will. Infinite such trickes can love devise; such fine feats in abundance, with wisdome and wariness;

— <sup>f</sup> *quis fallere possit amantem?*

all manner of civility, decency, complement and good behaviour, *plus solis et leporis*, polite graces, and merry conceits. Bocace hath a pleasant tale to this purpose, which he borrowed from the Greeks, and which Beroaldus hath turned into Latin, Bebelius into verse, of Cymon and Iphigenia. This Cymon was a fool, a proper man of person, and the governour of Cyprus son, but a very asse: insomuch, that his father being ashamed of him, sent him to a farm-house he had in the cuntry, to be brought up. Where by chance, as his manner was, walking alone, he espyed a gallant yong gentlewoman named Iphigenia, a burgomasters daughter of Cyprus, with her maid, by a brook side, in a little thicket, fast asleep in her smock, where she had newly bathed herself: *When* <sup>g</sup> *Cymon saw her, he stood leaning on his staffe, gaping on her im-*

<sup>a</sup> Vix dici potest quantam inde audaciam assumerent Hispani, inde pauci infinitas Maurorum copias superarunt. <sup>b</sup> Lib. 5. de legibus. <sup>c</sup> Spenser's Faery Queen, 3. book. cant. 8. <sup>d</sup> Hyginus, l. 2. <sup>e</sup> Aratus in phænom. <sup>f</sup> Virg. <sup>g</sup> Hanc ubi conspicatus est Cymon, baculo insixus, immobilis stetit, et mirabundus, &c.

moveable, and in a maze; at last he fell so far in love with the glorious object, that he began to rouze himself up; to bethink what he was; would needs follow her to the city, and for her sake began to be civill, to learn to sing and dance, to play on instruments, and got all those gentlemen-like qualities and complements, in a short space, which his friends were most glad of. In briefe, he became from an ideot and a clown, to be one of the most compleat gentlemen in Cyprus; did many valourous exploits, and all for the love of Mistriss Iphigenia. In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, Gobrians and sluts, if once they be in love, they will be most neat and spruce; for, <sup>a</sup> *Omnibus rebus, et nitidis nitoribus antevenit amor*; they will follow the fashion, begin to trick up, and to have a good opinion of themselves; *venustatum enim mater Venus*; a ship is not so long a rigging, as a yong gentlewoman a trimming up her self, against her sweet-heart comes. A painters shop, a flowry meadow, no so gracious an aspect in Natures store-house as a yong maid, *nubilis puella*, a Novitsa or Venetian bride, that looks for an husband; or a yong man that is her suter; composed looks, composed gait, clothes, gestures, actions, all composed; all the graces, elegancies, in the world, are in her face. Their best robes, ribbons, chains, jewells, lawns, linnens, laces, spangles, must come on, <sup>b</sup> *præter quam res patitur student elegantia*, they are beyond all measure coy, nice, and too curious on a suddain: 'Tis all their study, all their business, how to wear their clothes neat, to be polite and terse, and to set out themselves. No sooner doth a yong man see his sweet-heart coming, but he smugs up himself, pulls up his cloak, now falm about his shoulders, tyes his garters, points, sets his hand, cuffs, sticks his hair, twires his beard, &c. When Mercurie was to come before his mistriss,

————c *Chlamydemque ut pendeant apte  
Collocat, ut limbus totumque appareat aurum.*

He puts his cloak in order, that the lace  
And hem, and gold-work all might have his grace.

Salmacis would not be seen of Hermaphroditus, till she had spruced up her self first.

<sup>d</sup> *Nec tamen ante adiit, etsi properabat adire,  
Quam se composuit, quam circumspexit amictus,  
Et finxit vultum, et meruit formosa videri.*

<sup>a</sup> Plautus Casina act 2. sc. 4.  
Met. 4.

<sup>b</sup> Plautus.

<sup>c</sup> Ovid. Met. 2.

<sup>d</sup> Ovid.



Nor did she come, although 'twas her desire,  
Till she compos'd her self and trim'd her tire,  
And set her looks to make him to admire.

Venus had so ordered the matter, that when her son <sup>a</sup> Æneas  
was to appear before queen Dido, he was

Os humerosque Deo similis (namque ipsa decoram  
Cæsariem nato genetrix, lumenque juventæ  
Purpureum et lætos oculis. afflarat honores)

like a god; for she was the tire-woman her self, to set him  
out with all naturall and artificiall impostures. As mother  
Mammea did her son Heliogabalus, new chosen Emperour,  
when he was to be seen of the péople first. When the hirsute  
Cyclopical Polyphemus courted Galatea:

¶ Jamque tibi formæ, jamque est tibi cura placendi,  
Jam rigidos pectis rastris Polypheme capillos,  
Jam libet hirsutam tibi falce recidere barbam,  
Et spectare feros in aqua et componere vultus.

And then he did begin to prank himself,  
To pleate and comb his head, and beard to shave,  
And look his face i' th' wáter as a glass,  
And to compose himself for to be brave.

He was, upon a suddain now, spruce and keen, as a new ground  
hatchet. He now began to have a good opinion of his own  
feature, and good parts; now to be a gallant.

Jam Galatea veni, nec munera despice nostra,  
Certe ego me novi, liquidaque in imagine vidi  
Nuper aquæ, placuitque mihi mea forma videnti.

Come now my Galatea, scorn me not,  
Nor my poor presents; for, but yesterday,  
I saw myself i' th' water, and me thought  
Full faire I was, then scorn me not I say.

• Non sum adeo informis, nuper me in littore vidi,  
Cum placidum ventis staret mare————

'Tis the common humour of all suters to trick up themselves,  
to be prodigall in apparell, *pure lotus*, neat, comb'd and curl'd,  
with powdred hairs, *comptus et calamistratus*: with a long  
love-lock, a flower in his ear, perfumed gloves, rings, scarfs,  
feathers, points, &c: as if he were a princes Ganymede, with  
every day new suits, as the fashion varies; going as if he trod

<sup>a</sup> Virg. 1. Æn.

¶ Ovid. Met. 13.

• Virg. Ecl. 2.

upon eggs, and as Heinsius writ to Primierus, <sup>a</sup> *If once he be esotted on a wench, he must lye awake a nights, renounce his boock, sigh and lament, now and then weep for his hard hap, and mark above all things what hats, bands, doublets, breeches, are in fashion; how to cut his beard, and wear his lock, to turn up his mushatos, and curl his head, prune his pickitivant, or if he wear it abroad, that the east side be correspondent to the west: he may be scoffed at otherwise, as Julian that apostate emperour was, for wearing a long hirsute goatish beard, fit to make ropes with, as in his Mysopogone, or that apologetical oration he made at Antioch, to excuse himself, he doth ironically confess, it hindred his kissing; nam, non licuit inde pura puris, eoque suavioribus labra labris adjungere; but he did not much esteem it, as it seems by the sequel, de accipiendis dandisve osculis non laboro; yet (to follow mine author) it may much concern a yong lover; he must be more respectful in this behalf, he must be in league with an excellent taylor, barber,*

<sup>b</sup> *Tonsorem puerum sed arte talem,  
Qualis nec Thalamis fuit Neronis;*

*have neat shooe-ties, points, garters, speak in print, walk in print, eat and drink in print, and that which is all in all, he must be mad in print.*

Amongst other good qualities, an amorous fellow is endowed with, he must learn to sing and dance, play upon some instrument or other; as without all doubt he will, if he be truly touched with this loadstone of love. For as <sup>c</sup> Erasmus hath it, *musicam docet amor et poesin*, love will make them musicians, and to compose ditties, madrigals, elegies, love-sonnets, and sing them to severall pretty tunes, to get all good qualities may be had. <sup>d</sup> Jupiter perceived Mercurie to be in love with Philologia, because he <sup>e</sup> learned languages, polite speech, (for Suadela her self was Venus daughter, as some write) arts and sciences, *quo virgini placeret*, all to ingratiate himself, and please his mistriss. 'Tis their chiefest study to sing, dance; and without question, so many gentlemen and gentlewomen would not be so well qualified in this kinde,

<sup>a</sup> Epist. An uxor literato sit ducenda. Nosles insomnes traducendæ, literis renunciandum, sæpe gemendum, nonnunquam et illachrymandum sorti et conditioni tuæ, videndum quæ vestes, quis cultus te deceat, quis in usu sit, utrum latus barbæ, &c. Cum cura loquendum, incedendum, bibendum et cum cura insaniendum. <sup>b</sup> Mart. Epig. 5. <sup>c</sup> Chil. 4. cent. 5. pro. 16. <sup>d</sup> Martianus Capella lib. 1. de nupt. philol. Jam. Illum sentio amore teneri, ejusque studio plures habere comparatas in famulatio disciplinas, &c.



if love did not incite them. <sup>a</sup> *Who, saith Castilio, would learn to play, or give his minde to musick, learn to dance, or make so many rimes, love-songs, as most do, but for womens sake? because, they hope by that meanes, to purchase their good wills, and win their favour?* We see this dayly verified in our yong women and wives; they that being maids, took so much pains to sing, play, and dance, with such cost and charge to their parents, to get those graceful qualities, now being married, will scarce touch an instrument; they care not for it. Constantine (*agricult. lib. 11. cap. 18.*) makes Cupid himself to be a great dancer, by the same token, as he was capering amongst the gods, <sup>b</sup> *he flung down a bowl of nectar, which distilling upon the white rose, ever since made it red:* and Callistratus, by the help of Dædalus about Cupid's statue, <sup>c</sup> made many yong wenches still a dancing, to signifie, belike, that Cupid was much affected with it, as without all doubt he was. For at his and Psyche's wedding, the gods being present to grace the feast, Ganymede filled nectar in abundance (as <sup>d</sup> Apuleius describes it); Vulcan was the cook; the Howres made all fine with roses and flowers; Apollo plaid on the harp; the Muses sang to it, *sed suavi musicæ super-ingressa Venus saltavit*, but his mother Venus danced, to his and their sweet content. Witty <sup>e</sup> Lucian, in that patheticall love passage, or pleasant description of Jupiter's stealing of Europa, and swimming from Phœnicia to Crete, makes the sea calm, the windes hush; Neptune and Amphitrite riding in their chariot, to break the waves before them; the Tritons dancing round about, with every one a torch; the sea-nymphs half naked, keeping time on dolphins backs, and singing Hymeneus; Cupid nimbly tripping on the top of the waters; and, Venus her self coming after in a shell, strawing roses and flowers on their heads. Praxitiles, in all his pictures of love, faigns Cupid ever smiling, and looking upon dancers; and in Saint Mark's Garden in Rome (whose work I know not) one of the most delicious peeeces, is many <sup>f</sup> Satyres dancing about a wench asleep. So that dancing still is, as it were, a necessary appendix to love matters. Yong lasses are never better pleased, than when, as upon a holyday after evensong, they may meet their sweet-hearts, and dance about a may-pole, or in a town-green, under a shady elm. Nothing so familiar in

<sup>a</sup> Lib. 3. de aulico. Quis Choreis insudaret, nisi fœminarum causa? quis musicæ tantam navaret operam nisi quod illius dulcedine permulcere speret? quis tot carmina componeret, nisi ut inde affectus suos in mulieres explicaret? <sup>b</sup> Craterem nectaris evertit saltans apud Deos, qui in terram cadens, rosam prius albam rubore infecit. <sup>c</sup> Puellas choreantes circa juvenilem Cupidinis statuem fecit. Philostrat. Imag. lib. 3. de statuis. Exercitium amori aptissimum. <sup>d</sup> Lib. 6. Met. <sup>e</sup> Tom. 4. <sup>f</sup> Kornman, de cur. mort. part. 5. cap. 28. Sat. Puellæ dormienti insultantium, &c.

<sup>a</sup> France, as for citizens wives and maids to dance a round in the streets; and often too, for want of better instruments, to make good musick of their own voyces, and dance after it. Yea, many times, this love will make old men and women, that have more toes than teeth, dance,——*John come kiss me now*, mask and mum; for Comus and Hymen; love masks, and all such merriments above measure, will allow men to put on womens apparel in some cases, and promiscuously to dance, yong and old, rich and poor, generous and base, of all sorts. Paulus Jovius taxeth Augustine Niphus the philosopher, <sup>b</sup>*For that being an old man, and a publike professor, a father of many children, he was so mad for the love of a yong maid, that which many of his friends were ashamed to see, an old gowty fellow, yet would dance after fiddlers.* Many laughed him to scorn for it, but this omnipotent love would have it so.

<sup>c</sup> Hyacinthino bacillo  
 Properans amor, me adegit  
 Violenter ad sequendum.

Love, hasty with his purple staffe, did make  
 Me follow, and the dance to undertake.

And 'tis no news this, no *indecorum*; for why? a good reason may be given of it. Cupid and Death met both in an inn, and being merrily disposed, they did exchange some arrows from either quiver; ever since, yong men dye; and oftentimes, old men dote.

——<sup>d</sup> Sic moritur Juvenis, sic moribundus amat.

And who can then withstand it? If once we be in love, yong or old, though our teeth shake in our heads like virginal jacks, or stand parallel asunder like the arches of a bridge, there is no remedy; we must dance Trenchmore for a need, over tables, chairs, and stools, &c. And princum prancum is a fine dance. Plutarch, (*Sympos. 1. quæst. 5.*) doth in some sort excuse it; and telleth us moreover, in what sense, *Musicam docet amor, licet prius fuerit rudis*, how love makes them that had no skill before, learn to sing and dance; he concludes, 'tis only that power and prerogative love hath over us. <sup>e</sup>*Love* (as he holds) *will make a silent man speak; a modest man most offici-*

<sup>a</sup> View of Fr.      <sup>b</sup> Vita ejus. Puellæ amore septuagenarius senex usque ad insaniam correptus multis liberis susceptis: multi, non sine pudore, conspexerunt senem et Philosophum podagricum, non sine risu, saltantem ad tibiarum modos.  
<sup>c</sup> Anacreon Carm. 7.      <sup>d</sup> Joach. Bellius Epig.      <sup>e</sup> De taciturno loquacem facit, et de verecundo officiosum reddit, de negligente industrium, de socorde impigrum.



ous ; dull, quick ; slow, nimble ; and that which is most to be admired, an hard, base, untractable churl, as fire doth iron in a smiths forge, free, facile, gentle, and easie to be entreated. Nay 'twill make him prodigall in the other extream, and give an <sup>a</sup> hundred sesterces for a nights lodging, as they did of old to Lais of Corinth ; or <sup>b</sup> *ducenta drachmarum millia pro unicá nocte*, as Mundus to Paulina ; spend all his fortunes (as too many do in like case) to obtain his sute. For which cause, many compare love to wine, which makes men joviall and merry, frolick and sad, whine, sing, dance, and what not.

But above all the other symptomes of lovers, this is not lightly to be over passed, that of what condition soever, if once they be in love, they turn (to their ability) rimers, ballet-makers, and poets. For as Plutarch saith, <sup>c</sup> *They will be witnesses and trumpeters of their paramours good parts, bedecking them with verses and commendatory songs, as we do statues with gold, that they may be remembred and admired of all.* Ancient men will dote in this kinde, sometimes, as well as the rest ; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far enable them, though they be 60 yeares of age above the girdle, to be scarce 30 beneath. Jovianus Pontanus makes an old fool rime, and turn poetaster to please his mistriss :

<sup>d</sup> Ne ringas Mariana, meos ne despice canos,  
De sene nam Juvenem Dia referre potes, &c.

Sweet Marian do not mine age disdain,  
For thou canst make an old man yong again.

They will be still singing amorous songs and ditties (if yong especially) and cannot abstain, though it be when they go to, or should be, at church. We have a pretty story to this purpose in <sup>e</sup> *Westmonasteriensis*, an old writer of ours (if you will beleve it) an. Dom. 1012. at Colewiz in Saxony ; on Christmass eve, a company of yong men and maids, whilst the priest was at mass in the church, were singing catches and love songs in the church-yard, he sent to them to make less noyse, but they sung on still ; and if you will, you shall have the very song it self.

Equitabat homo per sylvam frondosam,  
Ducebatque secum Meswinden formosam,  
Quid stamus, cur non imus ?

<sup>a</sup> Josephus antiq. Jud. lib. 18. cap. 4.      <sup>b</sup> Gellius l. 1. cap. 8. Pretium noctis centum sestertia.      <sup>c</sup> Ipsi enim volunt suarum amasiarum pulchritudinis præcones ac testes esse, eas laudibus, et cantilenis et versibus exornare, ut auro statuas, ut memorentur, et ab omnibus admirentur.      <sup>d</sup> Tom. 2. Ant. Dialogo.      <sup>e</sup> Flores hist. fol. 298.

A fellow rid by the green wood side,  
 And faire Meswinde was his bride,  
 Why stand we so, and do not go?

This they sung; he chaft; till at length, impatient as he was, he prayed to S<sup>t</sup>. Magnus, patron of the church, that they might all there sing and dance, 'till that time twelve moneth; and so <sup>a</sup> they did, without meat and drink, wearisomeness or giving over, till at yeares end they ceased singing, and were absolved by Herebertus, archbishop of Colen. They will in all places be doing thus, yong folkes especially; reading love stories, talking of this or that yong man, such a faire maid, singing, telling or hearing lascivious tales, scurril tunes, such objects are their sole delight, their continuall meditation, and as Guastavinus adds, (*Com. in 4. sect. 27. prob. Arist.*) *ob seminis abundantiam crebræ cogitationes, veneris frequens recordatio et pruriens voluptas, &c.* an earnest longing comes hence; *pruriens corpus, pruriens anima*, amorous conceits, tickling thoughts, sweet and pleasant hopes; hence it is, they can think, discourse willingly, or speak, almost of no other subject. 'Tis their only desire, if it may be done by art, to see their husbands picture in a glass; they'll give any thing to know when they shall be marryed; how many husbands they shall have, by Cromnyomantia, a kinde of divination, with <sup>b</sup> onyons laid on the altar on Christmass eve; or by fasting on S<sup>t</sup>. Anne's eve or night, to know who shall be their first husband; or by Amphotomantia, by beans in a cake, &c. to burn the same. This love is the cause of all good conceits, <sup>c</sup> neatness, exornations, playes, elegancies, delights, pleasant expressions, sweet motions and gestures, joyes, comforts, exultancies, and all the sweetness of our life; <sup>d</sup> *qualis jam vita foret, aut quid jucundi sine aureâ Venere?* <sup>e</sup> *Emoriar cum istâ non amplius mihi cura fuerit*, let me live no longer than I may love, saith a mad merry fellow in Mimmermus. This love is that salt, that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unsavory proceedings; <sup>f</sup> *Absit amor, surgunt tenebræ, torpedo, veternum, pestis, &c.* All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, poems, love-stories, playes, comœdies, attelans, jigs, fescenines, elegies, odes, &c. proceed hence. § Danaus, the son of Belus, at his daughters wedding at Argos, instituted the first playes (some say)

<sup>a</sup> Per totum annum cantarunt, pluvia super illos non cecidit; non frigus, non calor, non sitis, nec lassitudo illos affecit, &c. <sup>b</sup> His eorum nomina inscribuntur de quibus quærunt.

<sup>c</sup> Huic munditias, ornatum, leporem, delicias, ludos, elegantiam, omnem denique vitæ suavitatem debemus. <sup>d</sup> Hyginus cap. 272.

<sup>e</sup> E Græco.

<sup>f</sup> Angerianus.

§ L. b. 4. tit. 11. de prim. instit.



that ever were heard of. Symbols, emblemes, impreses, devises, if we shall beleve Jovius, Contiles, Paradiue, Camillus de Camillis, may be ascribed to it. Most of our arts and sciences, painting amongst the rest, was first invented, saith <sup>a</sup> Patritius *ex amoris beneficio*, for loves sake. For when the daughter of <sup>b</sup> Dehuriades the Sycionian, was to take leave of her sweetheart, now going to wars, *ut desiderio ejus minus tabesceret*, to comfort her self in his absence, she took his picture with cole upon a wall, as the candle gave the shadow; which her father admiring, perfected afterwards, and it was the first picture by report that ever was made. And long after, <sup>c</sup> Sycion for painting, carving, statuary, musick, and philosophy was preferred before all the cities in Greece. Apollo was the first inventor of physick, divination, oracles; Minerva found out weaving; Vulcan curious iron-work; Mercurie letters; but who prompted all this into their heads? Love. *Nunquam talia invenissent, nisi talia adamassent*; they loved such things, or some party, for whose sake they were undertaken at first. 'Tis true, Vulcan made a most admirable bruch or neck-lace, which long after Axion and Temenus, Phegius sons, for the singular worth of it, consecrated to Apollo at Delphos; but, Pharyllus the tyrant stole it away, and presented it to Ariston's wife, on whom he miserably doted. (Parthenius tells the story out of Phylarchus); but why did Vulcan make this excellent ouche? to give Herminone, Cadmus wife, whom he dearly loved. All our tilts and tournaments, orders of the garter, golden fleece, &c.

Nobilitas sub amore jacet——

owe their beginnings to love; and, many of our histories. By this meanes, saith Jovius, they would express their loving mindes to their mistriss, and to the beholders. 'Tis the sole subject, almost, of poetry; all our invention tends to it, all our songs, and therefore, Hesiod makes the Muses and Graces still follow Cupid; and as Plutarch holds, Menander and the rest of the poets were Love's priests. Whatever those old Anacreons, all our Greek and Latin epigrammatists, love-writers, Antony Diogenes the most ancient, whose epitome we finde in Phocius Bibliotheca, Longus Sophista, Eustathius, Achilles Tattius, Aristænetus, Heliodorus, Plato, Plutarch, Lucian, Parthenius, Theodorus, Prodromus, Ovid, Catullus, Tibullus, &c. Our new Ariostoes, Boyards, authors of Arcadia, Urania, Faerie Queen, &c. Marullus, Leotichius, Angerianus, Stroza, Se-

<sup>a</sup> Plin. lib. 35 cap. 12.

<sup>b</sup> Gerbelius l. 6. descript. Gr.

<sup>c</sup> Fransus l. 3.

de Symbolis. Qui primus symbolum excogitavit, voluit nimirum, hac ratione implicatum animum evolvere, eumque vel dominæ vel aliis intuentibus ostendere.

cundus, Capellanus, &c. with the rest of those facete modern poets, have written in this kinde, are but as so many symptomes of love. Their whole bookes are a synopsis or breviary of love, the portuous of love, legends of lovers lives and deaths, and of their memorable adventures. Nay more, *quod leguntur, quod laudantur amori debent*, as <sup>a</sup> Nevisanus, the lawyer, holds; *there never was any excellent poet, that invented good fables, or made laudable verses, which was not in love himself*; had he not taken a quill from Cupid's wings, he could never have written so amorously as he did.

‡ Cynthia te vatem fecit, lascive Properti,  
 Ingenium Galli pulchra Lycoris habet.  
 Fama est arguti Nemesis formosa Tibulli,  
 Lesbia dictavit, docte Catulle, tibi.  
 Non me Pelignus, nec spernet Mantua vatem,  
 Si qua Corinna mihi, si quis Alexis erit.

Wanton Propertius, and witty Gallus,  
 Subtile Tibullus, and learned Catullus,  
 It was Cynthia, Lesbia, Lycoris,  
 That made you poets all; and if Alexis  
 Or Corinna chance my paramour to be,  
 Virgil and Ovid shall not despise me.

• Non me carminibus vincet, nec Thraceus Orpheus,  
 Nec Linus.

Petrarch's Laura made him so famous; Astrophel's Stella and Jovianus Pontanus mistriss was the cause of his *Roses, Violets, Lillies, Nequitia, blanditia, joci, decor, Nardus, Ver, Corolla, Thus, Mars, Pallas, Venus, Charis, Crocum, Laurus, Unguentum, Costum, Lachryma, Myrrha, Musca, &c.* and the rest of his poems. Why are Italians at this day generally so good poets and painters? because every man of any fashion amongst them, hath his mistriss. The very rusticks and hog-rubbers, Menalcas and Corydon, *qui foetant de stercore equino*, those fulsome knaves, if once they taste of this love-liquor, are inspired in an instant. Instead of those accurate emblemes, curious impreses, gaudy masques, tilts, tournaments, &c. they have their wakes, whitson-ales, shepherds feasts, meetings on holy dayes, countrey dances, roundelays, writing their names on <sup>d</sup> trees, true lovers knots, pretty gifts.

With tokens, hearts divided, and half rings,  
 Shepherds, in their loves, are as coy as kings.

<sup>a</sup> Lib. 4. num. 102. sylvæ nuptialis. Poetæ non inveniunt fabulas, aut versus laudatos faciunt, nisi qui ab amore fuerint excitati.

<sup>b</sup> Martial. Ep. 73. lib. 9.

<sup>c</sup> Virg. Ecl. 4.

<sup>d</sup> Teneris arboribus amicarum nomina inscribentes, ut simul crescant. Hæd.



Choosing lords, ladies, kings, queens, and valentines, &c. they go by couples ;

Corydon's Phillis, Nysa and Mopsus,  
With dainty Dousabel and Sir Tophus.

Instead of odes, epigrams and elegies, &c. they have their ballads, countrey tunes, *O the broom, the bonny bonny broom*, ditties and songs, *Bess a Bell, she doth excel*,—they must write likewise and indite all in rime.

• Thou hony-suckle of the hathorne hedge,  
Vouchsafe in Cupid's cup my heart to pledge ;  
My hearts dear blood, sweet Cis is thy carouse,  
Worth all the ale in gammar Gubbin's house.  
I say no more, affairs call me away ;  
My fathers horse for provender doth stay.  
Be thou the lady Cressetlight to me,  
Sir Trolly Lolly will I prove to thee.  
Written in haste farewell my cowslip sweet,  
Pray let's a Sunday at the ale-house meet.

Your most grim stoicks and severe philosophers will melt away with this passion ; and if <sup>b</sup> Athenæus belye them not, Afistippus, Apollidorus, Antiphanes, &c. have made love songs and commentaries of their mistriss praises, <sup>c</sup> oratours write epistles, princes give titles, honours, what not? <sup>d</sup> Xerxes gave to Themistocles, Lampsacus to finde him wine, Magnesia for bread, and Myunte for the rest of his dyet. The <sup>e</sup> Persian kings allotted whole cities to like use; *hæc civitas mulieri redimiculum præbeat, hæc in collum, hæc in crines*, one whole city served to dress her hair, another her neck, a third her hood. Assuerus would have <sup>f</sup> given Esther half his empire, and <sup>g</sup> Herod bid *Herodias daughter ask what she would, she should have it*. Caligula gave an 100000 sesterces to his courtesan, at first word, to buy her pins; and yet when he was sollicitated by the Senate, to bestow something to repair the decayed walls of Rome, for the common-wealths good, he would give but 6000 sesterces at most. <sup>h</sup> Dionysius, that Sicilian tyrant, rejected all his privy counsellours, and was so besotted on Mirrha, his favourite and mistriss, that he would bestow no office, or in the most weightiest business of the kingdome, do ought, without her especiall advice; preferr, depose, send, entertain no man, though worthy and well deserving, but by her

<sup>a</sup> S. R. 1600.      <sup>b</sup> Lib. 13. cap. Dipnosophist.      <sup>c</sup> See Putean. epist. 33. de suâ Margareta Beroaldus, &c.      <sup>d</sup> Hen. Steph. apol. pro Herod.      <sup>e</sup> Tullie orat. 5. Ver.      <sup>f</sup> Esth. 5.      <sup>g</sup> Mat. 14. 7.      <sup>h</sup> Gravissimis regni negotiis, nihil sine amasie sue consensu fecit. Omnesque actiones suas scortillo communicavit, &c. Nich. Bellus discours. 26. de amat.

consent : and he again, whom she commended, howsoever unfit, unworthy, was as highly approved. Kings and emperours, in stead of poems, build cities; Adrian built Antinoa in Ægypt, besides constellations, temples, altars, statues, images, &c. in the honour of his Antinous. Alexander bestowed infinite sums, to set out his Hephæstion to all eternity. <sup>a</sup> Socrates professeth himself *loves servant*; ignorant in all arts, and sciences, a doctour alone in love matters; *et quum alienarum rerum omnium scientiam diffiteretur*, saith <sup>b</sup> Maximus Tyrius his sectator, *hujus negotii professor*, &c. and this he spake openly, at home and abroad, at publike feasts, in the academy, *in Pyræo, Lycæo, sub Platano*, &c. the very blood-hound of beauty, as he is styled by others. But I conclude there is no end of loves symptomes; 'tis a bottomless pit. Love is subject to no dimensions; not to be survayed by any art or engin and besides I am of <sup>c</sup> Hædus minde, *no man can discourse of love matters, or judge of them aright, that hath not made tryal in his own person*; or as Æneas Sylvius <sup>d</sup> adds, *hath not a little doted, been mad or love-sick himself*. I confess I am but a novice, a contemplator only,

Nescio quid sit amor, nec amo——

I have a tincture; for why should I lye, dissemble or excuse it, yet *homo sum*, &c. not altogether inexpert in this subject, *non sum præceptor amandi*; and what I say, is merely reading; *ex aliorum forsân ineptiis*, by mine own observation, and others relation.

## MEMB. V. SUBSECT. I.

### *Prognosticks of Love-Melancholy.*

**W**HAT fires, torments, cares, jealousies, suspicions, feares, griefes, anxieties, accompany such as are in love, I have sufficiently said: the next question is, what will be the event of such miseries; what they foretell. Some are of opinion that this love cannot be cured, *Nullis amor est medicinalis herbis*, it accompanies them to the <sup>e</sup> last.

Idem amor exitio est pecori pecorisque magistro;

<sup>a</sup> Amoris famulus omnem scientiam diffitetur, amandi tamen se scientissimum doctorem agnoscit.

<sup>b</sup> Serm. 8.

nisi qui et is aliquantum insanit?

<sup>c</sup> Quis horum scribere molestias potest,

nisi qui et is aliquantum insanit? <sup>d</sup> Lib. 1. de contemnendis amoribus; Opinor hac de re neminem aut disceptare recte posse aut judicare qui non in ea versatur, aut magnum fecerit periculum.

<sup>e</sup> Semper moritur, nunquam mortuus est qui amat. Æn. Sylv.



and is so continueate, that by no perswasion almost, it may be relieved. *Bid me not love*, said <sup>a</sup> Euryalus, *bid the mountains come down into the plains, bid the rivers run back to their fountaines; I can as soon leave to love, as the sun leave his course;*

<sup>b</sup>Et prius æquoribus pisces, et montibus umbræ,  
Et volucres deerunt sylvis, et murmura ventis,  
Quam mihi discedent formosæ Amaryllidis ignes.

First seas shall want their fish, the mountains shade,  
Woods singing birds, the windes murmur shall fade,  
Than my faire Amaryllis love allay'd.

Bid me not love, bid a deaf man hear, a blind man see, a dumb speak, lame run; counsell can do no good; a sick man cannot relish; no physick can ease me.

Non prosunt domino quæ prosunt omnibus artes,

As Apollo confessed; and Jupiter himself could not be cured.

<sup>c</sup>Omnes humanos curat medicina dolores,  
Solus amor morbi non habet artificem.

Physick can soon cure every disease

<sup>d</sup>Excepting love, that can it not appease.

But whether love may be cured or no, and by what meanes, shall be explained in his place; in the mean time, if it take his course, and be not otherwise eased or amended, it breaks out into outrageous (often) and prodigious events. *Amor et Liber violenti dñi sunt*, as <sup>e</sup> Tattius observes, *et eousque animum incedunt, ut pudoris oblivisci cogant*; Love and Bacchus are so violent Gods, so furiously rage in our mindes, that they make us forget all honesty, shame, and common civility. For such men, ordinarily, as are throughly possessed with this humour, become *insensati et insani*, for it is <sup>f</sup> *amor insanus*, as the poet calls it; beside themselves, and as I have proved, no better than beasts, irrationall, stupid, head-strong, void of feare of God or men, they frequently forswear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate towns, cities, countreys, to satisfie their lust.

<sup>g</sup>A divel 'tis, and mischief such doth work  
As never yet did Pagan, Jew, or Turke.

<sup>a</sup> Euryal. ep. ad Lucretiam, apud Æneam Sylvium. Rogas ut amare deficiam? roga montes ut in planum deveniant; ut fontes flumina repetant; tam possum te non amare, ac suum Phœbus relinquere cursum. <sup>b</sup> Buchanan Syl. <sup>c</sup> Propert. lib. 2. Eleg. 1. <sup>d</sup> Est orcus illa vis, est immedicabilis, est rabies insana. <sup>e</sup> Lib. 2. <sup>f</sup> Virg. Ecl. 3. <sup>g</sup> R. T.

The wars of Troy may be a sufficient witness ; and as Appian *lib. 5. hist.* saith of Anthony and Cleopatra, <sup>a</sup> *Their love brought themselves and all Egypt, into extream and miserable calamities, the end of her is as bitter as worm-wood, and as sharp as a two-edged sword. Prov. 5. 4, 5. Her feet go down to death, her steps lead on to hell. She is more bitter than death (Eccles. 7. 26.) and the sinner shall be taken by her.*

<sup>b</sup> Qui in amore præcipitavit, pejus perit quam qui saxo salit.

<sup>c</sup> He that runs headlong from the top of a rock, is not in so bad a case, as he that falls into this gulf of love. For hence, saith <sup>d</sup> Platina, *comes repentance, desperation; they lose themselves, their wits, and make shipwrack of their fortunes altogether: Madness, to make away themselves and others; violent death. Prognosticatio est talis, saith Gordonius, e si non succurratur iis, aut in maniam cadunt, aut moriuntur;* the prognostication is, they will either run mad, or dye. For if this passion continue, saith <sup>f</sup> Ælian Montaltus, *it makes the blood hot, thick, and black; and if the inflammation get into the brain, with continuall meditation and waking, it so dryes it up, that madness follows, or else they make away themselves.*

<sup>e</sup> O Corydon, Corydon, quæ te dementia cepit?

Now, as Arnoldus adds, it will speedily work these effects, if it be not presently helped; <sup>h</sup> *They will pine away, run mad, and dye upon a suddain; facile incidunt in maniam,* saith Valescus, quickly mad, *nisi succurratur,* if good order be not taken;

<sup>i</sup> Eheu, triste jugum quisquis amoris habet,  
Is prius ac norit se periisse perit.

Oh heavy yoke of love, which who so bears,  
Is quite undone, and that at unawares.

So she confessed of herself in the poet.

<sup>a</sup> Qui quidem amor utrosque et totam Ægyptum, extremis calamitatibus involvit.

<sup>b</sup> Plautus. <sup>c</sup> Ut corpus pondere, sic animus amore præcipitatur.

Austin. 1. 2. de civ. Dei, c. 28. <sup>d</sup> Dial. Hinc oritur pœnitentia, desperatio, et

non vident ingenium se cum re simul amisisse. <sup>e</sup> Idem Savanarola, et plures

alii, &c. Rabidum facturus Orexin. Juven. <sup>f</sup> Cap. de Heroico Amore.

Hæc passio durans sanguinem torridum et atrabilarium reddit; hic vero ad cere-

brum delatus, insaniam parat, vigiliis et crebro desiderio exsiccans. <sup>g</sup> Virg.

Ecl. 2. <sup>h</sup> Insani fiunt aut sibi ipsis desperantes mortem afferunt. Languentes

cito mortem aut maniam patiuntur. <sup>i</sup> Calcagninus.



— Insaniam priusquam quis sentiat,  
Vix pili intervallo a furore absum.

I shall be mad before it be perceived,  
An hair breadth off scarce am I, now distracted.

As mad as Orlando for his Angelica, or Hercules for his Hylas;

At ille ruebat quo pedes ducebant, furibundus,  
Nam illi sævus Deus intus jecur laniabat.

He went he car'd not whither, mad he was,  
The cruell God so tortur'd him, alas!

<sup>b</sup> At the sight of Hero, I cannot tell how many ran mad.

<sup>c</sup> Alius vulnus celans insanit pulchritudine puellæ.

And whilst he doth conceal his griefe,  
Madness comes on him like a thief.

Go to Bedlam for examples. It is so well known in every vil-  
lage, how many have either dyed for love, or voluntarily made  
away themselves, that I need not much labour to prove it;  
<sup>d</sup> *Nec modus aut requies nisi mors reperitur amoris*: Death is  
the common catastrophe to such persons.

<sup>e</sup> Mori mihi contingat, non enim alia  
Liberatio ab ærumnis fuerit ullo pacto istis.

Would I were dead, for nought God knows,  
But death can rid me of these woes.

As soon as Euryalus departed from Senes, Lucretia his para-  
mour <sup>f</sup> *never looked up, no jests could exhilarate her sad  
minde, no joyes comfort her wounded and distressed soule, but a  
little after she fell sick and dyed.* But this is a gentle end, a  
naturall death, such persons commonly make away themselves.

———— proprioque in sanguine lætus,  
Indignantem animam vacuas effudit in auras;

so did Dido;

Sed moriamur, ait, sic sic juvat ire per umbras.

Pyramus and Thysbe, Medea, <sup>g</sup> Coresus and Callyrhoë,

<sup>a</sup> Theocritus Edyl. 14. <sup>b</sup> Lucian Imag. So for Lucian's mistriss, all that  
saw her, and could not enjoy her, ran mad, or hanged themselves. <sup>c</sup> Musæus.  
<sup>d</sup> Ovid. Met. 10. <sup>e</sup> Anacreon. <sup>f</sup> Æneas Sylvius. Ad ejus decessum nunquam  
visa Lucretia ridere, nullis facetiis, jocos, nullo gaudio potuit ad lætitiã renovari,  
mox in ægritudinem incidit, et sic brevi contabuit. <sup>g</sup> Pausanias Achaicis. l. 7.

Theagines the philosopher, and many myriades besides, and so will ever do ;

————<sup>b</sup> et mihi fortis

Est manus, est et amor, dabit hic in vulnera vires ;

Who ever heard a story of more woe,  
Than that of Juliet and her Romeo ?

Read Parthenium in *Eroticis* ; and Plutarch's *amatorias narrationes*, or loves stories ; all tending almost, to this purpose. Valleriola (*lib. 2. observ. 7.*) hath a lamentable narration of a merchant, his patient, <sup>c</sup> that raving through impatience of love, had he not been watched, would every while have offered violence to himself. Amatus Lucitanus, (*cent. 3. car. 56.*) hath such <sup>d</sup> another story ; and Felix Plater. (*med. observ. lib. 1.*) a third, of a yong <sup>e</sup> gentleman that studied physick, and for the love of a doctours daughter, having no hope to compass his desire, poysoned himself, <sup>f</sup> Anno 1615. A barber in Francfort, because his wench was betrothed to another, cut his own throat. <sup>g</sup> At Neoburge, the same year, a yong man, because he could not get her parents' consent, killed his sweet-heart, and afterward himself, desiring this of the magistrate, as he gave up the ghost, that they might be buried in one grave ;

Quodque rogis superest unâ requiescat in urnâ :

which <sup>h</sup> Gesmunda besought of Tancredus her father, that she might be, in like sort, buried with Guiscardus her lover ; that so their bodies might lye together in the grave, as their soules wander about <sup>i</sup> *Campos lugentes* in the Elysian fields,

———— quos durus amor crudeli tabe peredit,

in a myrtle grove,

———— et myrtea circum

Sylva tegit : curæ non ipsâ in morte relinquunt.

You have not yet heard the worst : they do not offer violence to themselves, in this rage of lust, but unto others, their nearest and dearest friends. <sup>k</sup> Catiline killed his only son, *misitque ad orci pallida, lethi obnubila, obsita tenebris loca,*

<sup>a</sup> Megarensis amore flagrans Lucian. Tom. 4.    <sup>b</sup> Ovid. 3. met.    <sup>c</sup> Furibundus putavit se videre Imaginem puellæ, et coram loqui blandiens illi, &c.  
<sup>d</sup> Juven. Hebreus.    <sup>e</sup> Juvenis Medicinæ operam dans Doctoris filiam deperibat, &c.  
<sup>f</sup> Getardus Arthus Gallobelgicus, mund. vernal. 1615. Collum novacula aperuit : et inde expiravit.    <sup>g</sup> Cum renuente parente utroque, et ipsa virgine frui non posset, ipsum et ipsam interfecit, hoc a magistratu petens, ut in eodem sepulchro sepeliri possent.    <sup>h</sup> Bocace.    <sup>i</sup> Sedes eorum qui pro amoris impat en:ia pereunt, Virg. 6. Æneid.    <sup>k</sup> Sal. Val.



for the love of Aurelia Orestilla, *quod ejus nuptias vivo filio, recusaret.* <sup>a</sup> Laodice, the sister of Mithridates, poisoned her husband, to give content to a base fellow, whom she loved. <sup>b</sup> Alexander, to please Thais, a concubine of his, set Persepolis on fire. <sup>c</sup> Nereus wife, a widdow and lady of Athens, for the love of a Venetian gentleman, betrayed the city; and he for her sake, murdered his wife, the daughter of a noble man in Venice. <sup>d</sup> Constantine Despota, made away Catherine his wife, turned his son Michael and his other children, out of doors, for the love of a base scrivener's daughter in Thessalonica, with whose beauty he was enamoured. <sup>e</sup> Leucophria betrayed the city where she dwelt, for her sweet-hearts sake, that was in the enemies camp. <sup>f</sup> Pithidice the Governours daughter of Methinia, for the love of Achilles, betrayed the whole island to him, her fathers enemy. <sup>g</sup> Diognetus did as much, in the city where he dwelt, for the love of Policrita; Medea for the love of Jason; she taught him how to tame the fire-breathing brass-footed bulls, and kill the mighty dragon that kept the golden fleece; and tore her little brother Absyrtus in peeces, that her father Æthes, might have something to detain him, while she ran away with her beloved Jason, &c. Such acts and scenes hath this tragecomœdy of love.

## MEMB. VI. SUBSECT. I.

*Cure of Love-Melancholy, by Labour, Dyet, Physick, Fasting, &c.*

**A**LTHOUGH it be controverted by some, whether Love-Melancholy may be cured, because it is so irresistible and violent a passion; for as you know,

—————<sup>b</sup> facilis descensus Averni;  
Sed revocare gradum, superasque evadere ad auras;  
Hic labor, hoc opus est. —————

It is an easy passage down to hell,  
But to come back, once there, you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. Avicenna (*lib. 3. Fen. 1.*)

<sup>a</sup> Sabel. lib. 3. En. 6.      <sup>b</sup> Curtius lib. 5.      <sup>c</sup> Chalcocondilas de reb. Turcicis lib. 9.      Nerei uxor Athenarum domina, &c.      <sup>d</sup> Nicephorus Greg. hist. lib. 8.      Uxorem occidit liberos, et Michaellem filium videre abhorruit. Thessalonicae amore captus pronotarii filia, &c.      <sup>e</sup> Parthenius Erot. lib. cap. 5.      <sup>f</sup> Idem cap. 21.      Gubernatoris filia Achillis amore capta civitatem prodidit.      <sup>g</sup> Idem cap. 9.      <sup>h</sup> Virg. Æn. 6.

*cap. 23. et 24.*) sets down seaven compendious wayes, how this malady may be eased, altered and expelled. Savanarola, 9 principall observations; Jason Pratensis prescribes eight rules besides physic, how this passion may be tamed; Laurentius 2 main precepts; Arnoldus, Valleriola, Montaltus, Hildesheim, Langius, and others inform us otherwayes, and yet all tending to the same purpose. The sum of which I will briefly epitomize, (for I light my candle from their torches,) and enlarge again upon occasion, as shall seem best to me, and that after mine own method. The first rule to be observed, in subduing this stubborn and unbridled passion, is exercise and dyet. It is an old and well-known sentence, *Sine Cerere et Baccho friget Venus*; As an <sup>a</sup>idle sedentary life, liberall feeding, are great causes of it, so the opposite——labour, slender and sparing dyet, with continuall business, are the best and most ordinary meanes to prevent it.

Otia si tollas, periêre Cupidinis artes,  
Contemptæque jacent, et sine luce faces.

Take idleness away, and put to flight  
Are Cupid's arts, his torches give no light.

Minerva, Diana, Vesta, and the nine Muses, were not enamoured at all, because they never were idle.

† Frustra blanditiæ appulistis ad has,  
Frustra nequitiae venistis ad has,  
Frustra deliciae obsidebitis has,  
Frustra has illecebrae, et procacitates,  
Et suspiria, et oscula, et susurri,  
Et quisquis male sana corda amantum  
Blandis ebria fascinat venenis.

In vain are all your flatteries,  
In vain are all your knaveries,  
Delights, deceits, procacities,  
Sighs, kisses, and conspiracies,  
And what e're is done by art,  
To bewitch a lovers heart.

'Tis in vain to set upon those that are busy. 'Tis Savanarola's third rule, *Occupari in multis et magnis negotiis*; And Avicenna's precept, *cap. 24.*

† Cedit amor rebus; res, age tutus eris.

To be busy still, and as <sup>d</sup> Guianerius enjoyns, about matters

<sup>a</sup> Otium naufragium castitatis, Austin.  
lib. 1, remed.

<sup>b</sup> Buchanan. Hendecasyll.

<sup>c</sup> Ovid.

<sup>d</sup> Cap. 16. Circa res arduas exerceri.



of great moment, if it may be. <sup>a</sup> Magninus adds, *Never to be idle, but at the hours of sleep.*

—————<sup>b</sup> et ni

Posces ante diem librum cum lumine, si non  
Intendas animum studiis, et rebus honestis,  
Invidiâ vel amore miser torquere.—————

For if thou dost not ply thy book,  
By candle-light to study bent,  
Employ'd about some honest thing,  
Envy or love shall thee torment.

No better physick than to be alwayes occupied, seriously intent.

<sup>c</sup> Cur in penates rarius tenues subit,  
Hæc delicatas eligens pestis domus,  
Mediumque sanos vulgus affectus tenet? &c.

Why dost thou ask, poor folkes are often free,  
And dainty places still molested be?

Because poor people fare coarsly, work hard, go wollward and bare.

Non habet unde suum paupertas pascat amorem:

<sup>d</sup> Guianerius, therefore, prescribes his patient *to go with hair-cloth next his skin, to go bare-footed, and bare-legged in cold weather, to whip himself now and then, as Monkes do, but above all, to fast.* Not with sweet wine, mutton and pottage, as many of those tenterbellies do, howsoever they put on Lenten faces, and whatsoever they pretend, but, from all manner of meat. Fasting is an all-sufficient remedy of it self; for as Jason Pratensis holds, the bodies of such persons that feed liberally, and live at ease, <sup>e</sup> *are full of bad spirits and divels, divelish thoughts; no better physick for such parties, than to fast.* Hildesheim *spicil.* 2. to this of hunger, adds <sup>f</sup> *often baths, much exercise and sweat,* but hunger and fasting, he prescribes before the rest. And 'tis indeed, our Saviour's oracle, *This kinde of divel is not cast out but by fasting and prayer,* which makes the fathers so immoderate in commendation of fasting. As *Hunger,* saith <sup>g</sup> Ambrose, *is a friend of*

<sup>a</sup> Part. 2. c. 23. reg. San. His præter horam somni, nulla per otium transeat.

<sup>b</sup> Hor. lib. 1. epist. 2.

<sup>c</sup> Seneca.

<sup>d</sup> Tract. 16. cap. 18. Sæpe nuda carne

cilicium portent tempore frigido sine caligis; et nudis pedibus incedant, in pane et aquâ jejurent, sæpius se verberibus cædant. &c.

<sup>e</sup> Dæmonibus referta sunt

corpora nostra, illorum præcipue qui delicatis vescuntur eduliis, advolitant, et corporibus in hærent; hanc ob rem, jejunium impendio probatur ad pudicitiam.

<sup>f</sup> Victus sit attenuatus, balnei frequens usus et sudationes, cold baths, not hot, saith Magninus part. 3. cap. 23. to dive over head and ears in a cold river, &c.

<sup>g</sup> Ser. de gula; Fames amica virginitati est, inimica lasciviæ: saturitas vero castitatem perdit, et nutrit illecebras.

virginity, so is it an enemy to lasciviousness; but fulness overthrows chastity, and fostereth all manner of provocations. If thine horse be too lusty, Hierom adviseth thee, to take away some of his provender; by this meanes, those Pauls, Hillaries, Antonies, and famous anchorites, subdued the lusts of the flesh; by this meanes, Hilarion made his asse, as he called his own body, leave kicking, (so <sup>a</sup> Hierom relates of him in his life) when the divel tempted him to any such fowl offence. By this meanes, those <sup>b</sup> Indian Brachmanni kept themselves continent; they lay upon the ground covered with skins, as the Redshanks do on badder, and dyeted themselves sparingly on one dish, which Guianerius would have all yong men put in practiee; and if that will not serve, <sup>c</sup> Gordonius would have them soundly whipped, or to cool their courage, kept in prison, and there fed with bread and water, till they acknowledge their errour, and become of another minde. If imprisonment and hunger will not take them down, according to the directions of that <sup>d</sup> Theban Crates, *time must wear it out; if time will not, the last refuge is an halter.* But this you will say, is comieally spoken. Howsoever, fasting, by all meanes, must be still used; and as they must refrain from such meats formerly mentioned, which ease venery, or provoke lust, so they must use an opposite dyet. <sup>e</sup> Wine must be altogether avoided of the yonger sort. So <sup>f</sup> Plato prescribes; and would have the magistrates themselves abstain from it, for examples sake, highly commending the Carthaginians for their temperance in this kinde. And 'twas a good edict, a commendable thing, so that it were not done for some sinister respect, as those old Ægyptians abstained from wine, because some fabulous poets had given out, wine sprang first from the blood of the gyants; or, out of superstition, as our modern Turkes, but for temperance, it being *animæ virus et vitiorum fomes*, a plague it self if immoderately taken. Women of old for that cause, <sup>g</sup> in hot countreys, were forbid the use of it; as severely punished for drinking of wine, as for adultery; and yong folkes, as Leonicus hath recorded, (*Var. hist. l. 3. cap. 87, 88.*) out of Atheræus and others; and is still practised in Italy and some other countreys of Europe and Asia; as Claudius Minos hath well illus-

<sup>a</sup> Vita Hilarionis, lib. 3. epist. Cum tentasset cum dæmon titillatione inter cætera, Ego inquit, aselle, ad corpus suum, faciam, &c.

<sup>b</sup> Strabo l. 15. Geog. Sub pellibus cubant, &c.

<sup>c</sup> Cap. 2. part. 2. Si sit juvenis, et non vult obedire, flagelletur frequenter et fortiter, dum incipiat fœtere.

<sup>d</sup> Laertius. lib. 6. cap. 5. Amori medetur fames; sin aliter, tempus; si non hoc, laqueus.

<sup>e</sup> Vina parant animos Veneri, &c.

<sup>f</sup> 3. de Legibus.

<sup>g</sup> Non minus si vinum bibissent ac si adulterium admisissent, Gellius, lib. 10. c. 23.



trated in his comment on the 23 embleme of Alciat. So choyce is to be made of other dyet.

Nec minus erucas aptum est vitare salaces,  
Et quicquid Veneri corpora nostra parat.

Eringoes are not good for to be taken,  
And all lascivious meats must be forsaken.

Those opposite meats which ought to be used, are, cowcumbers, mellons, purselan, water lillies, rue, woodbine, ammi, lettice, which Lemnius so much commends, (*lib. 2. cap. 42.*) and Mizaldus *hort. med.* to this purpose; Vitex, or Agnus castus before the rest, which, saith <sup>a</sup> Magninus, hath a wonderful vertue in it. Those Athenian women, in their solemu feasts called Thesmopheries, were to abstain nine dayes from the company of men, during which time, saith *Ælian*, they laid a certain herb named Hanea, in their beds, which asswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius lib. 5. &c.* and what every herbalist, almost, and physician hath written (*cap. de Satyriasi et Priapismo;*) *Rhasis* amongst the rest. In some cases again, if they be much dejected and brought low in body, and now ready to despair through anguish, grieffe, and too sensible a feeling of their miserie, a cup of wine and full dyet is not amiss; and as *Valescus* adviseth, *cum aliâ honestâ venerem sæpe exercendo*, which *Langius* (*Epist. med. lib. 1. epist. 24.*) approves out of *Rhasis* (*ad assiduationem coitus invitat*) and *Guianerius* seconds it, (*cap. 16. tract. 16*) as a <sup>b</sup> very profitable remedy :

————— <sup>c</sup> tument tibi quum inguina, cum si  
Ancilla, aut verna præsto est, tentigine rumpi  
Malis? non ego namque, &c. ———

<sup>d</sup> Jason Pratensis subscribes to this counsell of the poet, *Excretio enim aut tollit prorsus, aut lenit ægritudinem*. As it did the raging lust of *Assuerus*, <sup>e</sup> *qui ad impatientiam amoris lenendam, per singulas fere noctes novas puellas devirginavit*. And to be drunk too, by fits; but this is mad physick, if it be at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Vives* speaks of, *lib. 3. de anima*. <sup>f</sup> *A lover, that hath as it were, lost himself through impotency, impatience, must be called home as a traveller by musick, feasting,*

<sup>a</sup> *Rer. Sam. part. 3. cap. 23. Mirabilem vim habet.* <sup>b</sup> *Cum muliere aliquâ gratiosâ sæpe coire erit utilissimum. Idem Laurentius, cap. 11.* <sup>c</sup> *Hor.*  
<sup>d</sup> *Cap. 29. de morb. cereb.* <sup>e</sup> *Beroaldus orat. de amore.* <sup>f</sup> *Amatori. cuius est pro impotentia mens amota, opus est, ut paulatim animus velut a peregrinatione domum revocetur, per musicam, convivia, &c. Per aucupium, fabulas, et festivas narrationes, laborem usque ad sudorem, &c.*

good wine, if need be, to drunkenness it self; which many so much commend for the easing of the minde; all kinde of sports and merriments; to see faire pictures, hangings, buildings, pleasant fields, orchyards, gardens, groves, ponds, pools, rivers, fishing, fowling, hawking, hunting, to hear merry tales, and pleasant discourse, reading, to use exercise till he sweat. that new spirits may succeed; or, by some vehement affection or contrary passion, to be diverted, till he be fully weaned from anger, suspition, cares, feares, &c. and habituated into another course. *Semper tecum sit*, (as <sup>a</sup>Sempronius adviseth Calisto his love-sick master) *qui sermoues jocularis moveat, conciones ridiculas, dicteria falsa, suaves historias, fabulas venustas recenseat, coram ludat, &c.* still have a pleasant companion to sing and tell merry tales, songs and facete histories, sweet discourse, &c. And as the melody of musick, merriment, singing, dancing, doth augment the passion of some lovers, as <sup>b</sup>Avicenna notes, so it expelleth it in others, and doth very much good. These things must be warily applyed, as the parties symptomes vary, and as they shall stand variously affected.

If there be any need of physick, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. Carolus a Lorme amongst other questions, discussed for his degree, at Montpelier in France, hath this, *An amantes et amentes iisdem remediis curentur?* Whether lovers and mad men be cured by the same remedies? he affirms it; for love extended is mere madness. Such physick then, as is prescribed, is either inward or outward, as hath been formerly handled in the precedent partition in the cure of melancholy. Consult with Valleriola (*observat. lib. 2. observ. 7.*) Lod. Mercatus (*lib. 2. cap. 4. de mulier. affect.*) Daniel Sennerthus (*lib. 1. part. 2. cap. 10.*) <sup>c</sup>Jacobus Ferrandus, the Frenchman, in his Tract *de amore Erotique*, Forestus (*lib. 10. observ. 29. et 30.*) Jason Pratensis and others, for peculiar receipts. <sup>d</sup>Amatus Lusitanus cured a yong jew that was almost mad for love, with the syrup of hellebor, and such other evacuations and purges, which are usually prescribed to black choler: <sup>e</sup>Avicenna confirms as much, if need require, and <sup>f</sup>blood-letting above the rest, which makes *amantes ne sint amentes*, lovers to come to themselves, and keep in their

<sup>a</sup> Cælestinæ Act 9. Barthio interpret.

<sup>b</sup> Cap. de Ilishi. Multos hoc affectu sanat cantilena, lætitia, musica; et quidam sunt quos hæc angent.

<sup>c</sup> This author came to my hands since the third edition of this book.

<sup>d</sup> Cent. 3. curat. 56. Syrupo helleborato et aliis quæ ad atram bilem pertinent.

<sup>e</sup> Purgetur, si ejus dispositio venerit ad adust. humoris et phlebotomizetur.

<sup>f</sup> Amantium morbus ut puritus solvitur, venæ sectione et cucurbitulis.



right mindes. 'Tis the same which Schola Salernitana, Jason Pratensis, Hildesheim, &c. prescribe blood-letting to be used as a principall remedy. Those old Scythians had a trick, to cure all appetite of burning lust, by <sup>a</sup>letting themselves blood under the ears, and to make both men and women barren, as Sabellicus, in his Enneades relates of them. Which Salmuth. (*Tit. 10. de Herol. comment. in Pancirol. de nov. report.*) Mercurialis (*var. lec. lib. 3. cap. 7.*) out of Hippocrates and Benzo, say still is in use amongst the Indians, a reason of which Langius gives (*lib. 1. epist. 10.*).

Huc faciunt medicamenta Venerem sopientia, ut *Camphora pudendis alligata, et in brachâ gestata (quidam oit) membrum flaccidum reddit. Laboravit hoc morbo virgo nobilis cui inter cætera præscripsit Medicus, ut laminam plumbeam multis foraminibus pertusam, ad dies viginti portaret in dorso; ad exsiccandum vero sperma jussit eam quam parcissime cibari, et manducare frequenter coriandrum præparatum, et semen lactucæ et acetosæ, et sic eam a morbo liberavit. Porro impediunt et remittunt cõitum folia salicis trita et cputa, et si frequentius usurpentur ipsa in totum auferunt. Idem præstat topatius annulo gestatus, dexterum lupi testiculum attritum, et oëo vel aquâ rosatâ exhibitum Veneris tædium inducere scribit Alexander Benedictus: lac butyri comestum et semen canabis, et camphora exhibita idem præstant. Verbena herba gestata libidinem extinguit, pulvisqueranæ decollatæ et exsiccatae. Ad extinguendum cõitum, ungantur membra genitalia, et renes et pecten aquâ in qua opium Thebaicum sit dissolutum; libidini maxime contraria camphora est, et coriandrum siccum frangit cõitum, et erectionem virgæ impedit; idem efficit synapium ebibitum. *Da verbenam in potu et non erigatur virga sex diebus; utere menthâ siccâ cum aceto, genitalia illinita succo Hyoscyami aut cicutæ, cõitus appetitum sedant, &c. R. seminis lactuc. portulac. coriandri an. ʒj. menthæ siccæ ʒss. sacchari albiss. ʒ iiij. pulveriscentur omnia subtiliter, et post ea simul misce aqua Neumpharis, f. confec. solida in morsulis. Ex his sumat mane unum quum surgat. Innumera fere his similia petas ab Hildesheim loco prædicto, Mizaldo, Porta, cæterisque.**

• Cura a venæ sectione per aures, unde semper steriles.

## SUBSECT. II.

*Withstand the beginnings; avoid occasions; change his place:  
faire and fowl meanes; contrary passions, with  
wittij inventions: to bring in another,  
and discommend the former.*

**O**THER good rules and precepts are enjoyned by our physicians, which if not alone, yet certainly conjoynd, may do much; The first of which is *obstare principiis*, to withstand the beginning; <sup>a</sup> *Quisquis in primo obstitit, populitque amorem, intus ac victor fuit*, he that will but resist at first, may casily be a conquerour at last. Balthazar Castilio l. 4. urgeth this prescript above the rest, <sup>b</sup> *when he shall chance, (saith he) to light upon a woman, that hath good behaviour joyned with her excellent person, and shall perceiue his eyes, with a kinde of greediness, to pull unto them this image of beauty, and carry it to the heart: shall observe himself to be somewhat incensed with this influence, which moveth within: when he shall discern those snbtle spirits sparkling in her eyes, to administer more fnell to the fire, he must wisely withstand the beginnings; rouze up reason stupisfyed almost; fortisfy his heart by all meanes, and shut up all those passages, by which it may have entrance.* 'Tis a precept which all concurr upon,

<sup>c</sup> *Opprime dum nova sunt subiti mala semina morbi,  
Dum licet, in primo limine siste pedem.*

Thy quick disease whilst it is fresh to-day,  
By all meanes crush, thy feet at first step stay.

Which cannot speedier be done, than if he confess his grieffe and passion to some judicious friend <sup>d</sup> (*qui tacitus ardet magis uritur*, the more he conceals, the greater is his pain) that by his good advice, may happily ease him on a suddain; and withall to avoid occasions, or any circumstance that may aggravate his disease; to remove the object by all meanes; for who can stand by a fire and not burn?

<sup>e</sup> *Sussilite obsecro et mittite istanc foras,  
Quæ misero mihi amanti ebibit sanguinem.*

'Tis good therefore, to keep quite out of her company; which

<sup>a</sup> Seneca. <sup>b</sup> *Cum in mulierem inciderit, quæ cum formâ inorum, suavitate conjunctam habet, et jam oculos persenserit, formæ ad se imaginem cum aviditate quadam rapere, cum eadem, &c.* <sup>c</sup> Ovid. de rem. lib. 1. <sup>d</sup> Æneas Sylvius. <sup>e</sup> Plautus gureu,



Hierom so much labours to Paula, and his Nepotian; Chrysostome so much inculcates *in ser. in contubern.* Cyprian, and many other fathers of the church; Siracides in his ninth chapter; Jason Pratensis, Savonarola, Arnoldus, Valleriola, &c. and every physitian that treats of this subject. Not only to avoid, as <sup>a</sup> Gregory Tholosanus exhorts, *kissing, dalliance, all speeches, tokens, love-letters and the like*; or, as Castilio, (*lib. 4.*) to converse with them, hear them speak, or sing, (*tolerabilius est audire basiliscum sibilantem, thou hadst better hear, saith* <sup>b</sup> Cyprian, a serpent hiss) <sup>c</sup> *those amiable smiles, admirable graces, and sweet gestures, which their presence affords.*

<sup>d</sup> Neû capita liment solitis morsiunculis,  
Et his papillarum oppressiunculis  
Abstineant : ———

but all talk, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous book, or tale, that may administer any occasion of remembrance. <sup>e</sup> Prosper adviseth yong men not to read the Canticles, and some parts of Genesis, at other times; but for such as are enamoured, they forbid, as before, the name mentioned, &c. especially all sight; they must not so much as come near, or look upon them.

<sup>f</sup> Et fugitare decet simulachra et pabula amoris,  
Abstinerere sibi atque alio convertere mentem.

*Gaze not on a maid, saith Siracides, turn away thine eys from a beautiful woman, (c. 9. v. 5. 7. 8) averte oculos, saith David, or if thou dost see them, as Ficinus adviseth, let not thine eye be intentus ad libidinem, do not intend her more than the rest: for as* <sup>g</sup> Propertius holds, *Ipse alimenta sibi maxima præbet amor*, love as a snow-ball enlargeth it self by sight; but as Hierom to Nepotian, *aut æqualiter ama, aut æqualiter ignora*, either see all alike, or let all alone; make a league with thine eys, as <sup>h</sup> Job did; and that is the safest course; let all alone, see none of them. Nothing sooner revives, <sup>i</sup> *or waxeth sore again, as Petrarch holds, than love doth by sight. As pomp renews ambition; the sight of gold, covetousness; a beauteous object sets on fire this burning lust.*

<sup>a</sup> Tom. 2. lib. 4. cap. 10. Syntag. med. art. Mirab. Vitentur oscula, tactus, sermo, et scripta impudica, literæ, &c. <sup>b</sup> Lib. de singul. Cler. <sup>c</sup> Tam admirabilem splendorem, declinet, gratiam, scintillas, amabiles risus, gestus suavissimos, &c. <sup>d</sup> Lipsius hort. leg. lib. 3. antiq. lec. <sup>e</sup> Lib. 3. de vit. cœlitus compar cap. 6. <sup>f</sup> Lucretius. <sup>g</sup> Lib. 3. Eleg. 10. <sup>h</sup> Job, 31. Pepigi fœdus cum oculis meis ne cogitarem de virgine. <sup>i</sup> Dial. 8. de contemptu mundi; Nihil facilius recrudescit quam amor; ut pompa visa renovat ambitionem, auri species avaritiam, spectata corporis forma incendit luxuriam.

Et multum saliens incitat unda sitim.

The sight of drink makes one dry, and the sight of meat increaseth appetite. 'Tis dangerous therefore to see. A<sup>a</sup> yong gentleman, in merriment, would needs put on his mistriss clothes, and walk abroad alone, which some of her suters espying, stole him away for her that he represented. So much can sight enforce. Especially, if he have been formerly enamoured, the sight of his mistriss strikes him into a new fit, and makes him rave many dayes after.

—————<sup>b</sup> Infirmis causa pusilla nocet,  
Ut pene extinctum cinerem si sulphure tangas,  
Vivet, et ex minimo maximus ignis erit:  
Sic nisi vitabis quicquid renovabit amorem,  
Flamma recrudescet, quæ modo nulla fuit.

A sickly man a little thing offends;  
As brimstone doth a fire decay'd renew,  
And make it burn afresh, doth loves dead flames,  
If that the former object it review.

Or, as the poet compares it to embers in ashes, which the winde blows, *ut solet a ventis, &c.* a scald head (as the saying is) is soon broken; dry wood quickly kindles; and when they have been formerly wounded by sight, how can they by seeing but be inflamed? Ismenias acknowledgeth as much of himself, when he had been long absent, and almost forgotten his mistriss; <sup>d</sup> *at the first sight of her, as straw in a fire, I burned afresh; and more than ever I did before.* <sup>e</sup> Chariclea was as much moved at the sight of her dear Theagenes, after he had been a great stranger. <sup>f</sup> Mertila, in Aristænetus, swore she would never love Pamphilus again, and did moderate her passion so long as he was absent; but, the next time he came in presence, she could not contain, *effuse amplexa attrectari se sinit, &c.* she broke her vow, and did profusely embrace him. Hermotinus, a yong man (in the said <sup>g</sup> author) is all out as unstaid; he had forgot his mistriss quite, and by his friends was well weaned from her love; but seeing her by chance, *agnovit veteris vestigia flammæ,* he raved amain; *Illa tamen emergens veluti lucida stella cepit elucere, &c.* she did appear as a blazing star, or an angel, to his sight. And it is the common passion of all lovers to be overcome in

<sup>a</sup> Seneca cont. lib. 2. cont. 9. <sup>b</sup> Ovid. <sup>c</sup> Met. 7. Ut solet a ventis alimenta resumere, quæque parva sub inducta latuit scintilla favilla crescere; et in veteres agitata resurgere flammæ.

<sup>d</sup> Eustathii l. 3. Aspectus amorem incendit, ut marcescentem in palea ignem ventus; ardebam interea majore concepto incendio.

<sup>e</sup> Heliodorus l. 4. Inflaninat mentem novus aspectus, perinde ac ignis materiz adnotus, Chariclea, &c. <sup>f</sup> Epist. 15. l. 2. <sup>g</sup> Epist. 4. lib. 2.



this sort. For that cause, belike, Alexander discerning this inconvenience and danger that comes by seeing, <sup>a</sup>when he heard Darius wife so much commended for her beauty, would scarce admit her to come in his sight, foreknowing, belike, that of Plutarch, *formosam videre periculosissimum*, how full of danger it is to see a proper woman; and though he was intemperate in other things, yet in this *superbe se gessit*, he carryed himself bravely. And so, when as Araspes in Xenophon, had so much magnified that divine face of Panthea to Cyrus, <sup>b</sup>by how much she was fairer than ordinary, by so much he was the more unwilling to see her. Scipio, a yong man of 23 yeares of age, and the most beautifull of the Romans, equall in person to that Græcian Charinus, or Homer's Nireus, at the siege of a city in Spain, when as a noble and a most faire yong gentlewoman was brought unto him, <sup>c</sup>and he had heard she was betrothed to a Lord, rewarded her, and sent her back to her sweet-heart. S<sup>t</sup>. Austin, as <sup>d</sup>Gregory reports of him, *ne cum sorore quidem sua putavit habitandum*, would not live in the house with his own sister. <sup>e</sup>Xenocrates lay with Lais of Corinth all night, and would not touch her. Socrates, though all the city of Athens supposed him to dote upon faire Alcibiades, yet when he had an opportunity *solus cum solo*, to lye in the chamber with, and was wooed by him besides, as the said Alcibiades publikely confessed, <sup>f</sup>*formam sprevit et superbe contempsit*; he scornfully rejected him. Petrarch, that had so magnified his Laura in severall poems, when by the Popes meanes she was offered unto him, would not accept of her. <sup>g</sup>*It is a good happiness to be free from this passion of love; and great discretion it argues, in such a man that can so contain himself; but when thou art once in love, to moderate thy self (as he saith) is a singular point of wisdom.*

<sup>a</sup> Nam vitare plagas in amoris ne jaciatur  
Non ita difficile est, quam captum retibus ipsis  
Exire, et validos Veneris perrumpere nodos.

To avoid such nets is no such mastery,  
But ta'en, to escape is all the victory.

But for as much, as few men are free, so discreet lovers, or that can contain themselves, and moderate their passions, to curb their senses, as not to see them, not to look lasciviously,

<sup>a</sup> Curtius lib. 3. Cum uxorem Darii laudatam audivisset, tantum cupiditati suæ frænum injecit, ut illam vix vellet intueri. <sup>b</sup> Cyropædia. Cum Parthææ formam evexisset Araspes, tanto magis inquit Cyrus, abstinere oportet, quanto pulchrior est. <sup>c</sup> Livius; Cum eam regulo cuidam desponsatam audivisset, innumeribus cumulatis remisit. <sup>d</sup> Ep. 39. lib. 7. <sup>e</sup> Et ea loqui posset quæ soli amatores loqui solent. <sup>f</sup> Platonis Convivio. <sup>g</sup> Heliodorus lib. 4. Expertem esse amoris beatitudo est; at quum captus sis, ad moderationem revocare animum prudentia singularis. <sup>h</sup> Lucretius l. 4.

not to conferr with them, such is the fury of this head-strong passion of raging lust, and their weakness, *ferox ille ardor a naturá insitus*, <sup>a</sup> as he terms it, such a furious desire nature hath inscribed, such unspeakable delight,

Sic Divæ Veneris furor,  
Insanis adeo mentibus incubat,

which neither reason, counsell, poverty, pain, miserie, drudgery, *partús dolor*, &c. can deterr them from; we must use some speedy meanes to correct and prevent that, and all other inconveniences, which come by conference, and the like. The best, readiest, surcest way, and which all approve, is *Loci mutatio*, to send them severall wayes; that they may neither hear of, see, nor have opportunity to send to one another again, or live together *soli cum sola*, as so many Gilbertines. *Elongatio a Patriá*, 'tis Savanarola's fourth rule, and Gordonius precept, *distrahatur ad longinquas regiones*, send him to travel. 'Tis that which most run upon, as so many hounds with full cry; poets, divines, philosophers, physitions, all; *mutet patriam*, Valesius: <sup>b</sup> as a sick man he must be cured with change of ayr; Tullie 4. *Tuscul.* The best remedy is to get thee gone, Jason Pratensis: change ayr and soyl, Laurentius.

Fuge littus amatum,  
*Virg.* Utile finitimis abstinuisse locis.  
<sup>c</sup> *Ovid.* I procul, et longas carpere perge vias.  
——— sed fuge, tutus eris.

Travelling is an antidote of love:

<sup>d</sup> Magnum iter ad doctas proficisci cogor Athenas,  
Ut me longa gravi solvat amore via.

For this purpose, saith <sup>e</sup>Propertius, my parents sent me to Athens; time and absence wear away pain and grieve, as fire goes out for want of fewel.

Quantum oculis, animo tam procul ibit amor.

But so as they tarry out long enough; a whole year <sup>f</sup>Xenophon prescribes Critobulus; *vix enim intra hoc tempus ab amore sanari poteris*; some will hardly be weaned under. All this <sup>g</sup>Heinsius merrily inculcates, in an Epistle to his friend

<sup>a</sup> Hædus lib. 1. de amor. contem. cens curandus est. cap. 11.

<sup>c</sup> Amorum l. 2.

<sup>b</sup> Loci mutatione tanquam non convales-

nocent; dies ægritudinem adimit, absentia delet. Ire licet procul hinc patriæque relinquere fines. *Ovid.*

<sup>e</sup> Lib. 3. eleg. 20.

<sup>f</sup> Lib. 1. Socrat. memor.

Tibi, O Critobule, consulo ut integrum annum absis, &c.

<sup>g</sup> Proximum est ut

esurias. 2. Ut moram temporis opponas. 3. Et locum mutes. 4. Ut de laqueo cogites.



Primierus: First, fast, then tarry; thirdly, change thy place; fourthly, think of an halter. If change of place, continuance of time, absence, will not wear it out with those precedent remedies, it will hardly be removed; but these commonly are of force. Felix Plater *observ. lib. 1.* had a baker to his patient, almost mad for the love of his maid, and desperate: by removing her from him, he was in a short space cured. Isæus, a philosopher of Assyria, was a most dissolute liver in his youth; *palam lasciviens*, in love with all he met; but after he betook himself by his friends advice to his study, and left womens company, he was so changed, that he cared no more for playes, nor feasts, nor masks, nor songs, nor verses, fine clothes, nor no such love toyes: he became a new man upon a suddain; *tanquam si priores oculos amisisset*, (saith mine <sup>a</sup> author) as if he had lost his former eyes. Peter Godefridus, in the last chapter of his third book, hath a story out of S<sup>t</sup>. Ambrose, of a yong man, that meeting his old love after long absence, on which he had extreamply doted, would scarcely take notice of her; she wondred at it, that he should so lightly esteem her, called him again, *lenibat dictis animum*, and told him who she was, *Ego sum, inquit: At ego non sum ego*; But he replied, he was not the same man; *proripuit sese tandem*, (as Dido fled from <sup>b</sup> Æneas;) not vouchsafing her any farther parly, lothing his folly, and ashamed of that which formerly he had done.

• Non sum stultus ut ante jam, Neæra,

O Neæra, put your trickes, and practise hereafter upon some body else; you shall befool me no longer. Petrarch hath such another tale, of a yong gallant, that loved a wench with one eye, and for that cause, by his parents, was sent to travel into far countreys: *after some yeares, he returned; and meeting the maid for whose sake he was sent abroad, asked her how, and by what chance she lost her eye? no, said she, I have lost none, but you have found yours*: Signifying thereby that all lovers were blind, as Fabius saith; *Amantes de formâ judicare non possunt*, lovers cannot judge of beauty, nor scarce of any thing else; as they will easily confess, after they return unto themselves, by some discontinuance or better advice; wonder at their own folly, madness, stupidity, blindness; be much abashed, *and laugh at love, and call't an idle thing*, condemn themselves that ever they should be so besotted or misled; and be heartily glad they have so happily eescaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed,

<sup>a</sup> Philostratus de vitis Sophistarum.

<sup>b</sup> Virg. 6. Æn.

<sup>c</sup> Buchanan.

faire and fowl meanes; as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affection; <sup>a</sup> *by some greater sorrow to drive out the less*, saith Gordonius, as that his house is on fire, his best friends dead, his mony stoln: <sup>b</sup> *that he is made some great governour, or hath some honour, office, some inheritance befalln him*; he shall be a knight, a baron: or by some false accusation, as they do to such as have the hickhop, to make them forget it. Saint Hierom (*lib. 2. epist. 16.*) to Rusticus the monke, hath an instance of a yong man of Greece, that lived in a monastery in Ægypt, that by no labour, no continence, no perswasion could be diverted; but at last by this trick he was delivered. The abbot sets one of his convent to quarrel with him, and with some scandalous reproach or other, to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the plaintiff. The yong man wept, and when all were against him, the abbot cunningly took his part, least he should be overcome with immoderate griefe: but what need many words? By this invention he was cured, and alienated from his pristine love-thoughts.—Injuries, slanders, contempts, disgraces,

—————spretæque injuria formæ,

are very forcible meanes to withdraw mens affections; *contumeliâ affecti amatores amare desinunt*, as <sup>d</sup> Lucian saith; lovers reviled or neglected, contemned or misused, turn love to hate; <sup>e</sup> *redeam? Non si me obsecret. I'll never love thee more. Egone illam, quæ illum, quæ me, quæ non?* So Zephyrus hated Hyacinthus because he scorned him, and preferred his corrivall Apollo (*Palæphatus fab. Nar.*) he will not come again, though he be intreated. Tell him but how he was scoffed at behind his back, ('tis the counsell of Avicenna) that his love is false, and entertains another, rejects him, cares not for him, or that she is a fool, a nasty quean, a slut, a vixen, a scold, a divel, or which Italians commonly do, that he or she hath some lothsome filthy disease, gowt, stone, strangury, falling-sickness; and that they are hereditary, not to be avoided; he is subject to a consumption, hath the pox, that he hath three or four incurable teters, issues: that she is bald, her breath

<sup>a</sup> Annuncientur valde tristia, ut major tristitia possit minorem obfuscare. <sup>b</sup> Aut quod sit factus senescallus, aut habeat honorem magnum. <sup>c</sup> Adolescens Græcus erat in Ægypti cœnobio, qui nulla operis magnitudine, nulla persuasione flammam poterat sedare: monasterii pater hac arte servavit. Imperat cuidam e sociis, &c. Flebat ille, omnes adversabantur; solus pater callide opponere, i.e. abundantia tristitiæ absorberetur; quid multa? hoc invento curatus est, et a cogitationibus pristinis avocatus. <sup>d</sup> Tom. 4. <sup>e</sup> Ter.



stinks, she is mad by inheritance, and so are all the kindred, an hair-brain, with many other secret infirmities (which I will not so much as name) belonging to women. That he is an hermaphrodite, an eunuch, imperfect, impotent, a spend-thrift, a gamester, a fool, a gull, a begger, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father hang'd, that he hath a wolf in his bosome, a sore leg, he is a leper, hath some incurable disease, that he will surely beat her, he cannot hold his water, that he cryes out or walks in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lye with him; his house is haunted with spirits, with such fearfull and tragicall things, able to avert and terrifie any man or woman living. *Gordonius cap. 20. part. 2. hunc in modum consulit; Paretur aliqua vetula turpissima aspectu, cum turpi et vili habitu: et portet subtus gremium pannum menstruaem, et dicat, quod amica sua sit ebriosa, et quod mingat in lecto; et quod est epileptica et impudica: et quod in corpore suo sunt excrescentiæ enormes, cum fœtore anhelitus, et aliæ enormitates, quibus vetulæ sunt edoctæ: si nolit his persuaderi, subito extrahat <sup>a</sup> pannum menstruaem, coram facie portando, exclamando, talis est amica tua; et si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem fere Avicenna cap. 24. de curâ Ilishi, lib. 3. Fen. 1. Tract. 4. Narrent res immundas vetulæ, ex quibus abominationem iucurrat, et res <sup>b</sup> sordidas, et hoc assiduent. Idem Arculanus (cap. 16. in 9. Rhasis). &c.*

Withall, as they do discommend the old, for the better affecting a more speedy alteration, they must commend another paramour, *alteram inducere*; set him or her to be wooed, or woove some other that shall be fairer, of better note, better fortune, birth, parentage, much to be preferred:

<sup>c</sup> *Invenies alium si te hic fastidit Alexis;*

by this meanes, which Jason Pratensis wisheth, to turn the stream of affection another way,

*Successore novo truditur omnis amor;*

or as Valesius adviseth, by <sup>d</sup> subdividing to diminish it; as a great river cut into many chanel, runs low at last.

<sup>e</sup> *Hortor et ut pariter binas habeatis amicas, &c.*

<sup>a</sup> Hypatia Alexandrina quendam se ad amantem prolatis muliebribus pannis, et in eum coniectis ab amoris insania liberavit. Suidas et Eunapius. <sup>b</sup> Sava-narola reg. 5. <sup>c</sup> Virg. Ecl. 2. <sup>d</sup> Distributio amoris fiat in plures, ad plures amicas animum applicet. <sup>e</sup> Ovid.

If you suspect to be taken, be sure, saith the Poet, to have two mistrisses at once, or go from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next room there be a better, which will refresh him as much; there's as much difference of *hæc* as *hic ignis*; or bring him to some publike shews, playes, meetings, where he may see variety, and he shall likely lothe his first choyce: carry him but to the next town, yea peradventure, to the next house; and as Paris lost Oenone's love by seeing Helena, and Cressid forsook Troilus by conversing with Diomede, he will dislike his former mistriss, and leave her quite behind him, as <sup>a</sup> Theseus left Ariadne fast asleep in the Island of Dia, to seek her fortune, that was er'st his loving mistriss. <sup>b</sup> *Nunc primum Dorida vetus amator contempsi*, as he said, Doris is but a dowdy to this. As he that looks himself in a glass forgets his physiognomy forthwith, this flattering glass of love will be diminished by remove; after a little absence, it will be remitted; the next faire object will likely alter it. A yong man, in <sup>c</sup> Lucian, was pittifully in love, he came to the theater by chance, and by seeing other faire objects there, *mentis sanitatem recepit*, was fully recovered, <sup>d</sup> *and went merrily home, as if he had taken a dram of oblivion.* <sup>e</sup> A mouse (saith an apologer) was brought up in a chest, there fed with fragments of bread and cheese, thought there could be no better meat, till coming forth at last, and feeding liberally of other variety of viands, lothed his former life: moralize this fable by thy self. Plato, in his seaventh book *De Legibus*, hath a pretty fiction of a city under ground, <sup>f</sup> to which by little holes, some small store of light came; the inhabitants thought there could not be a better place, and at their first coming abroad, they might not endure the light, *ægerrime Solem intueri*; but after they were accustomed a little to it, <sup>g</sup> *they deplored their fellowes miserie that lived under ground.* A silly lover is in like state; none so faire as his mistriss at first; he cares for none but her; yet after awhile, when he hath compared her with others, he abhors her name, sight and memory. 'Tis generally true; for as he observes, <sup>h</sup> *Priorem flammam novus ignis extrudit; et ea multorum natura, ut præsentis maxime amant*, one fire drives out another; and such is womens weakness, that they love, commonly, him that is present. And so do many men (as he confessed) he loved Amye till he saw Floriat, and when he saw Cynthia, forgat them both: but faire Phillis was in-

<sup>a</sup> Hyginus sab. 43.    <sup>b</sup> Petronius.    <sup>c</sup> Lib. de salt.    <sup>d</sup> E theatro egressus hilaris, ac si pharmacum oblivionis bibisset.    <sup>e</sup> Mus in cista natus, &c. <sup>f</sup> In quem e specu subterraneo modicum lucis illabitur.    <sup>g</sup> Deplorabant eorum miseriam, qui subterraneis illis locis vitam degunt.    <sup>h</sup> Tatius lib. 6.



comparably beyond them all; Cloris surpassed her; and yet when he espyed Amarillis, she was his sole mistriss; O divine Amarillis: *quam procera, cupressi ad instar, quam elegans, quam decens!* &c. how lovely, how tall, how comely she was, (saith Polemius) till he saw another, and then she was the sole subject of his thoughts. In conclusion, he loves her best he saw last. <sup>a</sup> Triton the sea-god first loved Leueothoë, till he came in presenee of Milæne, she was the commandress of his heart, till he saw Galatea; but (as <sup>b</sup> she complains) he loved another estsoons, another, and another. Tis a thing which by Hierom's report, hath been usually practised. <sup>c</sup> *Heathen philosophers drive out one love with another, as they do a peg, or pin with a pin. Which those seaven Persian Princes did to Assuerus, that they might requite the desire of Queen Vashti with the love of others.* Pausanias, in Eliacis, saith, that therefore one Cupid was painted to contend with another, and to take the garland from him, because one love drives out another.

<sup>d</sup> *Alterius vires subtrahit alter amor.*

and Tullie 3. *nat. Deor.* disputing with C. Cotta, makes mention of three severall Cupids, all differing in office. Felix Plater in the first book of his observations, boasts how he cured a widower in Basil, a patient of his, by this stratagem alone, that doted upon a poor servant his maid, when friends, children, nor perswasion could serve to alienate his minde: they motioned him to another honest mans daughter in the town, whom he loved, and lived with long after; abhorring the very name and sight of the first. After the death of Lucretia, <sup>e</sup> *Euryalus would admit of no comfort, till the Emperour Sigismund marryed him to a noble lady of his court, and so in short space he was freed.*

<sup>a</sup> Aristænetus epist. 4.

<sup>b</sup> Caicagnin. Dial. Galat. Mox aliam prætulit,

aliam prælaturus quam primum occasio arriserit.

<sup>c</sup> Epist. lib. 2. 16. Philo-

sophi sæculi veterem amorem novo, quasi clavum clavo repellere, quod et Assuero Regi septem Principes Persarum fecere, ut Vastæ Reginæ desiderium amore compensarent.

<sup>d</sup> Ovid.

<sup>e</sup> Lugubri veste indutus, consolationes non admisit, donec Cæsar ex ducali sanguine, formosam virginem matrimonio conjunxit. Aeneas Sylvius hist. de Euryalo et Lucretia.

## SUBSECT. III.

*By counsell and perswasion; fowlness of the fact; mens, womens faults; miseries of marriage; events of lust, &c.*

AS there be divers causes of this burning lust, or heroicall love; so there be many good remedies to ease and help; amongst which, good counsell and perswasion, (which I should have handled in the first place), are of great moment, and not to be omitted. Many are of opinion, that in this blind head-strong passion, counsell can do no good.

<sup>a</sup> Quæ enim res in se neque consilium neque modum  
Habet, ullo eam consilio regere non potes.

Which thing hath neither judgement, or an end,  
How should advice or counsell it amend?

———<sup>b</sup> Quis enim modus adsit amori?

But without question, good counsell and advice must needs be of great force, especially if it shall proceed from a wise, fatherly, reverent, discreet person; a man of authority, whom the parties do respect, stand in awe of, or from a judicious friend, of it self alone, it is able to divert and suffice. Gordonius, the physician, attributes so much to it, that he would have it by all meanes used in the first place. *Amoveatur ab illa, consilio viri quem timet, ostendendo pericula sæculi, judicium inferni, gaudia Paradisi.* He would have some discreet men to disswadé them, after the fury of passion is a little spent, or by absence allayed; for it is as intempestive at first, to give counsell, as to comfort parents when their children are that instant departed; to no purpose to prescribe narcoticks, cordials, nectarines, portions, Homer's nepenthes, or Helena's bowl, &c. *Non cessabit pectus tundere,* she will lament and howl for a season: let passion have his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the pains of hell, joyes of paradise, and the like; which, by their preposterous courses, they shall forfeit or incurr; and 'tis a fit method, a very good meanes: for what <sup>c</sup> Seneca said of vice, I say of love; *Sine magistro discitur, vix sine magistro deseritur,* 'tis learned of itself, but <sup>d</sup> hardly left without a tutour. 'Tis not amiss there-

<sup>a</sup> Ter.    <sup>b</sup> Virg. Ecl. 2.    <sup>c</sup> Lib. de beat. vit. cap. 14.    <sup>d</sup> Longo usu dicimus, longa desuetudine dediscendum est. Petrarch. epist. lib. 5. 8.



fore, to have some such overseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as usually follow; which their blindness, fury, madness, cannot apply unto themselves, or will not apprehend through weakness; and good for them to disclose themselves, to give ear to friendly admonitions. Tell me, sweet-heart, (saith Tryphena to love-sick Charmides in <sup>a</sup> Lucian) what it is that troubles thee; *peradventure, I can ease thy minde, and further thee in thy sute*; and so without question she might, and so maist thou, if the patient be capable of good counsell, and will hear at least, what may be said.

If he love at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of Solomon's Prov. Eccus. 26. Ambros. *lib. 1. cap. 4.* in his book of Abel and Cain; Philo Judæus *de mercede mer.* Platinas *dial. in Amores*; Espensæus, and those three bookes of Pet. Hædus *de contem. amoribus*; Æneas Sylvius tart epistle, which he wrote to his friend Nicholas of Wartburge, which he calls *medelam illiciti amoris, &c.* <sup>b</sup> *For what's an whore, as he saith, but a poller of youth, c* *ruine of men, a destruction, a devourer of patrimonies, a dowful of honour, fodder for the divel, the gate of death, and supplement of hell?* <sup>d</sup> *Talis amor est laqueus animæ, &c.* a bitter hony, sweet poyson, delicate destruction, a voluntary mischief, *commixtum cœnum, sterquilinum.* And as <sup>e</sup> Pet. Arctine's Lucretia, a notable quean, confesseth; *Gluttony, anger, envy, pride, sacrilege, theft, slaughter, were all born that day that a whore began her profession: for, as she follows it, her pride is greater than a rich churl's, she is more envious than the pox, as malicious as melaucholy, as covetous as hell. If from the beginning of the world any were mala, peyor, pessima, bad in the superlative degree, 'tis a whore; how many have I undone, caused to be wounded, slau! O Antonia, thou seest <sup>f</sup> what I am without, but within, God knows, a puddle of iuiquity, a sink of sin, a pocky quean.* Let him now that so dotes, meditate on this; let him see the event and success of others, Sampson, Hercules, Holofernes, &c. those infinite mischiefs attend it: if she be

<sup>a</sup> Tom. 4. dial. meret. Fortasse etiam ipsa ad amorem istum nonnihil contulero.

<sup>b</sup> Quid enim meretrix, nisi iuventutis expilatrix, virorum rapina seu mors; patrimonii devoratrix, honoris pernicies, pabulum diaboli, janua mortis, inferni supplementum?

<sup>c</sup> Sanguinem hominum sorbent.

<sup>d</sup> Contemplatione Idiotæ c. 34. Discrimen vitæ, mors blanda, mel felleum, dulce venenum, pernicies delicata, malum spontaneum, &c.

<sup>e</sup> Pornodidasc. dial. Ital. Gula, ira, invidia, superbia, sacrilegia, atrocina, cædes, eò die nata sunt, quo primum meretrix professionem fecit. Superbia major quam opulenti rustici, invidia quam luis veneræ; inimicitia nocentior melaucholiâ; avaritia in immensum profunda.

<sup>f</sup> Qualis extra sum vides, quali intra novit Deus.

another mans wife he loves, 'tis abominable in the sight of God and men; adultery is expressly forbidden in God's commandment, a mortall sin, able to endanger his soule: if he be such a one that fears God, or have any religion, he will eschew it, and abhor the lothsomeness of his own fact. If he love an honest maid, 'tis to abuse, or marry her: if to abuse, 'tis fornication, a fowl fact, (though some make light of it) and almost equall to adultery it self. If to marry, let him seriously consider what he takes in hand; look before he leap, (as the proverb is), or settle his affections, and examine, first, the party and condition of his estate and hers, whether it be a fit match, for fortunes, yeares, parentage, and such other circumstances, *an sit suæ Veneris*. Whether it be likely to proceed: if not, let him wisely stave himself off at the first; curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations. Or if it be not for his good, as Æneas forewarned by Mercurie in a dream, left Dido's love, and in all haste got him to sea;

\*Mnesthea, Sergestumque vocat, fortemque Cloanthum,  
 Classem aptent taciti jubet————

and although she did oppose with vowes, tears, prayers, and imprecation,

———— nullis ille movetur  
 Fletibus, aut illas voces tractabilis audit;

Let thy Mercurie-reason rule thee against all allurements, seeming delights, pleasing inward or outward provocations. Thou maist do this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his own daughter, a brother on a sister; and why? because it is unnaturall, unlawful, unfit. If he be sickly, soft, deformed, let him think of his deformities, vices, infirmities: if in debt, let him ruminate how to pay his debts: if he be in any danger, let him seek to avoid it: if he have any law-sute, or other business, he may do well to let his love matters alone and follow it, labour in his vocation, what ever it is. But if he cannot so ease himself, yet let him wisely premeditate of both their estates; if they be unequal in yeares, she yong and he old, what an unfit match must it needs be, an uneven yolk, how absurd and undecent a thing is it! as Lycinus, in <sup>b</sup>Lucian, told Timolaus, for an old bald crook-nosed knave, to marry a yong wench; how odious a thing it is to see an old leacher! what should a bald fellow do with a comb, a dumb doter with a pipe, a blind man with a

\* Virg.            <sup>b</sup> Tom. 2. in votis. Calvus cum sis, nasum habeas simum, &c.



looking-glass, and thou with such a wife? How absurd is it, for a yong man to marry an old wife, for a peece of good. But put case, she be equal in yeares, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty, belike, and comeliness of person, that is commonly the main object; she is a most absolute form in his eye at least; *Cui formam Paphia, et Charites tribuere decorem*; but do other men affirm as much? Or is it an errour in his judgement?

▪ Fallunt nos oculi vagique sensus,  
Oppressa ratione mentiuntur,

our eyes and other senses will commonly deceive us. It may be, to thee thy self, upon a more serious examination, or after a little absence, she is not so faire as she seems. *Quædam videntur & non sunt*; Compare her to another standing by, 'tis a touchstone to try; conferr hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it self, then altogether, in all postures, several sites, and tell me how thou likest her. It may be, not she that is so faire, but her coats; for, put another in her clothes, and she will seem all out as faire; as the <sup>b</sup> poet then prescribes, separate her from her clothes: suppose thou saw her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, fowl linnen, coarse rayment, besmeared with soot, colly, perfumed with opoponax, sagapenum, assa fœtida, or some such filthy gums; dirty, about some undecent action or other: or, in such a case as <sup>c</sup> Brassivola, the physitian, found Malatasta his patient, after a potion of hellebor, which he had prescribed: *Manibus in terram depositis, et ano versus cœlum elevato (ac si videretur Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur) atram bilem in album parietem injiciebat, adeoque totam cameram, et se deturpabat, ut, &c.* all to bewrayed, or worse; if thou saw'st her (I say) wouldst thou affect her as thou dost? Suppose thou beheldest her in a <sup>d</sup> frosty morning, in cold weather, in some passion or perturbation of minde, weeping, chafing, &c. rivell'd and ill favoured to behold. She, many times, that in a composed look seems so amiable and delicious, *tam scitulâ formâ*, if she do but laugh or smile, makes an ugly sparrow-mouthed face, and shews a pair of uneven, lothsome, rotten, fowl teeth: She hath a black skin, gowty legs; a deformed, crooked carkass under a fine coat. It may be, for all her costly

<sup>a</sup> Petronius.  
ecce formosa est; si frigeat formosa, jam fit informis.

<sup>b</sup> Ovid.

<sup>c</sup> In Catarticiis, lib. 2.

<sup>d</sup> Si ferveat deformis,

Th. Morus Epigram.

tires, she is bald; and though she seem so faire by dark, by candle light, or afar off at such a distance, as Callicratides observed in <sup>a</sup>Lucian; *If thou shouldst see her near, or in a morning, she would appear more ugly than a beast*; <sup>b</sup>*si diligenter consideres, quid per os et nares et cæteros corporis meatus egreditur, vilius sterquilinum nunquam vidisti.* Follow my counsell; see her undrest; see her, if it be possible, out of her attires; *furtivis nudatam coloribus*; it may be she is like Æsop's jay, or <sup>c</sup>Pliny's cantharides; she will be lothsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her sick, pale, in a consumption, on her death-bed, skin and bones, or now dead, *Cujus erat gratissimus amplexus,* as Bernard saith, *erit horribilis aspectus*;

Non redolet, sed olet, quæ redolere solet.

As a posie, she smells sweet, is most fresh and faire one day, but dryed up, withered, and stinks another. Beautifull Nireus, by that Homer so much admired, once dead, is more deformed than Thersites; and Solomon deceased, as ugly as Marcolphus; thy lovely mistriss, that was erst

<sup>d</sup>Charis charior ocellis,

dearer to thee than thine eys, once sick or departed, is

Vili vilior æstimata cæno,

worse than any durt or dunghill. Her embraces were not so acceptable; as now her looks be terrible: thou hadst better behold a Gorgon's head, than Helena's carkass.

Some are of opinion, that to see a woman naked, is able of it self to alter his affection; and it is worthy of consideration, saith <sup>e</sup>Montaigne, the Frenchman, in his Essayes, that the skilfullest masters of amorous dalliance, appoint for a remedy of venereous passions, a full survey of the body: which the poet insinuates,

<sup>f</sup>Ille quod obscænas in aperto corpore partes  
Viderat, in cursu qui fuit, hæsit amor.

The love stood still, that ran in full carere,  
When once it saw those parts should not appear.

It is reported of Seleucus, king of Syria, that seeing his wife

<sup>a</sup> Amorum dial. Tom. 4. Si quis ad Auroram contempletur, multas mulieres a nocte lecto surgentes, turpiores, putabit esse bestiis. <sup>b</sup> Hugo de claustris Animæ, lib. 1. c. 1. <sup>c</sup> Hist. nat. 11. cap. 35. A flye that hath golden wings but a poysoned body. <sup>d</sup> Buchanan, Hendeçasyl. <sup>e</sup> Apol. pro Rem. Seq. <sup>f</sup> Ovid. 2. rem.



Stratonice's bald pate, as she was undressing her by chance, he could never affect her after. Raymundus Lullius, the physician, spying an ulcer or canker in his mistriss breast, whom he so dearly loved, from that day following abhorr'd the looks of her. Philip, the French king, as Neubrigensis, (*lib. 4. cap. 24.*) relates it, marryed the king of Denmark's daughter; and after he had used her as a wife, one night, because her breath stunk, they say, or for some other secret fault, sent her back again to her father. Peter Mattheus, in the life of Lewis the eleventh, finds fault with our English<sup>b</sup> Chronicles. for writing how Margaret the king of Scots daughter, and wife to Lewis the 11. French king, was *ob graveolentiam oris*, rejected by her husband. Many such matches are made for by-respects, or some seemly comeliness, which after hony-moon is past, turn to bitterness: for burning lust is but a flash, a gunpowder passion; and hatred oft follows in the highest degree, dislike and contempt.

——<sup>c</sup> Cum se cutis arida laxat,  
Fiunt obscuri dentes.——

when they wax old, and illfavoured, they may, commonly, no longer abide them.

—— Jam gravis es nobis,

be gone, they grow stale, fulsome, lothsome, odious, thou art a beastly filthy quean;

——<sup>d</sup> Faciem, Phœbe, cacantis habes,

thou art *Saturni podex*, withered and dry; *insipida et vetula*,

——<sup>e</sup> Te quia rugæ turpant, et capitis nives,

(I say) *be gone*; <sup>f</sup>*portæ patent, proficiscere*.

Yea, but you will infer, your mistriss is compleat; of a most absolute form in all mens opinions; no exceptions can be taken at her; nothing may be added to her person, nothing detracted; she is the mirror of women for her beauty, comeliness and pleasant grace; inimitable, *mercæ delicicæ, meri lepores*, she is *Myrothetium Veneris, Gratiarum pyxis*, a mere magazine of naturall perfections; she hath all the Veneres, and Graces,

—— mille faces et mille figuras,

in each part absolute and compleat.

<sup>a</sup> Post unam noctem, incertum unde offensam cepit, propter fœtentem ejus spiritum alii dicunt, vel latentem fœditatem repudiavit; rem faciens plane illicitam, et regicæ personæ multum indecoram.

<sup>b</sup> Hall and Grafton, belike.

<sup>c</sup> Juvenal.

<sup>d</sup> Mart.

<sup>e</sup> Tullie in Cat.

<sup>f</sup> Hor. od, 13, lib. 4.

<sup>a</sup> Læta genas, læta os roseum, vaga lumina læta :

to be admired for her person, a most incomparable, unmatchable peece, *aurea proles, ad simulachrum alicujus numinis composita*; a Phœnix, *vernantis ætatulæ Venerilla*, a nymph, a faery, <sup>b</sup> like Venus her self when she was a maid; *nulli secunda*, a mere quintessence, *flores spirans et amaracum, fœminæ prodigium*: Put case she be, how long will she continue?

<sup>c</sup> Florem decoris singuli carpunt dies :

Every day detracts from her person, and this beauty is *bonum fragile*, a mere flash, a Venice glass, quickly broken :

<sup>d</sup> Anceps forma bonum mortalibus,  
—exigui donum breve temporis ;

it will not last. As that faire flower <sup>e</sup>Adonis, which we call an anemony, flourisheth but one moneth, this gracious all-commanding beauty fades in an instant. It is a jewell soon lost, the painters goddess, *falsa veritas*, a mere picture. *Favour is deceitfull, and beauty is vanity*, Prov. 31. 30.

<sup>f</sup> Vitrea gemmula, fluxaque bullula, candida forma est,  
Nix, rosa, ros, fumus, ventus et aura, nihil.

A brittle gem, bubble, is beauty pale,  
A rose, dew, snow, smoke, winde, ayr, naught at all.

If she be faire, as the saying is, she is commonly a fool: if proud, scornfull; *sequiturque superbia formam*; or dishonest, *rara est concordia formæ atque pudicitie, can she be faire and honest too?* <sup>g</sup>Aristo, the son of Agasicles, married a Spartan lass, the fairest lady in all Greece, next to Helen; but for her conditions, the most abominable, and beastly creature of the world. So that I would wish thee to respect, with Seneca<sup>h</sup>, not her person but qualities. *Will you say that's a good blade which hath a gilded scabbard, embroidered with gold and jewells? No; but that which hath a good edge and point, well tempered mettall, able to resist.* This beauty is of the body alone; and what is that, but as <sup>i</sup>Gregory Nazianzen telleth us, *a mock of time and sickness*; or as Boëthius, <sup>k</sup>as

<sup>a</sup> Læchæus.

<sup>b</sup> Qualis fuit Venus cum fuit virgo, balsamum spirans, &c.

<sup>c</sup> Seneca.

<sup>d</sup> Seneca Hip.

<sup>e</sup> Camerarius emb. 68. Cent. 1. Flos omnium

pulcherrimus statim languescit, formæ typus.

<sup>f</sup> Bernar. Bauhusius Ep. 1. 4.

<sup>g</sup> Pausanias Lacon. lib. 3. Uxorem duxit Spartæ mulierum omnium post Helenam formosissimam, at ob mores omnium turpissimam.

<sup>h</sup> Epist. 76. Gladium

Lonum dices, non cui deauratus est baltheus, nec cui vagina gemmis distinguitur, sed cui ad secundum subtilis acies, et mucro munimentum omne rupturus.

<sup>i</sup> Pulchritudo

corporis, temporis et morbi ludibrium. orat. 3.

<sup>k</sup> Florum mutabilitate fugacior,

nec sua natura formosas facit, sed spectantium infirmitas.



*mutable as a flower, and 'tis not nature so makes us, but most part, the infirmity of the beholder.* For ask another, he sees no such matter: *Dic mihi per gratias qualis tibi videtur*, I pray thee tell me how thou likest my sweet-heart, (as she asked her sister in Aristænetus), *whom I so much admire; me thinks he is the sweetest gentleman, the properest man that ever I saw: but I am in love, I confess, (nec pudet fateri) and cannot therefore well judge.* But, be she faire indeed, golden-haired, as Anacreon his Bathyllus, (to examine particulars) she have

<sup>b</sup> *Flammeolos oculos, collaque lacteola;*

a pure sanguine complexion, little mouth, corall lips, white teeth, soft and plump neck, body, hands, feet, all faire and lovely to behold, composed of all graces, elegances, an absolute peece;

<sup>c</sup> *Lumina sint Melitæ Junonia, dextra Minervæ,  
Mamillæ Veneris, sura maris dominæ, &c.*

Let <sup>d</sup> her head be from Prague, paps out of Austria, belly from France, back from Brabant, hands out of England, feet from Rhine, buttocks from Switzerland, let her have the Spanish gate, the Venetian tyre, Italian complement and endowments;

<sup>e</sup> *Candida syderiis ardescant lumina flammis,  
Sudent colle rosas, et cedat crinibus aurum,  
Mellea purpureum depromant ora ruborem;  
Fulgeat, ac Venerem cœlesti corpore vincat,  
Forma Dearum omnis, &c.*

Let her be such a one throughout, as Lucian decyphers in his Imagines; as Euphanor of old, painted Venus; Aristænetus describes Lais; another Helena, Chariclea, Leucippe, Lucretia, Pandora; let her have a box of beauty to repair her self still, such a one as Venus gave Phaon, when he carryed her over the ford; let her use all helps art and nature can yeeld; be like her, and her, and whom thou wilt, or all these in one; a little sickness, a fever, small pox, wound, scar, loss of an eye, or limb, a violent passion, a distemperature of heat or cold, marris all in an instant, disfigures all: child-bearing, old age, that tyrant time will turn Venus to Erynnis; raging time, care, rivels her upon a suddain; after she hath been married a small while, and the black oxen hath trodden on her toe, she will be so much altered, and wax out of favour, thou wilt

<sup>a</sup> Epist. 11. Quem ego depereo. Juvenis mihi pulcherrimus videtur; sed forsam amorem percipit de amore non recte judico. <sup>b</sup> Luc. Brugensis. <sup>c</sup> Idem.  
<sup>d</sup> Behelius adagiis Ger. <sup>e</sup> Petron. Cat.

not know her. One grows too fat, another too lean, &c. modest Matilda, pretty pleasing Peg, sweet singing Susan, mincing merry Moll, dainty dancing Doll, neat Nancy, jolly Jone, nimble Nell, kissing Kate, bouncing Bess with black evs, faire Phillis with fine white hands, fiddling Frank, tall Tib, slender Sib, &c. will quickly lose their grace, grow fulsome, stale, sad, heavy, dull, sown and all at last, out of fashion. *Ubi jam vultus argutia, suavis suavitas, blandus risus, &c.* Those faire sparkling evs will look dull, her soft corall lips will be pale, dry, cold, rough, and blew, her skin rugged, that soft and tender *superficies* will be hard and harsh, her whole complexion change in a moment, and as <sup>a</sup> Matilda writ to King John,

I am not now as when thou saw'st me last,  
That favour soon is vanished and past;  
That rosie blush lapt in a lilly vale,  
Now is with morphew overgrown and pale.

'Tis so in the rest; their beauty fades as a tree in winter, which Dejanira hath elegantly expressed in the poet;

<sup>b</sup> Deforme solis aspicias truncis nemus?  
Sic nostra longum forma percurrens iter,  
Deperdit aliquid semper, et fulget minus;  
Malisque minus est quicquid in nobis fuit;  
Olim petitum cecidit, et partu labat,  
Materque multum rapuit ex illâ mihi,  
Ætâs citato senior eripuit gradu.

And as a tree that in the green wood grows,  
With fruit and leaves, and in the summer blows,  
In winter like a stock deformed shows:  
Our beauty takes his race and journey goes,  
And doth decrease, and lose, and come to nought,  
Admir'd of old, to this by child-birth brought:  
And *mother* hath bereft me of my grace,  
And crooked old age coming on a pace.

To conclude with Chrysostome, <sup>c</sup> *When thou seest a faire and beautifull person, a brave Bonaroba, a bella Donna, quæ salivam moveat, lepidam puellam et quam tu facile ames, a comely woman, having bright evs, a merry countenance, a shining luster in her look, a pleasant grace, wringing thy soule,*

<sup>a</sup> M. Drayton.      <sup>b</sup> Senec. act. 2. Herc. Oeteus.      <sup>c</sup> Vides venustam mulierem, fulgidum habentem oculum, vultu hilari coruscantem, eximium quandam aspectum et decorem præ se ferentem, urentem mentem tuam et concupiscentiam agentem; cogita terram esse id quod amas, et quod admiraris sterces, et quod te urit, &c. cogita illam jam senescere, jam rugosam cavis genis, ægotam; tantis sordibus intus plena est, pituita, stercore: reputa quid intra nares, oculos, cerebrum gestat, quas sordes, &c.



and increasing thy concupiscence; bethink with thy self that it is but earth thou lovest, a mere excrement which so vexeth thee, which thou so admir'est, and thy raging soule will be at rest. Take her skin from her face, and thou shalt see all loth-someness under it; that beauty is a superficial skin and bones, nerves, sinews: suppose her sick, now rivell'd, hoary-headed, hollow cheeked, old: within she is full of filthy slegm, stinking, putrid, excrementall stuffe; snot and snevill in her nostrills, spitile in her mouth, water in her eyes, what filth in her brains, &c. Or take her at best, and look narrowly upon her in the light, stand nearer her, nearer yet, thou shall perceive almost as much, and love less, as <sup>a</sup> Cardan well writes, *minus amant qui acute vident*, though Scaliger deride him for it: If he see her near, or look exactly at such a posture, who-soever he is, according to the true rules of symmetry and proportion, those I mean of Albertus Durer, Lomatius and Tassier, examine him of her. If he be *elegans formarum spectator*, he shall finde many faults in physiognomy, and ill colour; if form, one side of the face likely bigger than the other; or crooked nose, bad eyes, prominent veins, concavities about the eyes, wrinkles, pimples, red streaks, flechons, hairs, warts, neves, inequalities, roughness, scabredity, paleiness, yellowness, and as many colours as are in a turkicocks neck, many indecorums in their other parts; *est quod desideres, est quod amputes*, one leers, another frowns, a third gapes, squints, &c. And 'tis true that he saith, <sup>b</sup> *Diligenter consideranti raro facies absoluta, et quæ vitio caret*, seldome shall you finde an absolute face without fault, as I have often observed; not in the face alone, is this defect or disproportion to be found; but in all the other parts, of body and minde; she is faire indeed, but foolish; pretty, comely and decent, of a majesticall presence, but peradventure imperious, dishonest, *acerba, iniqua*, selfwill'd: she is rich but deformed; hath a sweet face, but bad carriage; no bringing up; a rude and wanton flurt, a neat body she hath, but it is a nasty quean otherwise, a very slut, of a bad kinde. As flowers in a garden have colour some, but no smell, others have a fragrant smell, but are unseemly to the eye; one is unsavory to the taste, as rue; as bitter as wormwood, and yet a most medicinall cordiall flower, most acceptable to the stomach; so are men and women; one is well qualified, but of ill proportion, poor and base: a good eye she hath, but a bad hand and foot, *foeda pedes et foeda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I advise thee to enquire of all. See her angry,

<sup>a</sup> Subtil. 13.<sup>b</sup> Cardan. subtil. lib. 13.

merry, laugh, weep, hot, cold, sick, sullen, dressed, undressed, in all attires, sites, gestures, passions, eat her meals, &c. and in some of these you will surely dislike. Yea, not her only, let him observe, but her parents, how they carry themselves: for what deformities, defects, incumbrances of body or minde, be in them at such an age, they will likely be subject to, be molested in like manner; they will *patrizare* or *matrixare*. And with all let him take notice of her companions, *in convictu* (as Quiverra prescribes) *et quibuscum conversetur*, whom she converseth with.

Noscitur ex Comite, qui non cognoscitur ex se.

According to Thucydides, she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if she be a noted reveller, a gadder, a singer, a pranker or dancer, then take heed of her. For what saith Theocritus?

At vos festivæ ne ne saltate puellæ,  
En, malus hircus adest in vos saltare paratus.

Yong men will do it, when they come to it.

Fawns and satyres will certainly play wrecks, when they come in such wanton Bacchos Elenoras presence. Now when they shall perceive any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminare on that, and as <sup>a</sup> Hædus adviseth out of Ovid, *earum mendas notent*; note their faults, vices, errours, and think of their imperfections; 'tis the next way to divert and mitigate loves furious head-strong passions; as a peacocks feet and filthy comb, they say, make him forget his fine feathers, and pride of his tail; she is lovely, faire, well favoured, well qualified, courteous and kinde;

But if she be not so to me,  
What care I how kinde she be.

I say with <sup>b</sup> Philostratus, *formosa aliis, mihi superba*; she is a tyrant to me, and so let her go. Besides these outward neves, or open faults, errours, there be many inward infirmities, secret, &c. some private, (which I will omit) and some more common to the sex; sullen fits, evil qualities, filthy diseases, in this case fit to be considered. *Consideratio fæditatis mulierum* (menstruæ imprimis), quam immandæ sunt, quam Savanarola proponit regulâ septimâ, penitus observandam. Et Platina, *dial. Amoris, fuse perstringit*. Lodovicus Boncialus (*mulieb. lib. 2. cap. 2.*) Pet. Hædus. Albertus, *et infiniti fere medici*. <sup>c</sup> A

<sup>a</sup> Lib. de contem. amoribus. Earum mendas volvant animo, sæpe ante oculos constituent, sæpe damnant. <sup>b</sup> In deliciis. <sup>c</sup> Quam amator annulum se amicæ optaret, ut ejus amplexu frui posset, &c. O te miserum, ait annulus, si meas vices obires, videres, audires, &c. nihil non odio dignum observares.



lover in Calcagninus apologies, wished with all his heart, he were his mistriss ring, to hear, embrace, see, and do I know not what: O thou fool, quoth the ring, if thou wer'st in my room, thou shouldst hear, observe, and see *pudenda et pœnitenda*; that which would make thee lothe and hate her; yea, peradventure, all women for her sake.

I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weakness, malice, selfwill, lightness, insatiable lust, jealousy; *Ecclus* 25. 13. *No malice to a woman; no bitterness like to hers.* *Eccles.* 7. 26. and, as the same author urgeth, *Prov.* 31. 10. *Who shall finde a vertuous woman?* He makes a question of it. <sup>a</sup> *Neque jus neque bonum, neque æquum sciunt, melius pejus, prosit, obsit, nihil vident, nisi quod libido suggerit.* *They know neither good nor bad, be it better or worse* (as the comicall poet hath it) *beneficiall or hurtfull, they will do what they list.*

<sup>b</sup> *Insidiæ humani generis, querimonia vitæ,  
Exuviæ noctis, durissima cura diei,  
Pœna virum, nex et juvenum, &c. —*

And to that purpose were they first made, as Jupiter insinuates in the <sup>c</sup> poet.

The fire that bold Prometheus stole from me,  
With plagues call'd women shall revenged be;  
On whose alluring and entising face,  
Poor mortalls doting, shall their death embrace.

In fine, as Diogenes concludes in Nevisanus, *Nulla est fœmina quæ non habeat Quid*: they have all their faults.

<sup>d</sup> *Every each of them hath some vice,  
If one be full of villany,  
Another hath a liquorish eye,  
If one be full of wantonness,  
Another is a Chideress.*

When Leander was drowned, the inhabitants of Sestos consecrated Hero's lantern to Anteros; *Anterotì sacrum*; <sup>e</sup> and he that had good success in his love, should light the candle: but never any man was found to light it; which I can refer to nought, but the inconstancy and lightness of women.

<sup>f</sup> *For in a thousand, good there is not one;  
All be so proud, unthankfull and unkinde,  
With flinty hearts, careless of others mone,  
In their own lusts carryed most headlong blind.*

<sup>a</sup> Ter. Heau. Act. 4. 1.

<sup>b</sup> Læchæus.

<sup>c</sup> See our English Tattius, lib. 1.

<sup>d</sup> Chaucer in Romant of the Rose.

<sup>e</sup> Qui se facilem in amore probarit,

hanc succendito. At qui succendat, ad hunc diem repertus nemo. Calcagninus.

<sup>f</sup> Ariosto.

But more herein to speak I am forbidden;  
Sometime, for speaking truth, one may be chidden.

I am not willing, you see, to prosecute the cause against them and therefore take heed you mistake me not; <sup>a</sup> *matronam nullam ego tango*; I honour the sex, with all good men, and as I ought to do. Rather than displease them, I will voluntarily take the oath which Mercurius Britannicus took, (*Virgin. descript. lib. 2. fol. 95.*) *Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* Let Simonides, Mantuan, Platina, Pet. Aretine, and such women-haters bear the blame, if ought be said amiss: I have not writ a tenth of that which might be urged out of them and others; <sup>b</sup> *non possunt invectivæ omnes, et satyræ in fæminas scriptæ, uno volumine comprehendî.* And that which I have said (to speak truth) no more concerns them than men; though women be more frequently named in this Tract. (To apologize once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part, be understood of the other. My words are like Passus picture, in <sup>c</sup> Lucian; of whom, when a good fellow had bespoken an horse to be painted with his heels upwards, tumbling on his back, he made him passant: now, when the fellow came for his peece, he was very angry, and said, it was quite opposite to his minde; but Passus instantly turned the picture upside down, shewed him the horse at that site which he requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read him for her, and 'tis all one in effect.

But to my purpose: If women in generall be so bad, and men worse than they, what a hazard is it to marry? where shall a man finde a good wife, or a woman a good husband? A woman, a man may eschew, but not a wife: wedding is undoing (some say) marrying, marring; wooing, woing: <sup>d</sup> *a wife is a fever hectick*, as Scaliger calls her, *and not to be cured but by death*, as out of Menander, Athenæus adds,

In pelagus te jacis negotiorum, ———  
Non Libyûm, non Ægæum, ubi ex triginta non pereunt  
Tria navigia: ducens uxorem servatur prorsus nemo.

Thou wadest into a sea it self, of woos;  
In Libyck and Ægæan, each man knows,  
Of thirty, not three ships are cast away:  
But on this rock not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learn of them that have experience, for I have

<sup>a</sup> Hor. <sup>b</sup> Christoph. Fonseca. <sup>c</sup> Encom. Demosthea. <sup>d</sup> Febris  
hectica uxoris, et non nisi morte avellenda.



none; <sup>a</sup> παιδας ἐγω λόγους ἐγενησάμην, *libri mentis liberi*. For my part I'll dissemble with him;

*Este procul nymphæ, fallax genus este puellæ;  
Vita jugata meo non facit ingenio: Me juvat, &c.*

many married men exclaim at the miseries of it, and rail at wives down right; I never tryed, but as I hear some of them say,

<sup>b</sup> *Mare haud mare, vos mare acerrimum;*

An Irish sea is not so turbulent and raging as a litigious wife.

<sup>c</sup> *Scylla et Charybdis Sicula contorquens freta,  
Minus est timenda, nulla non melior fera est.*

Scylla and Charybdis are less dangerous,  
There is no beast that is so noxious.

Which made the divel, belike, as most interpreters hold, when he had taken away Job's goods, *corporis et fortunæ bona*, health, children, friends, to persecute him the more, leave his wicked wife; as Pineda proves out of Tertullian, Cyprian, Austin, Chrysostome, Prosper, Gaudentius, &c. *Ut novum calamitatis inde genus viro existeret*, to vex and gaul him worse *quam totus infernus*, than all the fiends in hell; as knowing the conditions of a bad woman. *Jupiter non tribuit homini pestilentius malum*, saith Simonides: *better dwell with a dragon or a lion, than keep house with a wicked wife*. Ecclus. 25. 18. *Better dwell in a wilderness*. Prov. 21. 19. *No wickedness like to her*, Ecclus. 25. 23. *She makes a sorry heart, an heavy countenance, a wounded minde, weak hands, and feeble knees*, vers. 25. *A woman and death are two the bitterest things in the world: uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum et suspende te*, Ter. And. 1. 5. And yet for all this, we batchelors desire to be married; with that Vestall virgin, we long for it,

<sup>d</sup> *Felices nuptæ! moriar, nisi nubere dulce est.*

'Tis the sweetest thing in the world; I would I had a wife, saith he,

For fain would I leave a single life,  
If I could get me a good wife.

hai-ho for an husband, cryes she, a bad husband, nay the worst that ever was is better than none. O blissful marriage;

<sup>a</sup> Synesius; *Libros ego liberos genui*. Lipsius antiq. Lect. lib. Asin. æt. 1.

<sup>c</sup> Senec. in Hercul.

<sup>d</sup> Seneca.

<sup>b</sup> Plautus

O most welcome marriage; and happy are they that are so coupled: we do earnestly seek it, and are never well till we have effected it. But with what fate? like those birds in the <sup>a</sup> Embleme, that fed about a cage, so long as they could flye away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for sullenness, and would not eat. So we commend marriage,

———— donec miselli liberi  
Aspicimus dominam; sed postquam, heu! janua clausa est,  
Fel intus est quod mel fuit:

So long as we are wooers, may kiss and coll at our pleasure; nothing is so sweet; we are in heaven, as we think: but when we are once tyed, and have lost our liberty, marriage is an hell; *give me my yellow hose again*; a mouse in a trap lives as merrily; we are in a purgatory, some of us, if not hell it self. *Dulce bellum inexpertis*, as the proverb is; 'tis fine talking of war and marriage, sweet in contemplation, 'till it be tryed: and then as wars are most dangerous, irksome, every minute at deaths door, so is, &c. When those wild Irish peers, saith <sup>b</sup> Stanihurst, were feasted by King Henry the secund (at what time he kept his Christmas at Dublin) and had tasted of his Princelike cheer, generous wines, dainty fare, had seen his <sup>c</sup>massy plate of silver, gold, enamel'd, beset with jewells, golden candle-sticks, goodly rich hangings, brave furniture, heard his trumpets sound, fifes, drums, and his exquisite musick in all kindes: when they had observed his majesticall presenee, as he sate in purple robes, crowned, with his scepter, &c. in his royall seat, the poor men were so amazed, enamoured, and taken with the object, that they were *pertæsi domestici et pristini tyrotarichi*, weary and ashamed of their own sordidity and manner of life. They would all be English forthwith; who but English! but when they had now submitted themselves, and lost their former liberty, they began to rebell, some of them, others repent of what they had done, when it was too late. 'Tis so with us bachelors, when we see and behold those sweet faces, those gawdy shews that women make, observe their pleasant gestures and graces, give ear to their Siren tunes, see them dance, &c. we think their conditions are as fine as their faces; we are taken with dumb signs, *in amplexum ruimus*; we rave, we burn, and would fain be marryed. But when we feel the miseries, cares, woes, that

<sup>a</sup> Amator. Embleme.      <sup>b</sup> De rebus Hibernicis, l. 3.      <sup>c</sup> Gemmea pocula, argentea vasa, cælata candelabra, aurea, &c. Conchileata aulæa, buccinarum clangorem, tiliarum cantum, et symphoniæ suavitatem, majestatemque principis coronati cum vidissent sella deaurata, &c.



accompany it, we make our mone, many of us, cry out at length and cannot be released. If this be true now, as some out of experience will inform us, farewell wiving for my part; and as the comickall poet merrily saith,

<sup>a</sup> Perdatur ille pessime qui fœminam  
Duxit secundus, nam nihil primo inprecor!  
Ignarus ut puto mali primus fuit.

<sup>b</sup> Fowl fall him that brought the second match to pass;  
The first I wish no harm, poor man, alas,  
He knew not what he did, nor what it was.

What shall I say to him that marryes again and again,

<sup>c</sup> Stulta maritali qui porrigit ora capistro.

I pittie him not; for the first time he must do as he may, bear it out sometimes by the head and shoulders, and let his next neighbour ride, or else run away, or as that Syracusian in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into the sea. But this I confess is comickally spoken, <sup>d</sup> and so I pray you take it. In sober sadness, <sup>e</sup> marriage is a bondage, a thraldome, a yoke, an hinderance to all good enterprises; *he hath marryed a wife and cannot come*; a stop to all preferments; a rock on which many are saved, many impinge and are cast away: not that the thing is evil in it self, or troublesome, but full of all contentment and happiness; one of the three things which please God, <sup>f</sup> *when a man and his wife agree together*; an honourable and happy estate; who knows it not? If they be sober, wise, honest, as the poet inferrs;

<sup>g</sup> Si commodos nanciscantur amores,  
Nullum iis abest voluptatis genus.  
If fitly matcht be man and wife,  
No pleasure's wanting to their life.

But to undiscreet sensuall persons, that as brutes are wholly led by sense, it is a ferall plague; many times an hell it self; and can give little or no content, being that they are often so irregular and prodigious in their lusts, so diverse in their affections. *Uxor nomen dignitatis, non voluptatis*, as <sup>h</sup> he said, a wife is a name of honour, not of pleasure: she is fit to bear the office,

<sup>a</sup> Eubulus in Crisil. Athenæus dypnosophist. l. 15. c. 3.  
my brother Ralfe Burton.

<sup>c</sup> Juvenal.

<sup>b</sup> Translated by

<sup>d</sup> Hæc in speciem dicta cave ut credas.

<sup>e</sup> Bachelors alwayes are the bravest men. Bacon. Seek eternity in memory, not in posterity, like Epaminondas, that instead of children, left two great victories behind him, which he called his two daughters.

<sup>f</sup> Eccclus. 28.

<sup>g</sup> Euripides Andromach.

<sup>h</sup> Aelius Verus imperator Spar. vit. ejus.

govern a family, to bring up children, sit at boards end and carve, as some carnall men think and say: they had rather go to the stews, or have now and then a snatch as they can come by it, borrow of theirneighbours, than have wives of their own; except they may, as some princes and great men do, keep as many curtesans as they will themselves; flye out *impune*.

• *Permolere uxores alienas.*

Or that polygamy of Turkes; or Lex Julia, which Cæsar once enforced in Rome (though Levinus Torrentius and others suspect it) *uti uxores quot et quas vellent liceret*, that every great man might marry, and keep as many wives as he would; or Irish divorcement were in use: but as it is, 'tis hard, and gives not that satisfaction to these carnall men, beastly men as too many are. <sup>b</sup> What still the same? to be tyed <sup>c</sup> to one, be she never so faire, never so vertuous, is a thing they may not endure, to love one long. Say thy pleasure, and counterfeit as thou wilt, as <sup>d</sup> Parmeno told Thais; *Neque tu uno eris contenta*, one man will never please thee; nor one woman many men. But as <sup>e</sup> Pan replyed to his father Mercurie, when he asked whether he was married, *Nequaquam pater, amator enim sum, &c. No father, no, I am a lover still, and cannot be contented with one woman.* Pythias, Eccho, Menades, and I know not how many besides, were his mistrisses; he might not abide marriage. *Varietas delectat*, tis lothsome and tedious; what one still? which the Satyrist said of Iberina, is verified in most:

<sup>f</sup> *Unus Iberina vir sufficit? ocyus illud  
Extorquebis ut hæc oculo contenta sit uno.*

'Tis not one man will serve her by her will,  
As soon she'll have one eye as one man still.

As capable of any impression as *materia prima* it self, that still desires new forms; like the sea, their affections ebb and flow. Husband is a cloak for some to hide their villany; once married, she may flye out at her pleasure; the name of husband is a sanctuary to make all good. *Eo ventum* (saith Seneca) *ut nulla virum habeat, nisi ut irritet adulterum.* They are right and straight as true Trojans as mine hostess daughter, that Spanish wench in § Ariosto; as good wives as Messalina. Many men are as constant in their choyce, and as good husbands as Nero himself; they must have their pleasure of all they see; and are, in a word, far more fickle than any woman.

<sup>a</sup> Hor.

<sup>b</sup> *Quod licet, ingratum est.*

<sup>c</sup> For better for worse, for richer

for poorer, in sickness and in health, &c. 'tis durus sermo to a sensuall man.

<sup>d</sup> Ter. act. 1. Sc. 2. Eunuch.

<sup>e</sup> Lucian. Tom. 4. *Neque cum unâ aliquâ rem*

*habere, contentus forem.*

<sup>f</sup> Juvenal,

§ Lib. 28.



For either they be full of jealouſie,  
Or maſterfull, or loven novelty, etc.

Good men have often ill wives, as bad as Xantippe was to Socrates, Elevara to S<sup>t</sup>. Lues, Isabella to our Edward the ſecond: and good wives are as often matched to ill husbands; as Mariamne to Herod, Serena to Dioclesian, Theodora to Theophilus, and Thyra to Gurmunde. But I will ſay nothing of diſſolute and bad husbands, of bachelors and their vices; their good qualities are a fitter ſubject for a juſt volume, too well known already in every village, town and city; they need no blazon: and leſt I ſhould marr any matches, or diſ-hearten loving maids, for this preſent, I will let them paſs.

Being that men and women are ſo irreligious, depraved by nature, ſo wandring in their affections, ſo brutiſh, ſo ſubject to diſagreement, ſo unobſervant of marriage rites, what ſhall I ſay? If thou beſt ſuch a one, or thou light on ſuch a wife, what concord can there be, what hope of agreement? 'tis not *conjugium* but *conjurgium*; as the reed and fern in the <sup>a</sup> Embleme, averſe and oppoſite in nature: 'tis twenty to one thou wilt not marry to thy contentment: but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you ſhall hardly chooſe a good one: a ſmall eaſe hence, then, little comfort.

<sup>b</sup> Nec integrum unquam tranſiges lætus diem.

If he or ſhe be ſuch a one,  
Thou haſt much better be alone.

If ſhe be barren, ſhe is not——&c. If ſhe have <sup>c</sup> children, and thy ſtate be not good, though thou be wary and circumſpect, thy charge will undo thee.

———fœcundâ domum tibi prole gravabit;

thou wilt not be able to bring them up; <sup>d</sup>and what greater miſerie can there be, than to beget children, to whom thou canſt leave no other inheritance but hunger and thirſt? <sup>e</sup>cum famæ dominatur, ſtrident voces rogantium panem, penetrantes patris cor: what ſo grievous as to turn them up to the wide world, to ſhift for themſelves? No plague like to want: and when thou haſt good meanes, and art very carefull of their education, they will not be ruled. Think but of that old proverb, Ἡρώων τέκνα ὤματα Heroum filii noxæ, great mens

<sup>a</sup> Camerar. 82. cent. 3.  
more bitter. Bacon.

<sup>b</sup> Simonides.

<sup>c</sup> Children make miſfortunes

<sup>d</sup> Heinsius Epist. Primiero. Nihil miſerius quam procreare liberos, ad quos nihil ex hæreditate tua pervenire videas, præter famem et ſitim.

<sup>e</sup> Chriſtoph. Fonſeca.

sons seldome do well; *O utinam aut cœlebs mansissem, aut prole carerem!* <sup>a</sup> Augustus exclaims in Suetonius. Jacob had his Reuben, Simeon and Levi: David an Amnon, an Absolon, Adonijah; wise men's sons are commonly fools, insomuch that Spartian concludes, *Neminem prope magnorum virorum optimum et utilem reliquisse filium;* <sup>b</sup> They had been much better to have been childless. 'Tis too common in the middle sort; Thy son's a drunkard, a gamester, a spendthrift; thy daughter a fool, a whore; thy servants lazy drones and theeves; thy neighbours divels; they will make thee weary of thy life. <sup>c</sup> *If thy wife be froward, when she may not have her will, thou hadst better be buryed alive; she will be so impatient, raving still, and roring like Juno in the tragedy; there's nothing but tempests: all is in an uprore.* If she be soft and foolish, thou werst better have a block, she will shame thee and reveal thy secrets: if wise and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere periculosissimum;* saith <sup>d</sup> Nevisanus, she will be too insolent and peevish.

<sup>e</sup> *Malo Venusinam quam te Cornelia mater.*

Take heed; if she be a slut, thou wilt lothe her; if proud, she'll begger thee, <sup>f</sup> *she'll spend thy patrimony in baubles; all Arabia will not serve to perfume her hair,* saith Lucian: if faire and wanton, she'll make thee a *cornuto*; if deformed, she will paint. <sup>g</sup> *If her face be filthy by nature, she will mend it by art, alienis et adscititiis imposturis, which, who can indure?* If she do not paint, she will look so filthy, thou canst not love her, and that, peradventure, will make thee dishonest. Cromerus *lib. 12. hist.* relates of Casimirus, <sup>h</sup> that he was unchast, because his wife Aleida, the daughter of Henry, Landsgrave of Hessa, was so deformed. If she be poor, she brings beggery with her (saith Nevisanus) miserie and discontent. If you marry a maid, it is uncertain how she proves:

*Hæc forsan veniet non satis apta tibi:*

If yong, she is, likely, wanton and untaught; if lusty, too lascivious; and if she be not satisfied, you know where and when, *nil nisi jurgia,* all is in an uprore, and there is little quietness to be had: if an old maid, 'tis an hazard she dyes in childbed:

<sup>a</sup> *Liberi sibi carcinomata.*

<sup>b</sup> *Melius fuerat eos sine liberis discessisse.*

<sup>c</sup> *Lemnius cap. 6. lib. 1. Si morosa, si non in omnibus obsequaris, omnia impacata in ædibus, omnia sursum misceri videas, multæ tempestates, &c.* <sup>d</sup> *Lib. 2. numer.*

<sup>e</sup> *101 sil. nup.* <sup>f</sup> *Juvenal.* <sup>g</sup> *Tom. 4. Amores. Omnem mariti opulentiam profundet, totam Arabiam capillis redolens.* <sup>h</sup> *Idem. et quis sanæ mentis*

*sustinere queat. &c.* <sup>i</sup> *Subegit ancillas quod uxor ejus deformior esset.*



<sup>a</sup> if a rich widdow, *induces te in laqueum*, thou dost halter thy self; she will make all away before hand, to her other children, &c.

—— <sup>b</sup> *dominam quis possit ferre tonantem?*

she will hit thee still in the teeth with her first husband: if a yong widdow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowry, or be nobly allied, thy wives friends will eat thee out of house and home, *dives ruinam ædibus inducit*; she will be so proud, so high-minded, so imperious. For

—— *nihil est magis intolerabile dite;*

there's nothing so intolerable, thou shalt be as the tassell of a gosse-hawk, <sup>c</sup> *she will ride upon thee, domineer as she list*, wear the breeches in her oligarchicall government, and begger thee besides. *Uxores divites servitutem exigunt*, (as Seneca hits them *declam. lib. 2. declam. 6.*) *Dotem accepi, imperium perdidit*. They will have sovereignty, *pro conjuge dominam arcessis*; they will have attendance, they will do what they list. <sup>d</sup> In taking a dowry thou lovest thy liberty, *dos intrat, libertas exit*, hazardest thine estate.

*Hæ sunt atque aliæ multæ in magnis dotibus  
Incommoditates, sumptusque intolerabiles, &c.*

with many such inconveniences. Say the best she is a commanding servant; thou hadst better have taken a good huswifely maid in her smock. Since then, there is such hazard, if thou be wise, keep thy self as thou art; 'tis good to match, much better to be free.

—— <sup>e</sup> *procreare liberos lepidissimum,  
Hercle vero liberum esse, id multo est lepidius.*

*Art thou yong? then match not yet; if old, match not at all.*

—— *Vis juvenis nubere? nondum venit tempus.  
Ingravescente ætate jam tempus præteriit.*

And therefore, with that <sup>f</sup> philosopher, still make answer to thy

<sup>a</sup> Sil. nup. l. 2. num. 25. *Dives inducit tempestatem, pauper curam: Ducens viduam se inducit in laqueum.* <sup>b</sup> Sic quisque dicit, alteram ducit tamen. <sup>c</sup> Si dotata erit, imperiosa, continuoque viro inequitare conabitur. Petrarch. <sup>d</sup> If a woman nourish her husband, she is angry and impudent, and full of reproach. Eccclus 25. 22. *Scilicet uxori nubere nolo meæ.* <sup>e</sup> Plautus Mil. Glor. act. 3. sc. 1. <sup>f</sup> Stobæus ser. 66. Alex. ab Alexand. lib. 4. cap. 8.

friends that importune thee to marry, *adhuc intempestivum*, 'tis yet unseasonable, and ever will be.

Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, <sup>a</sup> as he said in the comœdy, *Et isti quod fortunatum esse autumant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account so great an happiness, I never had a wife; consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily he lives! he hath no man to care for but himself; none to please, no charge, none to controle him, is tied to no residence, no cure to serve, may go and come, when, whither, live where he will, his own master, and do what he list himself. Consider the excellency of virgins, <sup>b</sup> *Virgo cœlum meruit*, marriage replenishes the earth, but virginity Paradise; Elias, Eliseus, John Baptist were bachelors: Virginity is a precious jewell, a faire garland, a never fading flower; <sup>c</sup> for why was Daphne turned to a green bay tree, but to shew that virginity is immortall?

<sup>d</sup> *Ut flos in septis secretis nascitur hortis,  
Ignotus pecori, nullo contusus aratro,  
Quam mulcent auræ, firmat Sol, educat imber, &c.  
Sic virgo dum intacta manet, dum chara suis, sed  
Cum Castum amisit, &c.———*

Virginity is a fine picture, as <sup>e</sup> Bonaventure calls it; a blessed thing in it self, and if you will beleeve a papist, meritorious. And although there be some inconveniences, irksomeness, solitariness, &c. incident to such persons, want of those comforts, *quæ ægro assideat et curet ægrotum, fomentum paret, roget medicum, &c.* embracing, dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new marryed wife most part enjoyes; yet they are but toyes in respect, easily to be endured, if conferred to those frequent incumbrances of marriage; solitariness may be otherwise avoided with mirth, musick, good company, business, employment; in a word, <sup>f</sup> *Gaudebit minus, et minus dolebit*; for their good nights, he shall have good dayes. And me thinks sometime or other, amongst so many rich bachelors, a benefactour should be found to build a monasticall college for old, decayed, deformed, or discontented maids to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a single life. The rest, I say,

<sup>a</sup> They shall attend the lamb in heaven, because they were not defiled with women, Apoc. 14. <sup>b</sup> *Nuptiæ replent terram, virginitas Paradisum.* Hier. <sup>c</sup> Daphne in laurum semper virentem immortalem docet gloriam paratam virginibus pudicitiam servantibus. <sup>d</sup> *Catul. Car. nuptiali.* <sup>e</sup> *Diæt. salut. c. 22.* <sup>f</sup> Mart.



are toys in respect, and sufficiently recompenced by those innumerable contents and incomparable priviledges of virginity. Think of these things, conferr both lives, and consider last of all, these commodious prerogatives a bachelor hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentitis obsequiis*, as Tertullian observes, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *hamatis donis: it cannot be believed*, (saith <sup>a</sup> Ammianus) *with what humble service he shall be worshipped*, how loved and respected. *If he want children*, (and have meanes) *he shall be often invited, attended on by princes, and have advocates to plead his cause for nothing*, as <sup>b</sup> Plutarch adds. Wilt thou then be reverenced and had in estimation?

————— <sup>c</sup> dominus tamen et domini rex  
 Si tu vis fieri, nullus tibi parvulus aulâ  
 Luserit Æneas, nec filia dulcior illâ?  
 Jucundum et charum sterilis facit uxor amicum.

Live a single man, marry not, and thou shalt soon perceive how those Hæredipetæ (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to be thine heir or executor: Aruntius and Aterius, those famous parasites in this kinde, as Tacitus and <sup>d</sup> Seneca have recorded, shall not go beyond them. Periplectomines that good personat old man, *delitium senis*, well understood this in Plautus; for when Pleusides exhorted him to marry, that he might have children of his own, he readily replied in this sort,

Quando habeo multos cognatos, quid opus mihi sit liberis?  
 Nunc bene vivo et fortunate, atque animo ut lubet.  
 Mea bona meâ morte cognatis dicam interpartiant.  
 Illi apud me edunt, me curant, visunt quid agam, ecquid velim  
 Qui mihi mittunt munera, ad prandium, ad cœnam vocant.

Whilst I have kin, what need I brats to have?  
 Now I live well, and as I will most brave.  
 And when I dye, my goods I'll give away,  
 To them that do invite me every day,  
 That visit me, and send me pretty toys,  
 And strive who shall do me most curtesies.

This respect thou shalt have in like manner, living as he did, a single man. But if thou marry once, <sup>e</sup> *cogitato in omni vita te servum fore*, bethink thy self what a slavery it is; what an

<sup>a</sup> Lib. 24. Quâ obsequiorum diversitate colantur homines sine liberis. <sup>b</sup> Hunc alii ad cœnam invitant, princeps huic famulatur, oratores gratis patrocinantur. lib. de amore Proliis. <sup>c</sup> Annal. 11. <sup>d</sup> 60 de benefic. 38. <sup>e</sup> E Græco.

heavy burthen thou shalt undertake; how hard a task thou art tied to, (for as Hierom hath it, *qui uxorem habet, debitor est, et uxoris servus alligatus,*) and how continueate, what squalor attend it, what irksomeness, what charges; for wife and children are a perpetuall bill of charges; besides a myriade of cares, miseries, and troubles; for as that comickall Plautus merrily and truly said, He that wants trouble, must get to be master of a ship, or marry a wife; and as another seconds him, wife and children have undone me; so many, and such infinite incumbrances accompany this kinde of life. Furthermore, *uxor intumuit*, &c. or as he said in the comœdy:

• *Duxi uxorem, quam ibi miseriam vidi? nati filii, alia cura.*

All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy miserie, and make thy mone with <sup>b</sup> Bartholomæus Scheræus, that famous poet laureat, and professour of Hebrew in Witenberge: I had finished this work long since, but that *inter alia dura & tristia, quæ misero mihi pêne tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back *συζυγία ob Xantipismum*; a shrew to my wife, tormented my minde above measure, and beyond the rest. So shalt thou be compelled to complain, and to cry out at last, with <sup>c</sup> Phoroneus the lawyer, *How happy had I been, if I had wanted a wife!* If this which I have said will not suffice, see more in Lemnius *lib. 4. cap. 13. de occult. nat. mir.* Espensæus *de continentia. lib. 6. cap. 8.* Kornman *de virginitate*; Platina *in Amor. dial. Practica artis amandi*; Barbarus *de re uxoria*. Arnisæus *in polit. cap. 3.* and him that is *instar omnium* Nevisanus, the awyer. *Sylva nuptial.* almost in every page.

#### SUBSECT. IV.

##### *Philters, Magicall and Poeticall Cures.*

WHERE perswasions and other remedies will not take place, many flye to unlawfull meanes; philters, amulets, magick spells, ligatures, characters, charmes, which as a wound with the spear of Achilles, if so made and caused, must so be cured. If forced by spells and philters, saith Paracelsus, it must be eased by characters, (*Mag. lib. 2. cap. 28.*) and by incantations. Fernelius (*Path. lib. 6. cap. 13.*) <sup>d</sup> Sckenkius

<sup>a</sup> Ter. Adolph. <sup>b</sup> Itineraria in psalmos instructione ad lectorem. <sup>c</sup> Bruson lib. 7. cap. 22. Si uxor deesset, nihil mihi ad summam fœlicitatem defuisset. <sup>d</sup> Extinguitur virilitas ex incantamentorum maleficiis; neque enim fabula est, nonnulli reperti sunt, qui ex veneficiis amore privati sunt, ut ex multis historiis patet.



(*lib. 4. observ. Med.*) hath some examples of such as have been so magically caused, and magically cured; and by witch-craft: so saith Baptista Codronchus, (*lib. 3. cap. 6. de mor. ven.*) Mal-leus malef. *cap. 6.* 'Tis not permitted to be done, I confess: yet often attempted: see more in Wierus (*lib. 3. cap. 18. de præstig. de remediis per Philtra.*) Delrio (*tom. 2. lib. 2. quæst. 3. sect. 3. disquisit. magic.*) Cardan (*lib. 16. cap. 90.*) reckons up many magneticall medicines, as to piss through a ring, &c. Mizaldus *cent. 3. 30.* Baptista Porta, Jason Pratensis, Lobelius *pag. 87.* Matthiolus, &c. prescribe many absurd remedies. *Radix mandragoræ ebibitæ; Anuli ex unguis Asini; Stercus amatæ sub cervical' positum, illâ nesciente, &c. quum odorum fœditatis sentit, amor solvitur. Noctuæ ovum abstemios facit comestum, ex consilio Iarthæ Indorum gymnosophistæ apud Philostratum lib. 3. Sanguis amasiæ ebibitus omnem amoris sensum tollit: Faustinam Marci Aurelii uxorem, gladiatoris amore captam, ita penitus consilio Chaldæorum liberatam, refert Julius Capitolinus.* Some of our astrologers will effect as much by characteristicall images, *ex Sigillis Hermetis, Salomonis, Chaelis, &c. mulieris imago habentis crines sparsos, &c.* Our old poets and phantasticall writers have many fabulous remedies for such as are love-sick: as that of Protesilaus' tombe in Philostratus, in his dialogue betwixt Phoenix and Vinitor. Vinitor, upon occasion, discoursing of the rare vertues of that shrine, telleth him that Protesilaus' altar and tombe <sup>a</sup>*cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eys; and, amongst the rest, such as are love-sick, shall there be helped.* But the most famous is <sup>b</sup>Leucata Petra, that renowned rock in Greece, of which Strabo writes, *Georg. lib. 10.* not far from Saint Maures, saith Sands *lib. 1.* From which rock, if any lover flung himself down headlong, he was instantly cured. Venus after the death of Adonis when she could take no rest for love,

<sup>c</sup> Cum vesana suas torreret flamma medullas,

came to the temple of Apollo to know what she should do to be eased of her pain: Apollo sent her to Leucata Petra, where she precipitated her self, and was forthwith freed; and when she would needs know of him a reason of it, he told her again, that he had often observed <sup>d</sup>Jupiter, when he was enamoured on Juno, thither go to ease and wash himself, and after him diverse others. Cephalus for the love of Protela, Degonetus

<sup>a</sup> Curat omnes morbos, phthises, hydropes et oculorum morbos, et febre quartana laborantes. et amore captos, miris artibus eos demulcet. <sup>b</sup> The moral is, vehement feare expells love. <sup>c</sup> Catullus. <sup>d</sup> Quum Junonem deperiret Jupiter impotenter, ibi solitus lavare, &c.

daughter, leapt down here; that Lesbian Sappho for Phaon, on whom she miserably doted.

<sup>a</sup> Cupidinis œstro percita e summo præceps ruit,

hoping thus to ease her self, and to be freed of her love pangs.

<sup>b</sup> Hic se Deucalion Pyrrhæ succensus amore  
Mersit, et illæso corpore pressit aquas.  
Nec mora, fugit amor, &c. ———

Hither Deucalion came, when Pyrrha's love  
Tormented him, and leapt down to the sea,  
And had no harm at all; but by-and-by,  
His love was gone and chased quite away.

This medicine Jos. Scaliger speaks of, *Ausoniarum lectionum lib. 18.* Salmutz (*in Pancirol. de 7 mundi mirac.*) and other writers. Pliny reports, that amongst the Cyzeni, there is a well consecrated to Cupid, of which if any lover taste, his passion is mitigated: And Anthony Verdurius (*Imag. Deorum, de Cupid.*) saith, that amongst the ancients there was <sup>c</sup> *Amor Lethes*, he took burning torches, and extinguished them in the river; his statua was to be seen in the Temple of Venus Eleusina, of which Ovid makes mention, and saith, that all lovers of old went thither on pilgrimage, that would be rid of their love pangs. Pausanias in <sup>d</sup> *Phocicis*, writes of a temple dedicated, *Veneri in speluncâ*, to Venus in the vault, at Naupactus in Achaia (now Lepanto) in which your widdows, that would have secund husbands, made their supplications to the goddess: all manner of sutes concerning lovers were commenced, and their grievances helped. The same author, in *Achaicis*, tells as much of the river <sup>e</sup> *Senelus* in Greece; if any lover washed himself in it, by a seeret vertue of that water, (by reason of the extream coldness belike) he was healed of loves torments;

<sup>f</sup> *Amoris vulnus idem qui sanat facit.*

which if it be so, that water as he holds, is *omni auro pretiosior*, better than any gold. Where none of all these remedies will take place, I know no other, but that all lovers must make an head, and rebell, as they did in § *Ausonius*, and crucifixe Cupid till he grant their request, or satisfie their desires.

<sup>a</sup> Menander.      <sup>b</sup> Ovid. ep. 21.      <sup>c</sup> Apud antiquos amor Lethes olim fuit, is ardentis faces in profluentem inclinabat; hujus statua Veneris Eleusinae templo visebatur, quo amantes confluebant, qui amicae memoriam deponere volebant.  
<sup>d</sup> Lib. 10. Vota ei nuncupant amantes, multis de causis; sed imprimis viduae mulieres, ut sibi alteras a Dea nuptias exposcant.      <sup>e</sup> Rodiginus, ant. lect. lib. 16. cap. 25. calls it Selenus.      <sup>f</sup> Seneca.      § Cupido crucifixus. Lepidum poema.



## SUBSECT. V.

*The last and best Cure of Love-Melancholy, is, to let them have their Desire.*

**T**HE last refuge and surest remedy, to be put in practice in the utmost place, when no other meanes will take effect, is, to let them go together, and enjoy one another; *potissima cura est ut heros amasiâ suâ potiatur*, saith Guianerius, (*cap. 15. tract. 15.*) Æsculapius himself, to this malady, cannot invent a better remedy, *quam ut amanti cedat amatum*,<sup>a</sup> (Jason Pratensis) than that a lover have his desire.

Et pariter torulo bini jungantur in uno,  
Et pulchro detur Æneæ Lavinia conjux.

And let them both be joynd in a bed,  
And let Æneas faire Lavinia wed.

'Tis the speciall cure, to let them bleed in *vena Hymenæa*, for love is a pluresie, and if it be possible, so let it be:

—— optataque gaudia carpant.

<sup>b</sup>Arculanus holds it the speediest and the best cure; 'tis Sannarola's <sup>c</sup>last precept; a principall infallible remedy; the last, sole, and safest refuge.

<sup>d</sup>Julia sola potes nostras extinguere flammâs,  
Non nive, non glacie, sed potes igne pari.

Julia alone can quench my desire,  
With neither ice nor snow, but with like fire.

When you you have all done, saith <sup>e</sup>Avicenna, *there is no speedier or safer course, than to joyn the parties together according to their desires and wishes; the custome and form of law; and so we have seen him quickly restored to his former health, that was languished away to skin and bones; after his desire was satisfied, his discontent ceased, and we thought it strange; our opinion is, therefore, that in such cases, nature is to be obeyed.* Arateus, an old author (*lib. 3. cap. 3.*) hath an instance of a yong man <sup>f</sup> when no other meanes could prevail,

<sup>a</sup> Cap. 19. de morb. cerebri.

<sup>b</sup> Patiens potiatur re amatâ, si fieri possit, optima

cura. cap. 16. in 9 Rhasis.

<sup>c</sup> Si nihil aliud, nuptiæ et copulatio cum ea.

<sup>d</sup> Petronius Catal.

<sup>e</sup> Cap. de Ilishi. Non invenitur cura, nisi regimenu connexionis inter eos, secundum modum promissionis, et legis; et sic vidimus ad carnem

restitutum, qui jam venerat ad arefactionem; evanuit cura postquam sensit, &c.

<sup>f</sup> Fama est melancholicum quendam ex amore insanabiliter se habentem, ubi puellâ seconjunxisset, restitutum, &c.

was so speedily relieved. What remains then but to joyn them in marriage?

<sup>a</sup> Tunc et Basia morsiunculasque,  
Surreptim dare, mutuos fovere  
Amplexus licet, et licet jocari.

they may then kiss and coll, lye and look babies in, one anothers eyes, as their sires before them did; they may then satiate themselves with loves pleasures, which they have so long wished and expected.

Atque uno simul in toro quiescant,  
Conjuncto simul ore suavientur,  
Et somnos agitent quiete in una.

Yea, but *hic labor, hoc opus*, this cannot conveniently be done, by reason of many and severall impediments. Sometimes both parties themselves are not agreed: parents, tutours, masters, guardians, will not give consent; lawes, customes, statutes hinder: poverty, superstition, feare and suspition: many men dote on one woman, *semel et simul*: she dotes as much on him, or them, and in modesty must not, cannot woo, as unwilling to confess, as willing to love: she dare not make it known, shew her affection, or speak her minde. And *hard is the choyce* (as it is in Euphues) *when one is compelled, either by silence to dye with griefe, or by speaking to live with shame.* In this case almost, was the faire lady Elizabeth, Edward the fourth his daughter, when she was enamoured on Henry the seaventh, that noble yong prince, and new saluted king, when she breaks forth into that passionate speech, <sup>b</sup> *O that I were worthy of that comely prince! but my father being dead, I want friends to motion such a matter! What shall I say? I am all alone, and dare not open my minde to any. What, If I acquaint my mother with it? bashfulness forbids. What, if some of the lords? audacity wants. O that I might but conferr with him, perhaps in discourse I might let slip such a word that might discover mine intention!* How many modest maids may this concern, I am a poor servant, what shall I do? I am a fatherless child, and want meanes; I am blith and buxome, yong and lusty, but I have never a suter; *expectant stolidi ut ego illos rogatum veniam*, as <sup>c</sup> she said; a company of silly fellowes, look, belike, that I should woo them and speak first: fain they would and cannot woo;

————<sup>d</sup> quæ primum exordia sumam?

<sup>a</sup> Jovian. Pontanus. Basi. lib. 1.

<sup>b</sup> Speede's hist. e. M. S. Ber. Andrez.

<sup>c</sup> Lucretia in Cælestina act. 19. Barthio interpret.

<sup>d</sup> Virg. 4. Æn.



being merely passive, they may not make sute, with many such lets and inconveniences, which I know not; what shall we do in such a case? sing *Fortune my Foe*;—

Some are so curious in this behalf, as those old Romans, our modern Venetians, Dutch and French, that if two parties dearly love, the one noble, the other ignoble, they may not by their lawes match, though equall otherwise in yeares, fortunes, education, and all good affection. In Germany, except they can prove gentility by three descents, they scorn to match with them. A noble man must marry a noble woman: a baron a barons daughter; a knight, a knights; a gentleman, a gentlemans: as slaters sort their slates, do they degrees and families. If she be never so rich, faire, well-qualified otherwise, they will make him forsake her. The Spaniards abhor all widdows; the Turkes repute them old women, if past five and twenty. But these are too severe lawes, and strict customes, *dandum aliquid amori*; we are all the sons of Adam; 'tis opposite to Nature, it ought not to be so. Again, he loves her most impotently, she loves not him, and so *e contra*. <sup>a</sup>Pan loved Echo, Echo Satyrus, Satyrus Lyda.

Quantum ipsorum aliquis amantem oderat,  
Tantum ipsius amans odiosus erat.

they love and lothe of all sorts; he loves her, she hates him; and is lothed of him on whom she dotes. Cupid hath two darts, one to force love, all of gold, and that sharp,

————<sup>b</sup> Quod facit auratum est.

Another blunt, of lead, and that to hinder;

————fugat hoc, facit illud amorem;

this we see too often verified in our common experience. <sup>c</sup>Choresus dearly loved that virgin Callyrrhœe, but the more he loved her, the more she hated him. Oënone loved Paris, but he rejected her; they are stiffe of all sides, as if beauty were therefore created to undo, or be undone. I give her all attendance, all observance, I pray and intreat, <sup>d</sup>*Alma, precor miserere mei*, faire mistriss pittie me, I spend myself, my time, friends and fortunes to win her favour, (as he complains in the <sup>e</sup>Eglogue,) I lament, sigh, weep, and make my mone to her, but she is hard as flint;

————cautibus Ismariis immotior————

<sup>a</sup> E. Græco Moschi.

<sup>b</sup> Ovid. Met. 1.

<sup>c</sup> Pausanias Achaicis lib. 7.

Perdute amabat Challyrrhœen virginem, et quanto erat Choresi amor vehementior, tanto erat puellæ animus ab ejus amore alienior.

<sup>d</sup> Virg. 6. Æn.

<sup>e</sup> Erasmus Egl. Galatea,

as faire and hard as a diamond, she will not respect, (*Despectus tibi sum*) or hear me.

———fugit illa vocantem,  
Nil lachrymas miserata meas, nil flexa querelis.

What shall I do?

I wooed her as a yong man should do  
But Sir, she said, I love not you.

<sup>a</sup> Durior at scopulis mea Cœlia, marmore, ferro,  
Robore, rupe, antro, cornu, adamante, gelu.

Rock, marble, heart of oke with iron barr'd,  
Frost, flint or adamants are not so hard.

I give, I bribe, I send presents, but they are refused.

<sup>b</sup> Rusticus est Corydon, nec munerâ curat Alexis.

I protest, I swear, I weep ;

———<sup>c</sup> odioque rependit amores,  
Irrisu lachrymas——

She neglects me for all this ; she derides me, contemns me, she hates me : Phillida flowts me : *Caute, feris, quercu durior Euridice*, stiffe, churlish, rocky still.

And 'tis most true, many gentlewomen are so nice, they scorn all suters, crucifie their poor paramours ; and think no body good enough for them, as dainty to please as Daphne her self.

<sup>d</sup> Multi illam petiere, illa aspernata petentes,  
Nec quid Hymen, quid amor, quid sint connubia, curat.

Many did woo her, but she scorn'd them still,  
And said she would not marry by her will.

One while they will not marry, as they say at least, (when as they intend nothing less) another while not yet, when 'tis their only desire ; they rave upon it. She will marry at last, but not him : he is a proper man indeed and well qualified, but he wants meanes : another of her suters hath good meanes, but he wants wit ; one is too old, another too yong, too deformed, she likes not his carriage : a third too loosely given, he is rich, but base born : she will be a gentlewoman, a lady, as her sister is, as her mother is : she is all out as faire, as well brought up, hath as good a portion, and she looks for as good a match, as Matilda

<sup>a</sup> Angerianus Erotopægnion.

<sup>b</sup> Virg.

<sup>c</sup> Læchæus.

<sup>d</sup> Ovid, Met. 1.



or Dorinda : if not, she is resolved as yet to tarry : so apt are yong maids to boggle at every object, so soon won or lost with every toy, so quickly diverted, so hard to be pleased. In the mean time, *quot torsit amantes ?* one suter pines away, languisheth in love, *mori quot denique cogit !* another sighs and grieves, she cares not : and which <sup>a</sup>Stroza objected to Ariadne,

Nec magis Euryali gemitu, lacrymisque moveris,  
 Quam prece turbati flectitur ora sali.  
 Tu juvenem, quo non formosior alter in urbe,  
 Spernis, et insano cogis amore mori.

Is no more mov'd with those sad sighs and tears  
 Of her sweet-heart, than raging sea with prayers :  
 Thou scorn'st the fairest youth in all our city,  
 And mak'st him almost mad for love to dye.

They take a pride to prank up themselves, to make yong men enamoured,

——<sup>b</sup> *captare viros et spernere captos,*

to dote on them, and to run mad for their sakes,

——<sup>c</sup> *Sed nullis illa movetur  
 Fletibus, aut voces ullas tractabilis audit ;  
 Whilst niggardly their favours they discover,  
 They love to be belov'd, yet scorn the lover.*

All sute and service is too little for them, presents too base :

*Tormentis gaudet amantis——et spoliis.*

As Atalanta they must be over-run, or not won. Many yong men are as obstinate, and as curious in their choyce, as tyrannically proud, insulting, deceitful, false-hearted, as irrefragable and peevish on the other side ; Narcissus like.

<sup>d</sup> *Multi illum Juvenes, multæ petiêre puellæ,  
 Sed fuit in tenerâ tam dira superbia formâ,  
 Nulli illum juvenes, nullæ petiêre puellæ ;  
 Yong men and maids did to him sue,  
 But in his youth so proud, so coy was he,  
 Yong men and maids bad him adieu.*

Echo wept and wooed by all meanes above the rest ; love me for pitty, or pitty me for love, but hé was obstinate.

Ante ait emoriar quam sit tibi copia nostri,  
 he would rather dye than give consent. Psyche ran whining after Cupid,

<sup>a</sup> Erot. Lib. 2.

<sup>b</sup> T. H.

<sup>c</sup> Virg. 4. Æn.

<sup>d</sup> Metamor. 3.

<sup>a</sup> Formosum tua te Psyche formosa requirit,  
 Et poscit te Diæ, Deum, puerumque puella;  
 Faire Cupid, thy faire Psyche to thee sues,  
 A lovely lass a fine yong gallant wooes;

but he rejected her nevertheless. Thus many lovers do hold out so long, doting on themselves, stand in their own light, till in the end they come to be scorned and rejected, as Stroza's Gargiliana was;

Te juvenes, te odere senes, desertaque langues,  
 Quæ fueras procerum publica cura prius.

Both yong and old do hate thee scorned now,  
 That once was all their joy and comfort too.

as Narcissus was himself,

—————Who despising many,  
 Dyed, ere he could enjoy the love of any.

They begin to be contemned themselves of others, as he was of his shadow, and take up with a poor curate, or an old serving-man at last, that might have had their choyce of right good matches in their youth; like that generous mare, in <sup>b</sup> Plutarch, which would admit of none but great horses; but when her tail was cut off and mane shorn close, and she now saw her self so deformed in the water, when she came to drink, *ab asino conscendi se passa*, she was contented at last to be covered by an asse. Yet this is a common humour, will not be left, and cannot be helped.

<sup>c</sup> Hanc volo quæ non vult, illam quæ vult ego nolo:  
 Vincere vult animos, non satiare Venus.

I love a maid, she loves me not: full fain  
 She would have me, but I not her again;  
 So love to crucifie mens soules is bent,  
 But seldome doth it please or give content.

Their love danceth in a ring, and Cupid hunts them round about; he dotes, is doted on again.

Dumque petit petitur, pariterque accendit et ardet;

their affection cannot be reconciled. Oftentimes they may and will not; 'tis their own foolish proceedings that marrs all; they are too distrustful of themselves, too soon dejected: say she be rich, thou poor: she yong, thou old: she lovely and faire, thou most illfavoured and deformed: she noble, thou base: she spruce and fine, but thou an ugly clown: *nil desperandum*, there's

<sup>a</sup> Fracastorius Dial. de anim.

<sup>b</sup> Dial. am.

<sup>c</sup> Ausonius.



hope enough yet. *Mopso Nisa datur, quid non speremus amantes?* Put thyself forward once more, as unlikely matches have been and are dayly made, see what will be the event. Many leave roses and gather thistles, lothe hony and love verjuyee: our likings are as various as our palats. But commonly they omit opportunities, *oscula qui sumpsit, &c.* they neglect the usual meanes and times.

He that will not when he may,  
When he will he shall have nay.

They look to be wooed, sought after, and sued to. Most part, they will and cannot, either for the above-named reasons, or for that there is a multitude of suters equally enamoured, doting all alike; and where one alone must speed, what shall become of the rest? Hero was beloved of many, but one did enjoy her; Penelope had a company of suters, yet all missed of their aim. In such cases, he or they must wisely and warily unwind themselves, unsettle his affections by those rules above prescribed,

—————<sup>a</sup> quin stultos excutit ignes;

divert his cogitations, or else bravely bear it out, as Turnus did. *Tua sit Lavinia conjux;* when he could not get her, with a kinde of heroicall scorn he bid Æneas take her, or with a milder farewell, let her go.

—————Et Phillida solus habeto,

take her to you, God give you joy, sir. The fox in the embleme would eat no grapes, but why? because he could not get them: care not thou for that which may not be had.

Many such inconveniences, lets and hinderances there are, which cross their projects, and crucifie poor lovers; which sometimes may, sometimes again, cannot be so easily removed. But put ease, they be reconciled all, agreed hitherto; suppose this love or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutuall love and great affection: yet their parents, guardians, tutours, cannot agree; thence all is dashed: the match is unequall: one rich, another poor: *durus pater*, an hard-hearted, unnaturall, a covetous father will not marry his son, except he have so much mony; *ita in aurum omnes insaniunt*, as <sup>b</sup> Chrysostome notes; nor joyn his daughter in marriage, to save her dowry: or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilst he lives, not a penny, though he may peradventure, well give it, he will not till he dyes; and then as a

<sup>a</sup> Ovid. Met. 9.

<sup>b</sup> Hom. 5. in 1. epist. Thess. cap. 4. ver. 1.

pot of mony broke, it is divided amongst them that gaped after it so earnestly. Or else he wants meanes to set her out, he hath no mony, and though it be to the manifest prejudice of her body and soules health, he cares not; he will take no notice of it; she must and shall tarry. Many slack and careless parents, *iniqui patres*, measure their childrens affections by their own: they are now cold and decrepit themselves, past all such youthful conceits, and they will therefore starve their childrens genius, have them *à pueris à illico nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex suâ libidine moderatur quæ est nunc, non quæ olim fuit*, as he said in the comædy: they will stifle nature, their yong bloods must not participate of youthful pleasures, but be as they are themselves, old on a suddain. And 'tis a generall fault amongst most parents in bestowing of their children; the father wholly respects wealth, when through his own folly, ryot, indiscretion, he hath embezled his estate, to recover himself, he confines and prostitutes his eldest sons love and affection to some fool, or ancient, or deformed peece for mony:

<sup>b</sup> Phauaretæ ducet filiam, rufam illam virginem,  
Cæsiã, sparso ore, aduuco naso——

and though his son utterly dislike, with Clitipho in the comædy, *Non possum, pater*. If she be rich, *Eja* (he replies) *ut elegans est, credas animum ibi esse?* he must and shall have her, she is faire enough, yong enough; if he look or hope to inherit his lands, he shall marry, not when or whom he loves, *Arconidis hujus filiam*, but whom his father commands, when and where he likes, his affection must dance attendance upon him. His daughter is in the same predicament, forsooth: as an empty boat she must carry what, where, when, and whom her father will. So that in these businesses the father is still for the best advantage. Now the mother respects good kindred; most part, the son a proper woman. All which <sup>c</sup> Livy exemplifies, *dec. 1. lib. 4.* a gentleman and a yeoman woo'd a wench in Rome (contrary to that statute that the gentry and commonalty must not match together) the matter was controverted: The gentleman was preferred by the mothers voyce, *quæ quam splendissimis nuptiis jungi puellam volebat*: the overseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalf; beauty is a dowry of it self all-sufficient. <sup>d</sup> *Virgo formosa, etsi oppido pauper, abunde dotata est*, <sup>e</sup> Rachel was so married by Jacob; and Bonaventure (<sup>f</sup> in 4.

<sup>a</sup> Ter. <sup>b</sup> Ter. Heaut. Scen. ult.  
puellam, puellæ certamen in partes venit, &c.  
29.

<sup>c</sup> Plebeius et nobilis ambiebant  
<sup>d</sup> Apuleius Apol. <sup>e</sup> Gen.

<sup>f</sup> Non peccat venialiter qui mulierem ducit ob pulchritudinem.



sent.) denyes that he so much as venially sins, that marryes a maid for comeliness of person. The Jewes, Deut. 21. 11. if they saw amongst the captives a beautifull woman, (some small circumstances observed,) might take her to wife. They should not be too severe in that kinde, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a commonwealth. <sup>a</sup> Plato holds, that in their contracts *yong men should never avoid the affinity of poor folkes, or seek after rich.* Poverty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and choyce bringing up. <sup>b</sup> *I am poor I confess; but am I therefore contemptible, and an abject? Love it self is naked, the Graces, the Stars; and Hercules was clad in a lions skin.* Give something to vertue, love, wisdom, favour, beauty, person; be not all for mony. Besides, you must consider that *Amor cogi non potest*, love cannot be compelled, they must affect as they may. <sup>c</sup> *Fatum est in partibus illis quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heaven.

It lyes not in our power to love or hate,  
For will in us is over-rul'd by fate.

A servant maid in <sup>d</sup> Aristænetus loved her mistriss minion, which when her dame perceived, *furiosâ æmulatione*, in a jealous humour she dragged her about the house by the hair of the head, and vexed her sore. The wench cryed, *O mistriss, fortune hath made my body your servant, but not my soule!* Affections are free, not to be commanded. Moreover, it may be to restrain their ambition, pride and covetousness, to correct those hereditary diseases of a family, God in his just judgement assigns and permits such matches to be made. For I am of Plato and <sup>e</sup> Bodine's minde, that families have their bounds and periods as well as kingdomes, beyond which, for extent or continuance they shall not exceed, six or seaven hundred yeares, as they there illustrate by a multitude of examples, and which Peucer and <sup>f</sup> Melancthon approve: but in a perpetuall tenour (as we see by many pedegrees of knights, gentlemen, yeomen) continue as they began, for many descents with little alteration. Howsoever, let them, I say, give something to youth, to love. They must not think they can fancy whom

<sup>a</sup> Lib. 6. de leg. Ex usu reipub. est, ut in nuptiis juvenes neque pauperum affinitatem fugiant, neque divitum sectentur. <sup>b</sup> Philost. ep. Quoniam pauper sum, ideo contemptior et abjectior tibi videar? Amor ipse nudus est, gratiæ et astra; Hercules pelle leoninâ indutus. <sup>c</sup> Juvenal. <sup>d</sup> Lib. 2. ep. 7. <sup>e</sup> Ejulans inquit, non mentem una addixit mihi fortuna servitute. <sup>f</sup> De reipub. c. de period. rerumpub. <sup>g</sup> Com. in car. Chron.

they appoint; <sup>a</sup> *Amor enim non imperatur, affectus liber si quis alius et vices exigens*, this is a free passion, as Pliny said in a panegyrick of his, and may not be forced. Love craves liking, as the saying is; it requires mutuall affections, a correspondency: *invito non datur nec aufertur*, it may not be learned, Ovid himself cannot teach us how to love, Solomon describe, Apelles paint, or Helena express it. They must not therefore compell or intrude; <sup>b</sup> *quis enim (as Fabius urgeth) amare alieno animo potest?* but consider withall the miseries of enforced marriages; take pitty upon youth; and such, above the rest, as have daughters to bestow, should be very carefull and provident to marry them in due time. Siracides *cap. 7. vers. 25.* calls it a *weighty matter to perform*, so to marry a daughter to a man of understanding in due time: *Virgines enim tempestive locandæ*, as <sup>c</sup> Lemnius admonisheth, *lib. 1. cap. 6.* Virgins must be provided for in season, to prevent many diseases, of which <sup>d</sup> Rodericus a Castro (*de morbis mulierum lib. 2. cap. 3.*) and Lod. Mercatus (*lib. 2. de mulier. affect. cap. 4. de melanch. virginum et viduarum,*) have both largely discoursed. And therefore as well to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other gross inconveniences, and, for a thing that I know besides; *ubi nuptiarum tempus et ætas advenerit*, as Chrysostome adviseth, let them not deferr it; they perchance will marry themselves else, or do worse. If Nevisanus, the lawyer do not impose, they may do it by right: for as he proves out of Curtius and some other civilians, (*Sylvæ, nup. lib. 2. numer. 30*) <sup>e</sup> *A maid past 25 yeares of age, against her parents consent may marry such a one as is unworthy of, and inferiour to her, and her father, by law, must be compelled to give her a competent dowry.* Mistake me not in the mean time, or think that I do apologize here for any headstrong unruly wanton flurts. I do approve that of S<sup>t</sup>. Ambrose (*comment. in Genesis 24. 51.*) which he hath written touching Rebecca's spousals. *A woman should give unto her parents the choyce of her husband, <sup>f</sup> lest she be reputed to be malapert and wanton, if she take upon her to make her own choyce; <sup>g</sup> for she should rather seem to be desired by a man, than to desire a man her self.* To those hard parents alone, I retort that of Curtius, (in the behalf of modester maids) that are

<sup>a</sup> Plin. in panag.<sup>b</sup> Declam. 306.<sup>c</sup> Puellis imprimis nulla danda

occasio lapsus. Lemn. lib. 1. cap. 54. de vit. instit.

<sup>d</sup> See more part. 1. s.

mem. 2. subs. 4.

<sup>e</sup> Filia excedens annum 25. potest inscio patre nubere, licet indignus sit maritus, et eum cogere ad congrue dotandum.<sup>f</sup> Ne appetentiæ

procacioris reputetur author.

<sup>g</sup> Expetita enim magis debet videri a viro quam ipsa virum expetisse.



too remiss and careless of their due time and riper yeares. For if they tarry longer, to say truth, they are past date, and no body will respect them. A woman with us in Italy (saith <sup>a</sup> Aretine's Lucretia) 24 yeares of age, *is old already, past the best, of no account.* An old fellow, as Lycistrata confesseth in <sup>b</sup> Aristophanes, *etsi sit canus, cito puellam virginem ducat uxorem,* and tis no news for an old fellow to marry a yong wench: but as he follows it, *mulieris brevis occasio est, etsi hoc non apprehenderit, nemo vult ducere uxorem, expectans vero sedet;* who cares for an old maid? she may set, &c. A virgin, as the poet holds, *lasciva et petulans puella virgo,* is like a flower, a rose withered on a suddain.

<sup>c</sup> Quam modo nascentem rutilus conspexit Eous,  
Hanc rediens sero vespere vidit anuum.

She that was erst a maid as fresh as May,  
Is now an old crone, time so steals away.

Let them take time then, while they may; make advantage of youth, and as he prescribes,

<sup>d</sup> Collige, virgo, rosas dum flos novus et nova pubes,  
Et memor esto ævum sic properare tuum;  
Faire maids, go gather roses in the prime,  
And think that as a flower, so goes on time.

Let's all love, *dum vires annique sinunt,* whiles we are in the flower of yeares, fit for love matters, and while time serves: for

<sup>e</sup> Soles occidere et redire possunt:  
Nobis cum semel occidit brevis lux,  
Nox est perpetuo una dormienda.

<sup>f</sup> Suns that set may rise again:  
But if once we lose this light,  
'Tis with us perpetuall night.

*Volat irrevocabile tempus,* time past cannot be recall'd. But we need no such exhortation, we are all commonly too forward: yet if there be any escape, and all be not as it should, as Diogenes struck the father when the son swore, because he taught him no better, if a maid or yong man miscarry, I think their parents oftentimes, guardians, overseers, governours *neque vos* (saith <sup>g</sup> Chrysostome) *a supplicio immunes evadetis,*

<sup>a</sup> Mulier apud nos 24. annorum, vetula est et projectitia.

<sup>b</sup> Comœd. Lycistrat.

And. Divo Interpr.

<sup>c</sup> Ausonius Edyl. 14.

<sup>d</sup> Idem.

<sup>e</sup> Catullus.

<sup>f</sup> Translated by M. B. Johnson.

<sup>g</sup> Hom. 5. in 1 Thes. cap. 4. 1.

*si non statim ad nuptias, &c.* are in as much fault, and as severely to be punished as their children, in providing for them no sooner.

Now for such as have free liberty to bestow themselves, I could wish that good counsell of the comical old man were put in practice:

\* *Opulentiores pauperiorum ut filias  
Indotatas ducant uxores domum:  
Et multo fiet civitas concordior,  
Et invidiâ nos minore utemur, quam utimur.*

That rich men would marry poor maidens some,  
And that without dowry, and so bring them home:  
So would much concord be in our city,  
Less envy should we have, much more pitty.

If they would care less for wealth, we should have much more content and quietness in a common-wealth. Beauty, good bringing up, me thinks, is a sufficient portion of it self,

———— *† Dos est sua forma puellis,*

and he doth well that will accept of such a wife. Eubulides, in *c* Aristænetus, married a poor mans child, *facie non illætabili*, of a merry countenance, and heavenly visage, in pitty of her estate, and that quickly. Acontius coming to Delos, to sacrifice to Diana, fell in love with Cydippe, a noble lass; and wanting meanes to get her love, flung a golden apple into her lap with this inscription upon it;

*Juro tibi sane per mystica sacra Dianæ,  
Me tibi venturum comitem, sponsumque futurum.*

I swear by all the rites of Diana,  
I'll come and be thy husband, if I may.

She considered of it, and upon some small enquiry of his person and estate, was married unto him.

Blessed is the wooing,  
That is not long a doing,

As the saying is; when the parties are sufficiently known to each other, what needs such scrupulosity, so many circumstances? dost thou know her conditions, her bringing up, like her person? let her meanes be what they will, take her without any more ado. *†* Dido and Æneas were accidentally driven by a storm both into one cave, they made a match upon it;

\* *Plantus.*      *b* *Ovid.*      *c* *Epist. 12. 1. 2. Eligit conjugem pauperem, indotatam et subito deamavit, ex commiseratione ejus inopiæ.*      *d* *Virg. Æn.*



Masinissa was marryed to that faire captive Sophonisba, king Scyphax wife, the same day that he saw her first, to prevent Scipio and Lælius, least they should determine otherwise of her. If thou lovest the party, do as much: good education and beauty is a competent dowry, stand not upon mony. *Prænt olim aurei homines* (saith Theocritus) *et adamantes redamabant*, in the golden world men did so, (in the raign of <sup>a</sup> Ogyges, belike, before staggering Ninus began to domineer) if all be true that is reported: and some few now a dayes will do as much, here and there one; 'tis well done me thinks, and all happiness befall them for so doing. <sup>b</sup> Leontius, a philosopher of Athens, had a faire daughter called Athenais, *multo corporis lepore ac Venere*, (saith mine author) of a comely carriage, he gave her no portion but her bringing up, *oculto formæ præsagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had, amongst his other children. But she thus qualified, was preferred by some friends to Constantinople to serve Pulcheria, the Emperours sister, of whom she was baptized and called Eudocia. Theodosius the Emperour, in short space, took notice of her excellent beauty and good parts, and a little after, upon his sisters sole commendation made her his wife. 'Twas nobly done of Theodosius. <sup>c</sup> Rodophe was the fairest lady in her dayes in all Ægypt; she went to wash her, and by chanee (her maids mean while looking but carelessly to her clothes) an eagle stole away one of her shooes, and laid it in Psammeticus, the king of Ægypt's lap, at Memphis: he wondred at the excellency of the shooe and pretty foot, but more *aquilæ factum*, at the manner of the bringing of it; and caused forthwith proclamation to be made, that she that owned that shooe, should come presently to his court; the virgin came, and was forthwith marryed to the king. I say this was heroically done, and like a prince: I commend him for it, and all such as have meanes, that will either do (as he did) themselves, or so for love, &c. marry their children. If he be rich, let him take such a one as wants, if she be vertuously given; for as Siracides (*cap. 7. ver. 19.*) adviseth, *Porego not a wise and good woman; for her grace is above gold.* If she have fortunes of her own, let her make a man. Danaus of Lacedæmon had a many daughters to bestow, and meanes

<sup>a</sup> Fabius pictor. Amor ipse conjunxit populos, &c. <sup>b</sup> Lipsius polit. Sebast. Mayer. Select. Sect. 1. cap. 18. <sup>c</sup> Mayerus select. Sect. 1. c. 14. et Ælian. l. 13. c. 33. Cum famulæ lavantis vestes incuriosius custodirent, &c. mandavit per universam Ægyptum ut fœmina quæreretur, cujus is calceus esset eamque sic inventam in matrimonium accepit.

enough for them all; he never stood enquiring after great matches, as others used to do, but <sup>a</sup>sent for a company of brave yong gallants home to his house, and bid his daughters choose every one one, whom she liked best, and take him for her husband, without any more ado. This act of his was much approved in those times. Aye, but in this iron age of ours, we respect riches alone, (for a maid must buy her husband now, with a great dowry if she will have him:) covetousness and filthy lucre marrs all good matches, or some such by-respects. Crales, a Servian prince, (as Nicephorus Gregoras *Rom. Hist. lib. 6.* relates it,) was an earnest suter to Eudocia the emperours sister; though her brother much desired it, yet she could not <sup>b</sup>abide him; for he had three former wives, all basely abused. But the emperour still, *Crails amicitiam magni faciens*, because he was a great prince and a troublesome neighbour, much desired his affinity, and to that end betrothed his own daughter Simonida to him, a little girl five yeares of age (he being forty five,) and five <sup>c</sup>yeares elder than the emperour himself. Such disproportionable and unlikely matches, can wealth and a faire fortune make. And yet not that alone, it is not only mony, but sometime vainglory, pride, ambition do as much harm as wretched covetousness it self, in another extream. If a yeoman have one sole daughter, he must over-match her, above her birth and calling, to <sup>a</sup>a gentleman, forsooth, because of her great portion, too good for one of her own rank, as he supposeth. A gentlemans daughter and heir must be marryed to a knight baronets eldest son at least; and a knights only daughter to a baron himself, or an earl, and so upwards, her great dower deserves it. And thus striving for more honour to their wealth, they undo their children, many discontents follow, and oftentimes they ruinate their families. <sup>d</sup>Paulus Jovius gives instance, in Galeatius the secund, that heroicall duke of Millan, *externas affinitates, decoras quidem regio fastu, sed sibi et posteris damnosas et fere exitiales quæsit*; he marryed his eldest son John Galeatius to Isabella the king of France his sister; but she was *socero tam gravis, ut ducentis millibus aureorum constiterit*, her entertainment at Millan was so costly that it almost undid him. His daughter Violanta was marryed to Lionel Duke of Clarence, the yongest son to Edward the third king of England: but, *ad ejus adventum, tantæ opes tam admirabili liberalitate profusæ sunt, ut*

<sup>a</sup> Pausanias lib. 3. de Laonicis. Dimisit qui nunciarunt, &c. optionem puellis dedit, ut earum quælibet cum sibi virum deligeret, cujus maxime esset forma com- placita.

<sup>b</sup> Illius conjugium abominabitur.

<sup>c</sup> Socero quinque circiter

annos natu minor.

<sup>d</sup> Vit. Galeat. secundi.



*opulentissimorum regum splendorem superasse videretur*, he was welcomed with such incredible magnificence, that a kings purse was scarce able to bear it; for besides many rich presents of horses, arms, plate, mony, jewells, &c. he made one dinner for him and his company, in which were thirty two messes, and as much provision left, *ut relatæ a mensa dapes decem millibus hominum sufficerent*, as would serve ten thousand men. But a little after, Lionel dyed, *novæ nuptiæ et intempestivis conviviis operam dans*, &c. and to the Dukes great loss, the solemnity was ended. So can titles, honours, ambition, make many brave, but unfortunate matches, of all sides for by-respects, (though both crased in body and minde, most unwilling, averse, and often unfit,) so love is banished, and we feel the smart of it in the end. But I am too lavish peradventure in this subject.

Another let or hinderance is strict and severe discipline, lawes and rigorous customes that forbid men to marry at set times, and in some places; as prentises, servants, collegiats, states of lives in cobby holds, or in some base inferiour offices. <sup>a</sup> *Velle licet* in such cases, *potiri non licet*, as he said. They see but as prisoners through a grate, they covet and catch, but, *Tantalus a labris*, &c. Their love is lust, and vain it is in such an estate to attempt. <sup>b</sup> *Gravissimum est adamare nec potiri*, 'tis a grievous thing to love and not enjoy. They may indeed, I denye not, marry if they will, and have free choyce some of them; but in the mean time, their ease is desperate, *Lupum auribus tenent*, they hold a woolf by the ears, they must either burn or starve. 'Tis *cornutum sophisma*, hard to resolve. If they marry, they forfeit their estates, they are undone, and starve themselves through beggery and want: if they do not marry, in this heroicall passion, they furiously rage, are tormented, and torn in peeces by their predominate affections. Every man hath not the gift of continence, let him <sup>c</sup> pray for it then, as Beza adviseth, in his Tract *de Divortiis*, because God hath so called him to a single life, in taking away the meanes of marriage. <sup>d</sup> Paul would have gone from Mysia to Bythinia, but the spirit suffered him not; and thou wouldest, peradventure, be a marryed man with all thy will, but that protecting angel holds it not fit. The diavel too sometimes, may divert by his ill suggestions, and marr many good matches; as the same <sup>e</sup> Paul was willing to see the Romans, but hindred of Satan, he could not. There be those, that think they are

<sup>a</sup> Apuleius in Catel. Nobis cupido velle dat, posse abnegat. — <sup>b</sup> Anacreon 56.

<sup>c</sup> Continentiæ donum ex fide postulet, quia certum sit eum vocari ad cœlibatum cui demis, &c. <sup>d</sup> Act. 16. 7. <sup>e</sup> Rom. 1. 13.

necessitated by fate; their stars have so decreed; and therefore, they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way. I know what astrologers say in this behalf, what Ptolomy (*quadripartit. Tract. 4. cap. 4.*) Skoner (*lib. 1. cap. 12*) what Leovitius (*genitur. exempl. 1.*) which Sextus ab Heminga takes to be the horoscope of Hieronymus Wolfius; what Pezelius, Origanus and Leovitius his illustrator Garceus (*cap. 12.*) what Junctine, Protanus, Campanella; what the rest (to omit those Arabian conjectures *a parte conjugii, a parte lasciviæ, triplicitates veneris, &c.* and those resolutions upon a question, *an sit natus conjugem habiturus; facile an difficulter sit sponsam impetraturus; quot conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore conjugum* both in mens and womens genitures, by the examination of the seaventh house the Almutens, lords and planets there, *a ♃<sup>d</sup> et ☉<sup>a</sup> &c.* by particular aphorismes, *Si dominus 7<sup>mæ</sup> in 7<sup>ma</sup> vel secunda nobilem decernit uxorem; servam aut ignobilem si duodecimâ. Si Venus in 12<sup>ma</sup> &c.* with many such, too tedious to relate. Yet let no man be troubled, or finde himself grieved with such predictions, as Hier. Wolfius well saith, in his astrological dialogue, *non sunt prætoriana decreta*, they be but conjectures; the stars incline, but not enforce.

Sydera corporibus præsumt cœlestia nostris,  
 Sunt ea de vili condita namque luto:  
 Cogere sed nequeunt animum ratione fruentem,  
 Quippe sub imperio solius ipse Dei est.

wisdome, diligence, discretion, may mitigate, if not quite alter, such decrees; *Fortuna sua a cujusque fingitur moribus;* <sup>b</sup> *Qui cauti, prudentes, voti compotes, &c.* let no man then be terrified or molested with such astrological aphorismes; or be much moved, either to vain hope or feare, from such predictions, but let every man follow his own free will in this case, and do as he sees cause. Better it is indeed to marry than burn, for their soules health; but, for their present fortunes, by some other meanes to pacifie themselves, and divert the stream of this fiery torrent, to continue as they are, <sup>c</sup> rest satisfied; *lugentes virginitatis florem sic arnisse;* deploring their miserie with that eunuch in Libanins, since there is no help or remedy; and with Jephtha's daughter to bewail their virginities.

Of like nature is superstition; those rash vowes of monkes

<sup>a</sup> Præfix. gen. Leovitii.  
 of it, and take his lot as it falls,

<sup>b</sup> Idem Wolfius dial.

<sup>c</sup> That is, make the best



and fryers and such as live in religious orders, but far more tyrannicall and much worse. Nature, youth, and his furious passion forcibly inclines, and rageth on the one side: but their order and vow checks them on the other.

\* Votoque suo sua forma repugnat.

What merits and indulgences they heap unto themselves by it, what commodities, I know not; but I am sure, from such rash vowes, and inhumane manner of life, proceed many inconveniences, many diseases, many vices, masturbation, satyriasis, <sup>b</sup> priapismus, melancholy, madness, fornication, adultery, bug-gery, sodomy, theft, murther, and all manner of mischiefes. Read but Bale's Catalogue of Sodomites, at the visitation of abbies here in England; Henry Stephen his apol. for Herodotus; that which Ulricus writes, in one of his epistles, <sup>c</sup> *that Pope Gregory, when he saw 600 skulls and bones of infants taken out of a fishpond near a nunnery, thereupon retracted that decree of priests marriages, which was the cause of such a slaughter; was much grieved at it and purged himself by repentance.* Read many such, and then ask what is to be done; is this vow to be broke or not? No, saith Bellarmine, (*cap. 38. lib. de Monach.*) *melius est scortari et uri quam de voto cœlibatus ad nuptias transire*, better burn or flye out, than to break thy vow. And Coster in his *Enchirid. de cœlibat. sacerdotum*, saith, it is absolutely *gravius peccatum*, <sup>d</sup> *a greater sin for a priest to marry, than to keep a concubine at home.* Gregory de Valence, (*cap. 6. de cœlibat.*) maintains the same, as those Essei and Montanists of old. Insomuch that many votaries, out of a false perswasion of merit and holiness in this kinde, will sooner dye than marry, though it be to the saving of their lives. <sup>e</sup> Anno 1419. Pius 2. pope, James Rossa, nephew to the king of Portugal, and then elect archbishop of Lisbon, being very sick at Florence, <sup>f</sup> *when his physitians told him, that his disease was such, he must either lye with a wench, marry, or dye, chearfully chose to dye.* Now they commended him for it: But S<sup>t</sup>. Paul teacheth otherwise, *Better marry than burn;* and as S<sup>t</sup>. Hierom gravely delivers it, *Alie sunt leges Cæsarum, alie Christi, aliud Papinianus,*

\* Ovid. 1. met.

<sup>b</sup> Mercurialis de Priapismo.

<sup>c</sup> Memorabile quod

Ulricus epistolâ refert, Gregorium, quum ex piscinâ quâdam, allata plus quam sex mille infantum capita vidisset, ingemuisse, et decretum de cœlibatu, tantam cædis causam confessus condigno illud pœnitentiæ fructu purgasse. Kemnisius ex concil. Trident. part. 3. de cœlibatu sacerdotum.

<sup>d</sup> Si nubat, quam si domi concubinam aiat.

<sup>e</sup> Alphonsus Cicaonius lib. de gest. pontificum.

<sup>f</sup> Cum

medici suaderent ut aut nuberet, aut coitu uteretur, sic mortem vitari posse, mortem potius intrepidus expectavit, &c.

*aliud Paulus noster præcipit*, there's a difference betwixt God's ordinances, and mens lawes: and therefore, Cyprian Epist. 8. boldly denounceth, *impium est, adulterum est, sacrilegum est quodcunque humano furore statuitur, ut dispositio divina violetur*, it is abominable, impious, adulterous, and sacrilegious, what men make and ordain after their own fancies, to cross God's lawes. <sup>a</sup>Georgius Wicelius one of their own arch divines (*Inspect. eccles. pag. 18.*) exclaims against it, and all such rash monasticall vowes; and would have such persons seriously to consider what they do, whom they admit, *ne in posterum querantur de inanibus stupris*, lest they repent it at last. For either, as he follows it, <sup>b</sup>you must allow them concubines, or suffer them to marry; for scarce shall you finde three priests of three thousand, *qui per ætalem non ament*, that are not troubled with burning lust. Wherefore I conclude, It is an unnaturall and impious thing, to bar men of this christian liberty, too severe and inhumane an edict.

<sup>c</sup>The silly wren, the titmouse also,  
The little redbrest have their election,  
They fly I saw and together gone,  
Whereas hem list about environ  
As they of kinde have inclination,  
And as nature impress and guide,  
Of every thing list to provide.

But man alone, alas the hard ston'd,  
Full cruelly by kinde's ordinance  
Constrained is, and by statutes bound,  
And debarred from all such pleasancess:  
What meaneth this, what is this pretence  
Of lawes, & wis. against all right of kinde  
Without a cause, so narrow men to binde.

Many lay-men repine still at priests marriages above the rest, and not at clergy men only, but all of the meaner sort and condition; they would have none marry, but such as are rich and able to maintain wives, because their parish, belike, shall be pestered with orphans, and the world full of beggars: but <sup>d</sup>these are hard-hearted, unnaturall, monsters of men, shallow politicians, they do not <sup>e</sup>consider that a great part of the world is not yet inhabited as it ought. How many colonies into America, Terra Australis incognita, Africa, may be sent? Let them consult with Sr. William Alexander's book of colonies,

<sup>a</sup> Epist. 30.<sup>b</sup> Vide vitam ejus edit. 1623. by D. T. James.

gate in Chaucer's flower of curtesie.

which causeth beggery.

honest trades.

<sup>c</sup> Lidgate in Chaucer's flower of curtesie.<sup>d</sup> Tis not multitude but idleness<sup>e</sup> Or to set them a work, and bring them up in some



Orpheus Junior's Golden Fleece, Captain Whitburne, Mr. Hagithorp, &c. and they shall surely be otherwise informed. Those politick Romans were of another minde; they thought their city and countrey could never be too populous. <sup>a</sup>Adrian the emperour said he had rather have men than mony, *malle se hominum adjectione ampliare imperium, quam pecuniá*; Augustus Cæsar made an oration in Rome *ad cælibes*, to perswade them to marry. Some countreys compelled them to marry of old, as <sup>b</sup>Jewes, Turkes, Indians, Chinese, amongst the rest in these dayes, who much wonder at our discipline to suffer so many idle persons to live in monasteries, and often marvail how they can live honest. <sup>c</sup>In the isle of Maragnan, the governour and petty king there, did wonder at the Frenchmen, and admire how so many fryers, and the rest of their company could live without wives; they thought it a thing impossible, and would not beleve it. If these men should but survey our multitudes of religious houses, observe our numbers of monasteries all over Europe; 18 nunneries in Padua; in Veniee 31 eloysters of monkes, 28 of nuns, &c. *ex ungue leonem*, 'tis to this proportion, in all other provinces and cities, what! would they think, do they live honest? Let them dissemble as they will, I am of Tertullian's minde, that few can continue but by compulsion. <sup>d</sup>*O chastity* (saith he) *thou art a rare goddess in the world, not so easily got, seldom continue: Thou maist now and then be compelled either for defect of nature, or if discipline perswade, decrees enforce*: or for some such by-respects, sullenness, discontent, they have lost their first loves, may not have whom they will themselves, want of meanes, rash voves, &c. But can he willingly contain? I thiuk not. Therefore, either out of commiseration of humane imbecillity, in policy, or to prevent a far worse inconvenience, for they hold it, some of them, as necessary as meat and drink: and because vigour of youth, the state and temper of most mens bodies do so furiously desire it, they have heretofore, in some nations, liberally admitted polygamy and stewes, an hundred thousand curtesans in grand Cæiro in Ægypt, as <sup>e</sup>Radzivilius observes, are tolerated, besides boyes: how many at Fessa, Rome, Naples, Florence, Veniee, &c. and still, in many other provinces and cities of Europe, they do as much, because they think yong men, churchmen, and servants amongst the rest, can

<sup>a</sup> Dion. Cassius lib. 56.  
his hist. of the Frenchmen to the Isle of Maragnan, An. 1614.

<sup>b</sup> Sardus. Buxtorfius.

<sup>c</sup> Claude Albaville in

<sup>d</sup> *Rara quidem Dea tu es, O Castitas, in his terris! nec facile perfecta, rarius perpetua, cogi nunquam potest, ob nature defectum, vel si disciplina pervaserit, censura compressit.*

<sup>e</sup> Peregrin. Hierosol.

hardly live honest. The consideration of this, belike, made Vibius the Spaniard, when his friend <sup>a</sup>Crassus, that rich Roman gallant, lay hid in the cave, *ut voluptalis quam cetas illa desiderat copiam facerat*, to gratify him the more, send two <sup>b</sup>lusty lasses to accompany him, all that while he was there imprisoned. And Surenus, the Parthian general, when he warred against the Romans, to carry about with him 200 concubines, as the Swiss souldiers do now (commonly) their wives. But because this course is not generally approved, but rather contradicted as unlawful and abhorred, <sup>c</sup>in most countreys they do much encourage them to marriage; give great rewards to such as have many children, and mulct those that will not marry; *Jus trium liberorum*; and in Agellius, (*lib. 2. cap. 15.*) Elian. (*lib. 6. cap. 5.*) Valerius, (*lib. 1. cap. 9.*) <sup>d</sup>we read, that three children freed the father from painful offices; and five from all contribution. *A woman shall be saved by bearing children.* Epictetus would have all marry, and as <sup>e</sup>Plato will, *6 de legibus*, he that marryeth not before 35 yeares of age, must be compelled and punished, and the mony consecrated to Juno's temple, or applyed to publike uses. They account him, in some countreys, unfortunate that dyes without a wife, a most unhappy man, <sup>f</sup>Boëtius inferrs; and if at all happy, yet *infortunio fœlix*, unhappy in his supposed happiness.<sup>g</sup> They commonly deplore his estate, and much lament him for it: O my sweet son; &c. See *Lucian de luctu*; *Sands fol. 83, &c.*

Yet notwithstanding, many with us are of the opposite part, they are marryed themselves, and for others let them burn, fire and flame, they care not, so they be not troubled with them. Some are too curious, and some too covetous; they may marry when they will, both for ability and meanes; but so nice, that except, as Theophilus the emperour was presented by his mother Euphrosyne, with all the rarest beauties of the empire, in the great chamber of his palace, at once, and bid to give a golden apple to her he liked best. If they might so take and choose whom they list, out of all the faire maids their nation affords, they could happily condescend to marry: otherwise, &c. why should a man marry, saith another epicurean rout, what's matrimony but a matter of mony; why should free nature be intrenched on, confined or obliged, to this or that man or woman, with these manicles of body and goods? &c. There are those too, that dearly love, admire and follow women all their

<sup>a</sup> Plutarch. vita ejus; Adolescentiæ medio constitutus.

egregiâ forinâ et ætatis flore.

<sup>c</sup> Alex. ab Alex. l. 4 c. 8.

<sup>b</sup> Ancillas duas

tretem ab excubiis, quinque ab omnibus officiis liberabant.

<sup>d</sup> Tres filii pa-

tritur cogatur nubere aut mulctator, et pecuniâ templo Junonis dedicetur et publica fiat.

<sup>e</sup> Præcepto primo,

<sup>f</sup> Consol. 3. pros. 7.

<sup>g</sup> Nic. Hill. Epic. philos.



lives long, *sponsi Penelopes*, never well but in their companies, wistly gazing on their beauties, observing close, hanging after them, dallying still with them, and yet dare not, will not marry. Many poor people, and of the meaner sort, are too distrustful of God's providence; *they will not marry, dare not, for such worldly respects*, feare of want, woes, miseries, or that they shall light, as <sup>a</sup> Lemnius saith, *on a scold, a slut, or a bad wife*. And therefore, <sup>b</sup> *Tristem Juventam Venere desertâ colunt*, they are resolved to live single, as <sup>c</sup> Epaminondas did.

<sup>d</sup> Nil ait esse prius, melius nil cœlibe vitâ;

and ready with Hippolytus, to abjure all women. <sup>e</sup> *Detestor omnes, horreo, fugio, execror, &c.* But,

Hippolite, nescis quod fugis vitæ bonum,  
Hippolite, nescis——

alas, poor Hippolytus, thou knowest not what thou sayest; 'tis otherwise, Hippolytus. <sup>f</sup> Some make a doubt, *an uxor literato sit ducenda*, whether a schollar should marry; if she be faire, she will bring him back from his grammar to his horn-book; or else, with kissing and dalliance she will hinder his study; if fowl, with scolding; he cannot well intend to both, as Philippus Beroaldus, that great Bononian doctour once writ, *impediri enim studia literarum, &c.* but he recanted at last, and in a solemn sort, with true conceived words, he did ask the world and all women, forgiveness. But you shall have the story as he relates himself, in his Commentaries on the sixth of Apuleius. For a long time I lived a single life, *et ab uxore ducenda semper abhorruî, nec quicquam libero lecto censui jucundius*; I could not abide marriage; but as a rambler, *erraticus ac volaticus amator* (to use his own words) *per multiplices amores discurrebam*; I took a snatch where I could get it; nay more, I rayled at marriage down right, and in a publike auditory, when I did interpret that sixth Satyre of Juvenal, out of Plutarch and Seneca, I did heap up all the dicteries I could, against women: but now recant with Stesichorus, *Paliuodiam cano, nec pœnitet censeri in ordine maritorum*; I approve of marriage, I am glad I am a <sup>g</sup> married man, I am heartily glad I have a wife, so sweet a wife, so noble a wife, so yong, so chast a wife, so loving a wife, and I do wish and desire all

<sup>a</sup> Qui se capistro matrimonii alligari non patiuntur. Lemn. l. 4. 13. de occult. nat. Abhorrent multi a matrimonio, ne morosam, querulam, acerbam, amaram uxorem perferre cogantur.

<sup>b</sup> Senec. Hippol.

<sup>c</sup> Cœlebs enim vixerat, nec ad

uxorem ducendam unquam induci potuit.

<sup>d</sup> Senec. Hippol.

<sup>e</sup> Hor.

<sup>f</sup> Æneas Sylvius de dictis Sigismundi. Heinsius. Primiero.

<sup>g</sup> Habeo uxorem ex animi sententiâ, Camillam Palcotti Jurisconsulti filiam.

other men to marry; and especially schollars; that as of old, Martia did by Hortensius, Terentia by Tullie, Calphurnia to Plinius, Pudentilla to Apuleius, <sup>a</sup> hold the candle whilst their husbands did meditate and write, so theirs may do to them, and as my dear Camilla doth to me. Let other men be averse; rayl then and scoffe at women, and say what they can to the contrary, *vir sine uxore malorum expers est*, &c. a single man is a happy man, &c. but this is a toy.

<sup>b</sup> *Nec dulces amores sperne, puer, neque tu choreas:*

these men are too distrustful and much to blame, to use such speeches:

<sup>c</sup> *Parcite paucorum diffundere crimen in omnes.*

They must not condemn all for some. As there be some bad, there be many good wives; as some be vicious, some be vertuous: read what Solomon hath said in their praises, Prov. 31. and Siracides, *cap. 26. & 36. Blessed is the man that hath a vertuous wife, for the number of his dayes shall be double. A vertuous woman rejoyceth her husband, and he shall fulfill the yeares of his life in peace. A good wife is a good portion (36. 24.) an help, a pillar of rest, columna quietis.*

<sup>d</sup> *Qui capit uxorem, fratrem capit atque sororem.*

And 25. *He that hath no wife, wandereth to and fro, mourning. Minuuntur atræ conjuge curæ; women are the sole, only joy, and comfort of a mans life; born ad usum et lusum hominum. Firmamenta familiæ;*

<sup>e</sup> *Deliciæ humani generis, solatia vitæ,  
Blanditiæ noctis, placidissima cura diei,  
Vota virûm, juvenum spes, &c.*

<sup>f</sup> *A wife is a yong mans mistriss, a middle ages companion, an old mans nurse: Particeps lætorum et tristium, a prop, an help, &c.*

<sup>g</sup> *Optima viri possessio est uxor benevola,  
Mitigans iram et avertens animam ejus a tristitiâ.*

Mans best possession is a loving wife,  
She tempers anger and diverts all strife.

There is no joy, no comfort, no sweetness, no pleasure in the world like to that of a good wife.

*Quam cum chara domi conjux, fidusque maritus  
Unanimes degunt——*

<sup>a</sup> Legentibus et meditantibus, Candelas et Candelabrum tenuerunt. <sup>b</sup> Hor.  
<sup>c</sup> Ovid. <sup>d</sup> Apthianus. <sup>e</sup> Læchæus, <sup>f</sup> Bacon's Essayes. <sup>g</sup> Euripides.



saith our Latin Homer. She is still the same in sickness and in health; his eye, his hand, his bosome friend, his partner at all times, his other self, not to be separated by any calamity, but ready to share all sorrow, discontent; and as the Indian women do, live and dye with him, nay more, to dye presently for him. Admetus, king of Thessaly, when he lay upon his death-bed, was told by Apollo's oracle, that if he could get any body to dye for him, he should live longer yet; but, when all refused, his parents, *etsi decrepiti*, friends and followers forsook him, Alceste, his wife, though yong, most willingly undertook it; what more can be desired or expected? And although on the other side, there be an infinite number of bad husbands (I should rayl downright against some of them) able to discourage any woman, yet there be some good ones again, and those most observant of marriage rites. An honest cuntry fellow (as Fulgus relates it) in the kingdome of Naples, <sup>a</sup> at plough by the sea side, saw his wife carryed away by Mauritanian pirats; he ran after in all haste, up to the chin first, and when he could wade no longer, swam, calling to the governor of the ship to deliver his wife, or if he must not have her restored, to let him follow as a prisoner; for he was resolved to be a gally slave, his drudge, willing to endure any miserie, so that he might but enjoy his dear wife. The Moors seeing the mans constancy, and relating the whole matter to their governour at Tunis, set them both free, and gave them an honest pension to maintain themselves during their lives. I could tell many stories to this effect; but put ease it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; <sup>b</sup> *He that will avoid trouble must avoid the world.* (Eusebius *præpar. Evangel. 5. cap. 50.*) Some trouble there is in marriage, I denye not. *Etsi grave sit matrimonium*, saith Erasmus, *edulcatur tamen multis, &c.* yet there be many things <sup>c</sup> to sweeten it; a pleasant wife, *placens uxor*; pretty children, *dulces nati*; *deliciae filiorum hominum*; the chiefe delight of the sons of men, Ecclus. 26. &c. And though it were all troubles, <sup>d</sup> *utilitatis publicæ causâ devorandum, grave quid libenter subeundum*, it must willingly be undergone for publike goods sake.

<sup>e</sup> Audite (populu-) hæc, inquit Susarion,  
Malæ sunt mulieres, veruntamen O populares,  
Hoc sine malo, domum inhabitare non licet.

<sup>f</sup> Cum juxta mare agrum coleret, omnis enim miseriæ immemorem conjugalis an. or eum fecerat. Non sine ingenti admiratione, tantâ hominis caritate motus rex liberos esse jussit. &c.

<sup>g</sup> Τίδε βίος τίδε τρωπών ἄτεγ χρεσθῆς ἀφροδίτης; Quid vita est, quæso, quidve esse sine Cypride dulcè? Munier.

<sup>h</sup> Lramus.

<sup>i</sup> E Stobæo.

Hear me, O my countrey men, saith Susarion,  
Women are naught, yet no life without onc.

<sup>a</sup> *Malum est mulier, sed necessarium malum.*

they are necessary evils, and for our own ends we must make use of them to have issue. <sup>b</sup> *Supplet Venus ac-restituit humanum genus*; and to propagate the church. For to what end is a man born? why lives he, but to increase the world? and how shall he do that well, if he do not marry? *Matrimonium humano generi immortalitatem tribuit*, saith Nevisanus, matrimony makes us immortal; and according to <sup>c</sup> Tacitus, 'tis *firmissimum imperii munimentum*, the sole and chiefe prop of an empire.

<sup>a</sup> *Indigne vivit per quem non vivit et alter,*

<sup>e</sup> which Pelopidas objected to Epaminondas, he was an unworthy member of a common-wealth, that left not a child after him to defend it. And as <sup>f</sup> Trismegistus to his son Tatus, *have no commerce with a single man*: Holding (belike) that a bachelor could not live honestly as he should; and with Georgius Wicelius, a great divine and holy man, who of late by twenty-six arguments commends marriage as a thing most necessary for all kinde of persons, most laudable and fit to be embraced: and is perswaded withall, that no man can live and dye religiously, and as he ought, without a wife; *persuasus neminem posse neque pie vivere, neque bene mori citra uxorem*. He is false, an enemy to the common-wealth, injurious to himself, destructive to the world, an apostate to nature, a rebell against heaven and earth. Let our wilfull, obstinate, and stale bachelors ruminat of this. *If we could live without wives*, as Marcellus Numidicus said in <sup>g</sup> Agellius, *we would all want them; but because we cannot, let all marry, and consult rather to the publike good, than their own private pleasure or estate*. It were an happy thing, as wise <sup>h</sup> Euripides hath it, if we could buy children with gold and silver, and be so provided, *sine mulierum congressu*, without womens company, but that may not be.

<sup>i</sup> *Orbis jacebit squallido turpis situ,  
Vanum sine ullis classibus stabit mare,  
Alesque caelo dcerit, et sylvis fera.*

<sup>a</sup> Menander. <sup>b</sup> Seneca Hip. lib. 3. num. 1. <sup>c</sup> Hist. lib. 4. <sup>d</sup> Palingenius. <sup>e</sup> Bruson. lib. 7. cap. 23. <sup>f</sup> *Noli societatem habere, &c.* <sup>g</sup> Lib. 1. cap. 6. *Si inquit, Quirites, sine uxore esse possemus, omnes careremus; sed quoniam sic est, saluti potius publicæ quam voluptati consulendum.* <sup>h</sup> *Beatum foret si liberos auro et argento mercari, &c.* <sup>i</sup> Seneca Hip.



Earth, ayr, sea, land eftsoon would come to nought,  
The world it self should be to ruine brought.

necessity therefore compells us to marry.

But what do I trouble my self, to finde arguments to persuade to, or commend marriage? behold a brieve abstract of all that which I have said, and much more, succinctly, pithily, pathetically, perspicuously, and elegantly delivered in twelve motions to mitigate the miseries of marriage, by <sup>a</sup>Jacobus de Voragine.

- 1 *Res est ? habes quæ tueatur et augeat.*
  - 2 *Non est ? habes quæ quærat.*
  - 3 *Secundæ res sunt ? fœlicitas duplicatur.*
  - 4 *Adversæ sunt ? Consolatur, adsidet, onus participat ut tolerabile fiat.*
  - 5 *Domus es ? solitudinis tædium pellit.*
  - 6 *Foras ? Discedentem visu prosequitur, absentem desiderat, redeuntem læta excipit.*
  - 7 *Nihil jucundum absque societate ; nulla societas matrimonio suavior.*
  - 8 *Vinculum conjugalis caritatis adamantinum.*
  - 9 *Accrescit dulcis affinium turba ; duplicatur numerus parentum, fratrum, sororum, nepotum.*
  - 10 *Pulchrâ sis prole pareus.*
  - 11 *Lex Mosis sterilitatem matrimonii execratur, quanto amplius cœlibatum ?*
  - 12 *Si natura pœnam non effugit, ne voluntas quidem effugiet.*
- 1 Hast thou meanes ? thou hast one to keep and increase it.
  - 2 Hast none ? thou hast one to help to get it.
  - 3 Art in prosperity ? thine happiness is doubled.
  - 4 Art in adversity ? she'll comfort, assist, bear a part of thy burden to make it more tolerable.
  - 5 Art at home ? she'll drive away melancholy.
  - 6 Art abroad ? she looks after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy return.
  - 7 There's nothing delightsome without society ; no society so sweet as matrimony.
  - 8 The band of conjugall love is adamantine.
  - 9 The sweet company of kinsmen increaseth, the number of parents is doubled, of brothers, sisters, nephews.
  - 10 Thou art made a father by a faire and happy issue.
  - 11 Moses curseth the barrenness of matrimony, how much more a single life ?

<sup>a</sup> Gen. 2. Adjutorium simile, &c.

12 If nature escape not punishment, surely thy *will* shall not avoid it.

All this is true, say you, and who knows it not? but how easy a matter is it to answer these motives, and to make an *anti-parodia* quite opposite unto it? To exercise myself, I will essay.

- 1 Hast thou meanes? thou hast one to spend it.
- 2 Hast none? thy beggery is increased.
- 3 Art in prosperity? thy happiness is ended.
- 4 Art in adversity? like Job's wife she'll aggravate thy miserie; vex thy soule; make thy burdén intollerable.
- 5 Art at home? she'll scold thee out of doors.
- 6 Art abroad? if thou be wise keep thee so; she'll perhaps graft horns in thine absence; scowl on thee coming home.
- 7 Nothing gives more content than solitariness; no solitariness like this of a single life.
- 8 The band of marriage is adamantine; no hope of loosing it; thou art undone.
- 9 Thy number increaseth, thou shalt be devoured by thy wives friends.
- 10 Thou art made a cornuto by an unchast wife; and shalt bring up other folkes children in stead of thine own.
- 11 Paul commends marriage, yet he prefers a single life.
- 12 Is marriage honourable? What an immortall crown belongs to virginity?

So Siracides himself, speaks as much as may be, for and against women; so doth almost every philosopher plead *pro* and *con*; every poet thus argues the case (though what cares *vulgus hominum* what they say?) so can I conceive, peradventure, and so canst thou. When all is said, yet since some be good, some bad, let's put it to the venture. I conclude therefore with Seneca.

—— cur Toro viduo jaces?  
 Tristem juventam solve: nunc luxus rape,  
 Effunde habenas, optimos vitæ dies  
 Effluere prohibe.

Why dost thou lye alone, let thy youth and best dayes to pass away? Marry whilst thou maist, *donec viventi canities abest morosa*, whilst thou are yet able, yet lusty,

<sup>a</sup>Elige cui dicas, tu mihi sola places,

<sup>a</sup>Ovid.



make thy choyce, and that freely, forthwith, make no delay,  
but take thy fortune as it falls. 'Tis true,

• — calamitosus est qui inciderit  
In malam uxorem, felix qui in bonam.

'Tis an hazard both wayes I confess, to live single or to marry;

<sup>b</sup> Nam et uxorem ducere et non ducere, malum est;

it may be bad, it may be good; as it is a cross and calamity on the one side, so 'tis a sweet delight, an incomparable happiness, a blessed estate, a most unspeakable benefit, a sole content on the other; 'tis all in the proof. Be not then so wayward, so covetous, so distrustful, so curious and nice, but let's all marry, *mutuos foventes amplexus*. Take me to thee, and thee to me; to morrow is St. Valentine's day, let's keep it holiday for Cupid's sake, for that great god Love's sake, for Hymen's sake, and celebrate <sup>c</sup>Venus Vigil with our ancestors, for company together, singing as they did,

Cras amet, qui nunquam amavit; quique amavit, cras amet,  
Ver novum, ver jam canorum, ver natus orbis est,  
Vere concordant amores, vere nubunt alites,  
Et nemo coma resolvit, &c. —  
Cras amet, &c. —

Let him that is averse from marriage read more in Barbarus (*de re nxor. lib. 1. cap. 1.*) Lemnius (*de institut. cap. 4.*) P. Godefridus (*de Amor. lib. 3. cap. 1.*) <sup>d</sup>Nevisanus (*lib. 3.*) Alex. ab Alexandro, (*lib. 4. cap. 8.*) Tunstall, Erasmus Tracts *in laudem matrimonii*, &c. and I doubt not but in the end he will rest satisfied, recant with Beroaldus, do penance for his former folly, singing some penitentiall ditties, desire to be reconciled to the deity of this great god Love, go a pilgrimage to his shrine, offer to his image, sacrifice upon his altar, and be as willing at last to embrace marriage as the rest. There will not be found, I hope, <sup>e</sup>No not in that severe family of stoicks, who shall refuse to submit his grave beard, and supercilious looks to the clipping of a wife; or disagree from his fellowes in this point. For what more willingly (as <sup>f</sup>Varro holds) can a proper man see than a faire wife, a sweet wife, a loving wife? can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?

• Eur'pides. <sup>b</sup> E græco Valerius lib. 7. cap. 7. <sup>c</sup> Pervigilium Veneris e vetere p. etâ. <sup>d</sup> Domus non potest consistere sine uxore. Nevisanus lib. 3. num. 18. <sup>e</sup> Nemo in severissimâ Stoicorum familia, qui non barbam quoque et supercilium an plexibus uxoris submisserit, aut in istâ parte a reliquis dissenserit. Heinsius Franco. <sup>f</sup> Quid libentius homo masculus videre debet quam bella n. uxorem?

Since then, this of marriage, is the last and best refuge and cure of heroicall love, all doubts are cleared and impediments removed; I say again, what remains, but that according to both their desires, they be happily joyned, since it cannot otherwise be helped. God send us all good wives; every man his wish in this kinde, and me mine!

<sup>a</sup> And God that all this world hath wrought,  
Send him his love, that hath it so deare bought.

If all parties be pleased, ask their banes, 'tis a match. <sup>b</sup> *Fruitur Rhodanthe sponsa, sponso Dosicle*; Rhodanthe and Dosi-  
cles shall go together; Clitiphon and Leucippe, Theagines and  
Chariclea; Polyarchus hath his Argenis, Lysander Calista, (to  
make up the mask) <sup>c</sup> *Potiturque sua puer Iphis Ianthi.*

And Troilus in lust and in quiet.  
Is with Cressid, his own heart sweet.

And although they have hardly passed the pikes, through many difficulties and delays brought the match about, yet let them take this of <sup>d</sup> Aristænetus (that so marry) for their comfort <sup>e</sup>. *After many troubles and cares the marriages of lovers are more sweet and pleasant.* As we commonly conclude a comedy with a <sup>f</sup> wedding, and shaking of hands, let's shut up our discourse, and end all with an <sup>g</sup> *epithalamium.*

*Fœliciter nuptis,* God give them joy together. <sup>h</sup> *Hymen O Hymenæe, Hymen ades O Hymenæe! Bonum factum.* 'Tis well done. *Haud equidem sine mente reor, sine numine Divum,* 'tis an happy conjunction, a fortunate match, an even couple.

Ambo animis, ambo præstantes viribus, ambo  
Florentes annis,——

they both excell in gifts of body and minde, are both equall in yeares, youth, vigour, alacrity; she is faire and lovely as Lais or Helena, he as another Charinus or Alcibiades,

———<sup>i</sup> ludite ut lubet, et brevi  
Liberos date,———

Then modestly go sport and play,  
And let's have every year a boy,

<sup>a</sup> Chaucer. <sup>b</sup> Conclusio Theod. Prodromi. 9. 1. Amor. <sup>c</sup> Ovid, <sup>d</sup> Epist. 4. 1. 2. Jucundiores multo et suaviores longe post molestas turbas amantium nuptiæ. <sup>e</sup> Olim meminisse juvabit. <sup>f</sup> Quid expectatis, intus fiunt nuptiæ. The musick, guests, and all the good cheer is within. <sup>g</sup> The conclusion of Chaucer's Poem of Troilus and Cressid. <sup>h</sup> Catullus. <sup>i</sup> Catullus. J. Secundus sylvar. lib. Jam virgo thalamum subibit, unde ne virgo redeat, marite, cura.



• *Go give a sweet smell as incense, and bring forth flowers as the lilly: that we may say hereafter,*

Scitus Mecastor natus est Pamphilo puer.

In the mean time I say,

‡ *Ite, agite O juvenes, ° non murmura vestra columbæ,  
Brachia non héderæ, neque vincant oscula conchæ.*

Gentle youths go sport your selves betimes,  
Let not the doves outpass your murmuring,  
Or ivy clasping arms, or oyster kissings.

And in the morn betime, as those <sup>d</sup>Lacedæmonian lassets saluted Helena and Menelaus, singing at their windowes and wishing good success, do we at yours:

Salve O sponsa, salve fœlix, det vobis Latona  
Fœlicem Sobolem; Venus Dea det æqualem amorem  
Inter vos mutuo; Saturnus durabiles divitias.  
Dormite, in pectora mutuo amorem inspirantes,  
Et desiderium!————

Good morrow master bridegroom, and mistriss bride,  
Many faire lovely bernes to you betide!  
Let Venus to you mutuall love procure,  
Let Saturn give you riches to endure,  
Long may you sleep in one anothers arms,  
Inspiring sweet desire, and free from harms

Even all your lives long,

• *Contingat vobis turturum concordia,  
Corniculæ vivacitas————*

The love of turtles hap to you,  
And ravens yeares still to renew.

Let the Muses sing (as he said) the Graces dance, not at their weddings only but all their dayes long; *so couple their hearts, that no irksomeness or anger ever befall them; Let him never call her other name than my joy, my light; or she call him otherwise than sweet-heart. To this happiness of theirs, let*

• Ecclus. 39. 14.    † Galeni Epithal.    ° O noctem quater et quater beatam,  
‡ Theocritus edyl. 18.    ° Erasm. Epithal. P. Ægidii. Nec saltent modo sed duo char-  
rissima pectora indissolubili mutuz benevolentiz nodo copulent, ut nihil unquam eos  
incedere possit iræ vel tædii. Illa perpetuo nihil audiat nisi, mea lux: Ille vicissim  
nihil nisi anime mi: Atque huic jucunditati ne senectus detrahat, imo potius aliquod  
adaugeat.

not old age any whit detract, but as their yearès, so let their mutuall love and comfort increase. And when they depart this life,

———concordes quoniam vixere tot annos,  
Auferat hora duos eadem, nec conjugis usquam  
Busta suæ videat, nec sit tumultandus ab illa.

Because they have so sweetly liv'd together,  
Let not one dye a day before the other,  
He bury her, she him, with even fate,  
One hour their soules, let jointly separate.

Fortunati ambo si quid mea carmina possunt,  
Nulla dies unquam memori vos eximet ævo.

Atque hæc de amore dixisse sufficiat, *sub correctione*,<sup>a</sup> quod ait ille, *cujusque melius sentientis*. Plura qui volet de remediis amoris, legat Jasonem Pratensem, Arnoldum, Montaltum, Savanarolam, Langium, Valescum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam, e Poetis Nasonem, nostratibus Chaucerum, &c. with whom I conlude,

<sup>b</sup> For my words here and every part,  
I speak hem all under correction  
Of you that feeling have in love's art,  
And put it all in your discretion,  
To intreat or make diminution  
Of my language that I you beseech:  
But now to purpose of my rather speech.

<sup>a</sup> Kornmannus de lineâ amoris.

<sup>b</sup> Finis 3. book of Troilus and Cressid.



## S E C T. III.

## MEMB. I. SUBSECT. I.

## JEALOUSIE.

*Jealousie, its Æquivocations, Name, Definition, Extent, severall kindes; of Princes, Parents, Friends. In Beasts, Men: before Marriage, as Corrivalls; or after, as in this place.*

V ALESCUS de Taranta *cap. de Melanchol.* Ælian Montaltus, Felix Platerus, Guianerius, put jealousy for a cause of melancholy, others for a symptomic; because melancholy persons amongst these passions and perturbations of the minde, are most obnoxious to it. But me thinks, for the latitude it hath, and that prerogative above other ordinary symptomes, it ought to be treated of as a species apart, being of so great and eminent note, so furious a passion, and almost of as great extent as love it self, as <sup>a</sup> Benedetto Varchi holds, *No love without a mixture of jealousy; qui non zelat, non amat.* For these causes, I will dilate, and treat of it by it self, as a bastard-branch or kinde of Love-Melancholy, which, as heroicall love goeth commonly before marriage, doth usually follow, torture, and crucifie in like sort; deserves therefore to be rectified alike, requires as much care and industry, in setting out the severall causes, prognosticks and cures of it. Which I have more willingly done, that he that is or hath been jealous, may see his errour as in a glass; he that is not, may learn to detest, avoid it himself, and dispossess others that are any wise affected with it.

Jealousie is described and defined to be <sup>b</sup> *a certain suspition which the lover hath, of the party he chiefly loveth, lest he or she should be enamoured of another:* or any eager desire to enjoy some beauty alone, to have it proper to himself only: a feare or doubt, lest any forraigner should participate or share with him in his love. Or (as <sup>c</sup> Scaliger adds) *a feare of losing her favour, whom he so earnestly affects.* Cardan: calls it a

<sup>a</sup> In his Oration of Jealousie, put out by Fr. Sansevino.      <sup>b</sup> Benedetto Varchi.  
<sup>c</sup> Exercitat. 317. Cum metuimus ne amatae rei exturbemur possessione.

<sup>a</sup> *zeal for love, and a kinde of envy lest any man should beguile us.* <sup>b</sup> Ludovicus Vives defines it in the very same words, or little differing in sense.

There be many other jealousies, but improperly so called all; as that of parents, tutors, guardians over their children; friends whom they love; or such as are left to their wardship or protection.

(Storax, non rediit hac nocte a cœnâ Æschinus,  
Neque servulorum quispiam qui adversum ierant?)

As the old man in the comedie cryed out in passion, and from a sollicitous feare and care he had of his adopted son) <sup>c</sup> *not of their beauty, but lest they should miscarry, do amiss, or any way discredit, disgrace* (as Vives notes) *or endanger themselves and us.* <sup>d</sup> Ægens was so sollicitous for his son Theseus, (when he went to fight with the Minotaur) of his success, lest he should be foiled. <sup>e</sup> *Prona est timori semper in pejus fides.* We are still apt to suspect the worst in such doubtful cases, as many wives in their husbands absence; fond mothers in their childrens: lest if absent, they should be misled or sick, and are continually expecting news from them, how they do fare, and what is become of them, they cannot endure to have them long out of their sight. Oh my sweet son, O my dear child, &c. Paul was jealous over the church of Corinth, as he confesseth, 2 Cor. 11. 3. *With a godly jealousie, to present them a pure virgin to Christ;* and he was affraid still, lest as the serpent beguiled Eve through his subtilty, so their mindes could be corrupt from the simplicity that is in Christ. God himself, in some sense, is said to be jealous, <sup>f</sup> *I am a jealous God, and will visit:* so Psal. 79. 5. *Shall thy jealousie burn like fire for ever?* But these are improperly called jealousies, and by a metaphor, to shew the care and sollicitude they have of them. Although some jealousies express all the symptomes of this which we treat of, feare, sorrow, anguish, anxiety, suspition, hatred, &c. the object only varied. That of some fathers is very eminent, to their sons and heirs; for though they love them dearly being children, yet now coming toward mans estate they may not well abide them; the son and heir is commonly sick of the father, and the father again may not well brook his eldest son; *inde simultates, plerumque contentiones et inimicitie;* but that of princes is most notorious, as when they feare corrivals

<sup>a</sup> Zelus de forma est invidentiæ species. ne quis formâ quam amamus fruatur.  
<sup>b</sup> 3. de Anima. <sup>c</sup> R. de Anima. Tangimur zelotypia de pupillis, liberis charisque curæ nostræ concreditis, non de formâ, sed ne male sit iis, aut ne nobis sibi que parent ignominiam. <sup>d</sup> Plutarch. <sup>e</sup> Senec. in Herc. fur. <sup>f</sup> Exod. 20.



(if I may so call them) successours, emulatours, subjects, or such as they have offended. <sup>a</sup> *Omnisque potestas impatiens consortis erit: They are still suspitious, lest their authority should be diminished,* <sup>b</sup> as one observes; and as Comineus hath it, <sup>c</sup> *It cannot be expressed what slender causes they have of their grieffe and suspition, a secret disease, that commonly lurks and breeds in princes families.* Sometimes it is for their honour only; as that of Adrian the emperour, <sup>d</sup> *that killed all his emulatours.* Saul envied David; Domitian Agricola, because he did excell him, obscure his honour as he thought, eclipse his fame. Juno turned Prætus daughters into kine, for that they contended with her for beauty; Cyparissæ king Eteocles' children, were envied of the goddesses for their excellent good parts, and dancing amongst the rest, saith <sup>e</sup> Constantine; *and for that cause, flung down headlong from heaven, and buryed in a pit; but the earth took pittie of them, and brought out cypress trees to preserve their memories,* <sup>f</sup> Niobe, Arachne, and Marsias can testifie as much. But it is most grievous when it is for a kingdome it self, or matters of commodity, it produceth lamentable effects, especially amongst tyrants, *in despotico imperio*, and such as are more feared than beloved of their subjects, that get and keep their sovereignty by force, and feare. <sup>g</sup> *Quod civibus tenere te invitis scias, &c.* as Phalaris, Dionysius, Periander held theirs. For though feare, cowardise and jealousie, in Plutarch's opinion, be the common causes of tyranny, as in Nero, Caligula, Tiberius, yet most take them to be symptomes. For <sup>h</sup> *what slave, what hangman* (as Bodine well expresseth this passion, *l. 2. c. 5. de rep.*) *can so cruelly torture a condemned person, as this feare and suspition? Feare of death, infamy, torments, are those furies and vultures that vex and disquiet tyrants, and torture them day and night, with perpetuall terrours and affrights, envy, suspition, feare, desire of revenge, and a thousand such disagreeing perturbations, turn and affright the soule out of the hinges of health; and more grievously wound and pierce, than those cruel masters can exasperate and vex their*

<sup>a</sup> Lucan. <sup>b</sup> Danæus Aphoris. polit. Semper metuunt ne eorum autoritas minuatur.

<sup>c</sup> Belli Neapol. lib. 5. Dicitur non potest quam tenues et infirmas causas habent mæroris et suspitionis, et hic est morbus occultus, qui in familiis principum regnat.

<sup>d</sup> Omnes æmulos interfecit. Lamprid. <sup>e</sup> Constant. agricult. lib. 10. c. 5. Cyparissæ Eteoclis filia, saltantes ad æmulationem Dearum in puteum demolitæ sunt sed terra miserata. cupressos inde produxit.

<sup>f</sup> Ovid. Met. <sup>g</sup> Seneca. <sup>h</sup> Quis autem carnifex addictum supplicio crudelius afficiat, quam metus? Metus, inquam mortis, infamiae cruciatus, sunt illæ ultrices furia quæ tyrannos exagitant, &c. Multo acerbius sauciant et pungunt, quam crudales domini servos vinctos, fustibus ac tormentis exulcerare possunt.

*prentises or servants, with clubs, whips, chains and tortures.* Many terrible examples we have in this kinde, amongst the Turkes especially; many jealous outrages; <sup>a</sup> Selimus killed Cornutus his yongest brother, five of his nephews, Mustapha Bassa, and divers others. <sup>b</sup> Bajazet, the second Turk, jealous of the valour and greatness of Acmet Bassa, caused him to be slain. <sup>c</sup> Solyman the magnificent, murdered his own son Mustapha; and 'tis an ordinary thing amongst them, to make away their brothers, or any competitors, at the first coming to the crown: 'tis all the solemnity they use at their fathers funerals. What mad pranks, in his jealous fury, did Herod of old commit in Jury, when he massacred all the children of a year old? <sup>d</sup> Valens, the emperour in Constantinople, when as he left no man alive of quality in his kingdome that had his name begun with Theo, Theodoti, Theognosti, Theodosii, Theoduli, &c. They went all to their long home, because a wizard told him that name should succeed in his empire. And what furious designs hath <sup>e</sup> Jo. Basilius, that Muscovian tyrant, practised of late? It is a wonder to read that strange suspition, which Suetonius reports of Claudius Cæsar, and of Domitian; they were afraid of every man they saw: And, which Herodian reports of Antoninus and Geta, those two jealous brothers; the one could not endure so much as the others servants; but made away him, his chiefest followers, and all that belonged to him, or were his well-wishers. <sup>f</sup> Maximinus perceiving himself to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his mean parentage would be objected to him; caused all the Senatours that were nobly descended, to be slain in a jealous humour, turned all the servants of Alexander, his predecessour, out of doors, and slew many of them, because they lamented their masters death, suspecting them to be traytors, for the love they bare to him. When Alexander in his fury had made Clitus, his dear friend, to be put to death, and saw now (saith <sup>g</sup> Curtius) an alienation in his subjects hearts, none durst talk with him; he began to be jealous of himself, lest they should attempt as much on him, and said, *they lived like so many wild beasts*

<sup>a</sup> Lonicerus Tom. 1. Turc. hist. c. 24.      <sup>b</sup> Jovius vita ejus.      <sup>c</sup> Knowles. Busbequius. Sand. fol. 52.      <sup>d</sup> Nicephorus lib. 11. c. 45. Socrates lib. 7. cap. 35. Neque valens alicui pepercit qui Theo cognomine vocaretur.      <sup>e</sup> Alexand. Gaguin. Muscov. hist. descrip. c. 5.      <sup>f</sup> Dr. Fletcher; Timet omnes ne insidiæ essent, Herodian. l. 7. Maximinus invisum se sentiens, quod ex infimo loco in tantam fortunam venisset moribus ac genere barbarus, metuens ne natalium obscuritas objiceretur, omnes Alexandri prædecessoris ministros ex aulâ eiecit, pluribus interfectis quod mæsti essent ad mortem Alexandri, insidias inde metuens.      <sup>g</sup> Lib. 8. Tanquam feræ solitudine vivebant, terrentes alios, timentes.



*in a wilderness, one afraid of another.* Our modern stories afford us many notable examples. <sup>a</sup> Henry the third of France, jealous of Henry of Loraine Duke of Guise, Anno 1588, caused him to be murdered in his own chamber. <sup>b</sup> Lewes the eleventh, was so suspitious, he durst not trust his children; every man about him he suspected for a traytor: Many strange trickes Comineus telleth of him. How jealous was our Henry <sup>c</sup> the fourth of king Richard the second, so long as he lived, after he was deposed? and of his own son Henry, in his later dayes? which the Prince well perceiving, came to visit his father in his sickness, in a watchet velvet gown, full of oilet holes, and with needles sticking in them, (as an emblem of jealousy) and so pacified his suspitious father, after some speeches and protestations, which he had used to that purpose. Perpetuall imprisonment, as that of Robert <sup>d</sup> Duke of Normandy, in the dayes of Henry the first; forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (<sup>e</sup> as he said) three things cause jealousy: a mighty state, a rich treasure, a faire wife. Or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, we may be most secure and happy under the raign of our fortunate prince.

<sup>f</sup> His fortune hath indebted him to none,  
 But to all his people universally;  
 And not to them but for their love alone,  
 Which they account as placed worthily.  
 He is so set, he hath no cause to be  
 Jealous, or dreadfull of disloyalty;  
 The pedestal whereon his greatness stands,  
 Is held of all our hearts, and all our hands.

But I rove, I confess. These æquivocations, jealousies, and many such, which erucifie the soules of men, are not here properly meant, or in this distinction of ours included; but that alone which is for beauty, tending to love, and wherein they can brook no corrivall, or endure any participation. And this jealousy belongs as well to bruit beasts as men. Some creatures, saith <sup>g</sup> Vives, swans, doves, cocks, bulls, &c. are jealous as well as men, and as much moved, for feare of communion.

<sup>a</sup> Serres fol. 56. <sup>b</sup> Neap. belli lib. 5. Nulli prorsus homini fidebat, omnes insidiari sibi putabat. <sup>c</sup> Cambden's Remains. <sup>d</sup> Mat. Paris. <sup>e</sup> R. T. notes in blason jealousy. <sup>f</sup> Daniel in his Panegyrick to the king. <sup>g</sup> 3. De animâ cap. de zel. Animalia quædam zelotypiâ tanguntur, ut olores, columbæ, galli, tauri, &c. ob metum communionis.

• Grege pro toto bella juveni,  
 Si conjugio timuere suo,  
 Possunt timidi prælia cervi,  
 Et mugitus dant concepti signa furoris.

In Venus' cause what mighty battels make  
 Your raving bulls, and stirs for their herds' sake  
 And harts and bucks that are so timorous,  
 Will fight and rore, if once they be but jealous.

In bulls, horses, goats, this is most apparently discerned  
 in bulls especially; *alium in pascuis non admittit*; he will not  
 admit another bull to feed in the same pasture, saith <sup>b</sup>Oppian:  
 which Stephanus Bathorius, late king of Poland, used as an  
 imprese, with that motto, *Regnum non capit duos*. R. T. in  
 his blason of jealousy, telleth a story of a swan about Wind-  
 sor, that finding a strange cock with his mate, did swim, I  
 know not how many miles after him, to kill him; and when  
 he had so done, came back and killed his hen; a certain truth,  
 he saith, done upon Thames, as many water-men, and neigh-  
 our gentlemen can tell. *Fidem suam liberet*; for my part,  
 do beleve it may be true; for swans have ever been brauded  
 with that epithete of jealousy.

• The jealous swanne against his death that singeth,  
 And eke the owle that of death bode bringeth.

Some say as much of elephants, that they are more jealous  
 than any other creatures whatsoever; and those old Ægypt-  
 ians, as <sup>c</sup>Pierius informeth us, express, in their hierogly-  
 phicks, the passion of jealousy by a camel; <sup>f</sup>because that  
 bearing the worst still about matters of venery, he loves soli-  
 tudes, that he may enjoy his pleasure alone, *et in quoscunque  
 vivos insurgit, zelotypicæ stimulis agitatus*, he will quarrel  
 and fight with whosoever come next, man or beast, in his  
 jealous fits. I have read as much of <sup>g</sup>crocodiles; and if Peter  
 Martyr's authority be authentick, (*legat. Babilonicæ lib. 3.*)  
 you shall have a strange tale to that purpose confidently re-  
 lated. Another story of the jealousy of dogs, see in Hieron.  
 Fabricius (*Tract. 3. cap. 5. de loquelâ animalium*).

But this furious passion is most eminent in men; and is as  
 well amongst bachelors, as married men. If it appear amongst  
 bachelors we commonly call them rivals or corrivals, a meta-

<sup>a</sup> Seneca.  
 Aldrovand.  
 nat. quo solus sola fœmina fruatur.  
 ssimi, &c.

<sup>b</sup> Lib. 11. Cynoget.  
<sup>c</sup> Lib. 12.

<sup>e</sup> Chaucer in his assembly of fowls.  
<sup>f</sup> Sibi timens circa res veneras, solitudines  
<sup>g</sup> Crocodili zelotypi et uxorum aman-



phor derived from a river, *rivales a rivo*; for as a river, saith Acron *in Hor. art. Poet.* and Donat. *in Ter. Eunuch.* divide a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suters, both likly to enjoy her; and thence comes this emulation, which breaks out many times into tempestuous storms, and produceth lamentable effects, murder it self, with much cruelty, many single combats. They cannot endure the least injury done unto them before their mistriss; and in her defence, will bite off one another noses; they are most impatient of any flout, disgrace, the least emulation or participation in that kinde. <sup>b</sup>*Lacerat lacertum Largi mordax Memnius.* Memnius the Roman (as Tullie telleth the story *de oratore lib. 2.*) being corrivall with Largus at Ter racina, bit him by the arm, which fact of his was so famous that it afterwards grew to a proverb, in those parts. <sup>c</sup>Phædri could not abide his corrivall Thraso: for when Parmeno demanded, *nunquid aliud imperas?* whether he would command him any more service: *No more* (saith he) *but to speak in his behalf, and to drive away his corrivall, if he could.* Constantine in the eleventh book of his husbandry, *cap. 11* hath a pleasant tale of the pine tree: <sup>d</sup>she was once a faire maid, whom Pincus and Boreas two corrivalls, dearly sought but jealous Boreas broke her neck, &c. And in his 18 chapter he telleth another tale of <sup>e</sup>Mars, that in his jealousy slew Adonis. Petronius calleth this passion *amantium furiosam æmulationem*, a furious emulation; and their symptomes are well expressed by Sir Jeffery Chaucer, in his first Canterbury tale. It will make the nearest and dearest friends fall out they will endure all other things to be common, goods, lands, monys, participate of each others pleasures, and take in good part any disgraces, injuries in another kinde; but, as Propertius well describes it in an elegy of his, in this they will suffer nothing, have no corrivalls.

<sup>f</sup> Tu mihi vel ferro pectus, vel perde veneno,  
 A dominâ tantum te modo tolle meâ:  
 Te socium vitæ, te corporis esse licebit,  
 Te dominum admitto rebus amice meis.  
 Lecto te solum, lecto te deprecor uno,  
 Rivalem possum non ego ferre Jovem.

<sup>a</sup> Qui dividit agrum communem; inde deducitur ad amantes.  
 chil. 1. Cent. 9. adag. 99.

<sup>b</sup> Erasmus

<sup>c</sup> Ter. Eun. act. 1. sc. 1. Munus nostrum ornatum

verbis, et istum æmulum, quoad poteris, ab ea pellito.

<sup>d</sup> Pinus puella quædam fuit, &c.

<sup>e</sup> Mars zelotypus Adonidem interfecit.

<sup>f</sup> R. T.

Stab me with sword, or poyson strong  
 Give me to work my bane ;  
 So thou court not my lass, so thou  
 From mistriss mine refrain.  
 Command my self, my body, purse,  
 As thine own goods take all,  
 And as my nearest dearest friend,  
 I ever use thee shall.  
 O spare my love, to have alone  
 Her to my self I crave,  
 Nay, Jove himself I'll not endure  
 My rival for to have.

This jealousy which I am to treat of, is that which belongs to married men, in respect of their own wives; to whose estate, no sweetness, pleasure, happiness can be compared in the world, if they live quietly and lovingly together; so if they disagree or be jealous, those bitter pills of sorrow and griefe, disastrous mischiefs, mischances, tortures, gripings, discontents, are not to be separated from them. A most violent passion it is, where it taketh place, an unspeakable torment, a hellish torture, an infernall plague, as Ariosto calls it; *A fury, continuall fever, full of suspicion, feare, and sorrow; a martyrdom, a mirth-marring monster.* The sorrow and griefe of heart of one woman jealous of another, is heavier than death, *Ecclus 26. 6.* as <sup>a</sup> Peninnah did Hannah, *vex her and upbraid her sore.* 'Tis a main vexation, a most intollerable burden, a corrosive to all content, a frenzy, a madness it self, as <sup>b</sup> Benedetto Varchi proves out of that select sonnet of Giovanni de la Casa, that reverend Lord, as he styles him.

## SUBJECT. II.

*Causes of Jealousie. Who are most apt. Idleness, melancholy, impotency, long absence, beauty, wantonness, naught themselves. Allurements from time, place, persons, bad usage.*

**A**STROLOGERS make the stars a cause or sign of this bitter passion; and out of every mans horoscope will give a probable conjecture whether he will be jealous or no, and at what time, by direction of the significatours to their severall promissors: their aphorismes are to be read in Alubator, Pontanus, Skoner, Junctine, &c. Bodine (*cap. 5. meth. hist.*) ascribes

<sup>a</sup> 1 Sam. 1. 6.

<sup>b</sup> Elason of Jealousie.



a great cause to the countrey or clime, and discourseth largely there of this subject, saying, that southern men are more hot, lascivious, and jealous, than such as live in the north; they can hardly contain themselves in those hotter climies, but are most subject to prodigious lusts. Leo Afer telleth incredible things almost, of the lust and jealousie of his countrey men of Africk, and especially such as live about Carthage; and so doth every geographer of them in <sup>a</sup>Asia, Turkie, Spaniards, Italians. Germany hath not so many drunkards, England tobaccoists, France danceers, Holland mariners, as Italy alone hath jealous husbands. And in <sup>b</sup>Italy, some account them of Piacenza more jealous than the rest. In <sup>c</sup>Germany, France, Brittain, Scandia, Poland, Muscovy, they are not so troubled with this ferall malady, although Damianus a Goes, which I do much wonder at, in his topography of Lapland, and Herbastein of Russia, against the stream of all other geographers, would fasten it upon those northern inhabitants. Altomarus Poggius, and Munster in his description of Baden, reports that men and women of all sorts, go commonly into the baths together, without all suspicion, *the name of jealousie* (saith Munster) *is not so much as once heard of among them*: In Friesland the women kiss him they drink to, and are kissed again of those they pledge. The virgins in Holland go hand in hand with yong men from home, glide on the ice, such is their harmless liberty, and lodge together abroad without suspicion, which rash Sansovinus, an Italian, makes a great sign of unchastity. In France, upon small acquaintance, it is usual to court other mens wives, to come to their houses, and accompany them arm in arm in the streets, without imputation. In the most northern countreys, yong men and maids familiarly dance together, men and their wives, <sup>d</sup>which, Siena only excepted, Italians may not abide. The <sup>e</sup>Greeks, on the other side have their private baths for men and women, where they must not come near, not so much as see one another: and as <sup>f</sup>Bodine observes (*lib. 5. de repub.*) *the Italians could never endure this*, or a Spaniard; the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be near men, so much as in the church, but with a

\* Mulierum conditio misera; nullam honestam credunt nisi domo conclusa vivat. <sup>b</sup> Fines Morison. <sup>c</sup> Nomen zelotypie apud istos locum non habet. <sup>d</sup> lib. 3. c. 8. <sup>e</sup> Fines Moris. part. 3. cap. 2. <sup>f</sup> Busbequius, Sands. <sup>g</sup> Præ amore et zelotypia sæpius insaniunt. <sup>h</sup> Australes ne sacra quidem publica fieri patiuntur, nisi uterque sexus pariete medio dividatur; et quum in Angham inquit, legationis causâ profectus essem, audiivi Mendoram legatum Hispaniarum dicentem, turpe esse viros et feminas, &c.

partition between. He telleth moreover, how that *when he was embassadour in England, he heard Mendoza, the Spanish legat, finding fault with it, as a filthy custome for men and women to sit promiscuously in churches together: but Dr. Dale, the master of the requests, told him again, that it was indeed a filthy custome in Spain, where they could not contain themselves from lascivious thoughts in their holy places, but not with us.* Baronius, in his *Annals* out of Eusebius, taxeth Licinius the emperour for a decree of his made to this effect, *Jubens ne viri simul cum mulieribus in Ecclesiâ interessent:* for being prodigiously naught himself, *aliorum naturam ex suâ vitiosâ mente spectavit*, he so esteemed others. But we are far from any such strange conceits, and will permit our wives and daughters to go to the tavern with a friend, as Aubanus saith, *modo absit lascivia*, and suspect nothing; to kiss coming and going, which as Erasmus writes in one of his epistles, they cannot endure. England is a paradise for women, and hell for horses: Italy a paradise for horses, hell for women, as the diverbe goes. Some make a question whether this headstrong passion rage more in women than men, as Montaigne *l. 3.* But sure it is more outrageous in women, as all other melancholy is, by reason of the weakness of their sex. Scaliger (*Poet. lib. cap. 13.*) concludes against women. <sup>a</sup> *Besides their inconstancy, treachery, suspition, dissimulation, superstition, pride, (for all women are by nature proud) desire of sovereignty, if they be great women (he gives instance in Juno) bitterness and jealousie are the most remarkable affections.*

<sup>b</sup> Sed neque fulvus aper media tam fulvus in irâ est,  
Fulmineo rapidos dum rotat ore canes,  
Nec Leo, &c. —————

Tyger, boar, bear, viper, lioness,  
A womans fury cannot express.

<sup>c</sup> Some say red-headed women, pale-coloured, black-eyed and of a shrill voyce, are most subject to jealousie.

<sup>d</sup> High colour in a woman choler shews,  
Naught are they, pcevish, proud, malicious;  
But worst of all, red, shrill, and jealous.

<sup>a</sup> Idea. Mulieres præterquam quod sunt infidæ, suspicacæ, inconstantes, insidiosæ, simulatricæ, supersticiosæ, et si potentes, intolerabiles, amore zelotypæ si præmodum. <sup>b</sup> Ovid, 2. de art. <sup>c</sup> Bartello. <sup>d</sup> R. T.



Comparisons are odious ; I neither parallel them with others, nor debase them any more : men and women are both bad, and too subject to this pernicious infirmity. It is most part a symptom and cause of melancholy, as Plater and Valescus teach us : melancholy men are apt to be jealous, and jealous apt to be melancholy.

<sup>a</sup> Pale jealousy, child of insatiate love,  
Of heart-sick thoughts which melancholy bred,  
A hell-tormenting feare, no faith can move,  
By discontent with deadly poyson fed ;  
With headless youth and error vainly led.  
A mortall plague, a vertue-drowning flood,  
A hellish fire, not quenched but with blood.

If idleness concurr with melancholy, such persons are most apt to be jealous ; 'tis <sup>b</sup>Nevisanus note, *An idle woman is presumed to be lascivious, and often jealous. Mulier cum sola cogitat, male cogitat* : And 'tis not unlikely, for they have no other business to trouble their heads with.

More particular causes be these which follow. Impotency first, when a man is not able of himself to perform those dues which he ought unto his wife : for though he be an honest liver, hurt no man, yet Trebius the lawyer may make a question, *an suum cuique tribuat*, whether he give every one their own ; and therefore, when he takes notice of his wants, and perceives her to be more craving, clamorous, unsatiable and prone to lust than is fit, he begins presently to suspect, that wherein he is defective, she will satisfie her self, she will be pleased by some other meanes. Cornelius Gallus hath elegantly expressed this humour in an epigram to his Lycoris.

Jamque alios juvenes aliosque requirit amores,  
Me vocat imbellem decrepitumque senem, &c.

For this cause is most evident in old men, that are cold and dry by nature, and married *succi plenis*, to yong wanton wives. With old dotting Janivere in Chaucer, they begin to mistrust all is not well ;

—————she was yong and he was old,  
And therefore he feared to be a Cuckold.

And how should it otherwise be? Old age is a disease of it self, lothsome, full of suspition and feare ; when it is at best, unable, unfit for such matters. <sup>c</sup>*Tam apta nuptiis quam*

<sup>a</sup> R. T.  
sepe zelotypa.

<sup>b</sup> Lib. 2. num. 8. Mulier otiosa facile præsuntur luxuriosa, et  
<sup>c</sup> Lib. 2. num. 4.

*bruma messibus*, as welcome to a yong woman as snow in harvest, saith Nevisanus: *Et si capis juvenculam, faciet tibi cornua.* Marry a lusty maid and she will surely graft horns on thy head. <sup>a</sup> *All women are slippery, often unfaithfull to their husbands*, (as Æneas Sylvius *epist.* 38. seconds him) *but to old men, most treacherous of all*: they had rather *mortem amplexarier*, lye with a corse than such a one. <sup>b</sup> *Oderunt illum pueri, contemnunt mulieres.* On the other side, many men, saith Hieronymus, are suspicious of their wives, <sup>c</sup> if they be lightly given, but old folkes above the rest. In so much that she did not complain without a cause, in <sup>d</sup> Apuleius of an old, bald, bedridden knave she had to her good man. *Poor woman as I am, what shall I do? I have an old grim sire to my husband, as bald as a coute, as little and as unable as a child, a bedfull of bones, he keeps all the doors barred and locked upon me, wo is me, what shall I do?* He was jealous, and she made him a cuckold for keeping her up. Suspition without a cause, hard usage is able of it self to make a woman flye out, that was otherwise honest.

——<sup>e</sup> plerasque bonas tractatio pravas  
Esse facit,——

bad usage aggravates the matter. *Nam quando mulieres cognoscunt maritum hoc advertere, licentius peccant*, as <sup>f</sup> Nevisanus holds, when a woman thinks her husband watcheth her, she will sooner offend; <sup>g</sup> *Liberius peccant, et pudor omnis abest*; rough handling makes them worse: as the good wife of Bath in Chaucer brags,

In his own grease I made him frie,  
For anger and for very jealousie.

Of two extreams, this of hard usage is the worst. 'Tis a great fault (for some men are *uxorii*) to be too fond of their wives, to dote on them as <sup>h</sup> senior Deliro on his Fallace, to be too effeminate; or as some do, to be sick for their wives, breed children for them, and like the <sup>i</sup> Tiberini, lye-in for them, as some birds hatch eggs by turns, they do all womens offices. Cælius Rhodiginus (*ant. lect. lib. 6. cap. 24.*) makes mention

<sup>a</sup> Quum omnibus infideles fœminæ, senibus infidelissimæ. <sup>b</sup> Mimnermus.  
<sup>c</sup> Vix aliqua non impudica, et quam non suspectam merito quis habeat. <sup>d</sup> Lib. 5. de aur. asino. At ego misera, patre meo seniorem maritum nacta sum, dein cucurbitâ calvioriem et quovis puero pumiliorem, cunctam domum seris et catenis obditam custodientem. <sup>e</sup> Chaloner. <sup>f</sup> Lib. 4, n. 80. <sup>g</sup> Ovid. 2. de art. amandi. <sup>h</sup> Every man out of his humour. <sup>i</sup> Calcagninus Apol. Tiberini ab uxorum partu carum vices subeunt, ut aves per vices incubant, &c.



of a fellow out of Seneca, <sup>a</sup> that was so besotted on his wife, he could not endure a moment out of her company; he wore her scarfe, when he went abroad, next his heart, and would never drink but in that cup she began first. We have many such fondlings, that are their wives' packhorses and slaves, (*nam grave malum uxor superans virum suum*, as the comical poet hath it, there's no greater miserie to a man than to let his wife domineer) to carry her muff, dog, and fan; let her wear the breeches, lay out, spend and do what she will, go and come, whither, when she will, they give consent.

Here take my muff, and do you hear, good man;  
Now give me Pearl, and carry you my fan, &c.

————<sup>b</sup> *poscit pallam, redimicula, inanes;*  
*Curre, quid hic cessas? vulgo vult illa videri,*  
Tu pete lecticas————

many brave and worthy men have trespassed in this kinde, *multos foras claros, domestica hæc destruxit infamia*, and many noble senatours and souldiers (as <sup>c</sup> Pliny notes) have lost their honour, in being *uxorii*, so sottishly overruled by their wives. And therefore Cato, in Plutarch, made a bitter jest on his fellow citizens, the Romans, *we govern all the world abroad, and our wives at home rule us*. These offend in one extreame; but too hard and too severe, are far more offensive on the other. As just a cause may be, long absence of either party, when they must of necessity be much from home, as lawyers, physitians, marriners, by their professions; or otherwise make frivolous impertinent journeys; tarry long abroad to no purpose, lye out and are gadding still, upon small occasions, it must needs yeeld matter of suspition, when they use their wives unkindly in the mean time, and never tarry at home, it cannot use but ingender some such conceit.

<sup>d</sup> *Uxor si cessas amare te cogitat*  
*Aut tete amari, aut potare, aut animo obsequi,*  
*Et tibi bene esse soli, quum sibi sit male.*

If thou be absent long, thy wife then thinks,  
Th' art drunk, at ease, or with some pretty minks,  
'Tis well with thee, or else belov'd of some,  
Whil'st she, poor soule, doth fare full ill at home.

Hippocrates, the physitian, had a smack of this disease; for when he was to go from home as far as Abdera, and some

<sup>e</sup> *Exiturus fasciâ uxoris pectus alligabat, nec momento præsentia ejus carere poterat, potumque non hauriebat nisi prægustatum labris ejus.* <sup>b</sup> Chaloner.

<sup>c</sup> Panegy. Trajano.

<sup>d</sup> Ter. Adelp. Act. 1. sc. 1.

other remote cities of Greece, he writ to his friend Dionysius (if at least those <sup>a</sup>epistles be his) <sup>b</sup>to oversee his wife in his absence, (as Apollo set a raven to watch his Coronis) although she lived in his house with her father and mother, whom he knew would have a care of her; yet that would not satisfie his jealousy, he would have his speciall friend Dionysius to dwell in his house with her, all the time of his peregrination, and to observe her behaviour, how she carryed her self in her husbands absence; and that she did not lust after other men. <sup>c</sup>For a woman had need to have an overseer to keep her honest; they are bad by nature, and lightly given all, and if they be not curbed in time, as an unpruned tree, they will be full of wild branches, and degenerate of a suddain. Especially in their husbands absence: though one Lucretia were trusty, and one Penelope, yet Clytemnestra made Agamemnon a cuckold; and no question there be too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well they may suspect: or if they run one way, their wives at home will flye out another. *Quid pro quo.* Or if present, and give them not that content which they ought, <sup>d</sup>*Primum ingratae, mox invisæ noctes quæ per somnum transiguntur*, they cannot endure to lye alone, or to fast long. <sup>e</sup>Peter Godefridus, in his second book of love, and sixth chapter hath a story out of S<sup>t</sup>. Anthony's life, of a gentleman, who by that good mans advice, would not meddle with his wife in the passion week, but for his pains, she set a pair of horns on his head. Such another he hath, out of Abstemi<sup>u</sup>s, one perswaded a new marryed man, <sup>f</sup>to forbear the three first nights, and he should all his life time after be fortunate in cattel; but his impatient wife would not tarry so long: well he might speed in cattel; but not in children. Such a tale hath Heinsius, of an impotent and slack schollar, a mere student, and a friend of his, that seeing by chance a fine damsel sing and dance, would needs marry her; the match was soon made, for he was yong and rich, *genis gratus, corpore glabellus, arte multiscius, et fortunâ opulentus*, like that Apollo in § Apuleius. The first

<sup>a</sup> Fab. Calvo. Ravennate interprete.

<sup>b</sup> Dum rediero domum meam habitabis, et licet cum parentibus habitet hac meâ peregrinatione; eam tamen et ejus mores observabis uti absentia viri sui probe degat, nec alios viros cogitet aut quærat.

<sup>c</sup> Fœmina semper custode eget, qui se pudicam contineat; suapte enim naturâ nequitias insitas habet, quas nisi indies comprimat, ut arbores stolones emittunt, &c.

<sup>d</sup> Heinsius.

<sup>e</sup> Uxor cujusdam nobilis quum debitum marital<sup>e</sup> sacro passionis hebdomadâ non obtineret, alterum adiit.

<sup>f</sup> Ne tribus prioribus noctibus rem haberet cum eâ, ut esset in pecoribus fortunatus, ab uxore moræ impatiente, &c.

§ Totam noctem bene et pud ce nemini molestus dormiendô transegit; mane autem quum nullius conscius facinoris sibi esset, et inertia puderet, audisse se dicebat cum dolore calculi solere eam conflictari. Duo præcepta juris unâ nocte expressit, neminem læserat et honeste vixerat, sed an suum cuique reddidisset, quæri poterat. Mutius opinor et Trebatius hoc negassent. lib. 1.



night, having liberally taken his liquor (as in that countrey they do) my fine schollar was so fusted, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet*, when the faire morn with purple hue 'gan shine, he made an excuse, I know not what, out of Hippocrates Cons, &c. and for that time it went current; but when as afterward, he did not play the man as he should do, she fell in league with a good fellow, and whil'st he sate up late at his study about those criticisms, mending some hard places in Festus or Pollux, came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c. <sup>a</sup> *She would have another matter mended much rather, which he did not perceive was corrupt*: thus he continued at his study late, she at her sport, *alibi enim festivas noctes agitabat*, hating all schollars for his sake, till at length he began to suspect, and turn a little yellow, as well he might; for it was his own fault; and if men be jealous in such cases (<sup>b</sup>as oft it falls out) the mends is in their own hands; they must thank themselves. Who will pittie them, saith Neander, or be much offended with such wives, *si deceptæ prius viros decipiant, et cornutos reddant*, if they deceive those that cosened them first? A lawyers wife in <sup>c</sup>Aristænetus, because her husband was negligent in his business, *quando lecto danda opera*, threatned to cornute him: and did not stick to tell Philinna one of her gossips as much, and that aloud for him to hear: *If he follow other mens matters and leave his own, I'll have an oratour shall plead my cause; I care not if he know it.*

A fourth eminent cause of jealousie, may be this, when he that is deformed, and as Pindarus says of Vulcan, *sine gratiis natus*, hirsute, ragged, yet vertuously given, will marry some very faire nice peece, or light huswife, begins to misdoubt (as well he may) she doth not affect him. <sup>d</sup>*Lis est cum formâ magna pudicitia*; beauty and honesty have ever been at odds. Abraham was jealous of his wife because she was faire: so was Vulcan of his Venus, when he made her creeking shoes, saith <sup>e</sup>Philostratus, *ne mœcharetur, sandalio scilicet deferente*, that he might hear, by them, when she stirred; which Mars *indigne ferre*, <sup>f</sup>was not well pleased with. Good cause had Vulcan to do as he did, for she was no honestier than she should be. Your fine faces have commonly this fault, and it is

<sup>a</sup> Alterius loci emendationem serio optabat, quem corruptum esse ille non invenit.

<sup>b</sup> Such another tale is in Neander de Jocosariis his first tale.

<sup>c</sup> Lib.

2. Ep. 3. Si pergit alienis negotiis operam dare, sui negligens, erit alius mihi orator qui rem meam agat.

<sup>d</sup> Ovid. Rara est concordia formæ atque pudicitia.

<sup>e</sup> Epist.

<sup>f</sup> Quod strideret ejus calceamentum.

hard to finde, saith Francis Philelphus, in an epistle to Saxola his friend, a rich man honest, a proper woman not proud or unchast. *Can she be faire and honest too?*

<sup>a</sup> Sæpe etenim occuluit pictâ sese Hydra sub herbâ,  
Sub specie formæ, incauto se sæpe marito  
Nequam animus vendit,——

He that marryes a wife that is snout-faire alone let him look, saith <sup>b</sup> Barbarus, for no better success than Vulcan had with Venus, or Claudius with Messalina. And 'tis impossible almost in such cases, the wife should contain, or the good man not be jealous. For when he is so defective, weak, ill proportioned, unpleasing in those parts which women most affect, and she most absolutely faire and able on the other side, if she be not very vertuously given, how can she love him? and although she be not faire, yet if he admire her and think her so, in his conceit she is absolute; he holds it unpossible for any man living not to dote as he doth; to look on her and not lust or covet, and if he be in company with her, not to lay siege to her honesty: or else, out of a deep apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousy but distrust?) he suspects she cannot affect him, nor be so kind and loving as she should; she certainly loves some other man better than himself.

<sup>c</sup> Nevisanus *lib. 4. num. 72.* will have barrenness to be a main cause of jealousy. If her husband cannot play the man, some other shall; they will leave no remedies unassayed, and thereupon the good man grows jealous, I could give an instance, but be it as it is.

I finde this reason given by some men, because they have been formerly naught themselves; they think they may be so served by others; they turned up trump, before the cards were shuffled; they shall have therefore *legem talionis*, like for like.

<sup>d</sup> Ipse miser docui, quo posset ludere pacto  
Custodes, cheu nunc premor arte meâ!

Wretch as I was, I taught her bad to be,  
And now mine own slye trickes are put on me.

*Malus mens, malus animus*, as the saying is, ill dispositions cause ill suspitions.

<sup>a</sup> Hor. epist. 15.

<sup>b</sup> De re uxoriâ lib. I. cap. 5.

<sup>c</sup> Cum steriles sunt,

ex mutâtionẽ viri se putant concipere.

<sup>d</sup> Tibullus eleg. 6.



- There is none jealous, I durst pawn my life,  
 But he that hath defil'd anothers wife :  
 And for that he himself hath gone astray,  
 He straightway thinks his wife will tread that way.

To these two above named causes, or incendiaries of this rage, I may very well annex those circumstances of time, place, persons, by which it ebbs and flows, the fewell of this fury, as <sup>b</sup> Vives truly observes ; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspicious humour. For many men are so lasciviously given, either out of a depraved nature, or too much liberty, which they do assume unto themselves, by reason of their greatness, in that they are noble men, (for *licentia peccandi, et multitudo peccantium* are great motives) though their own wives be never so faire, noble, vertuous, honest, wise, able and well given, they must have change.

- Qui cum legitimi junguntur foedere lecti,  
 Virtute egregiis, facieque domoque puellis,  
 Scorta tamen, foedasque lupas in fornice quærunt,  
 Et per adulterium nova carpere gaudia tentant,

Who being match'd to wives most vertuous,  
 Noble and faire, flye out lascivious,

*Quod licet ingratum est*, that which is ordinary, is unpleasant. Nero (saith Tacitus) abhorred Octavia his own wife, a noble vertuous lady, and loved Acte a base quean in respect. <sup>d</sup> Cerinthus rejected Sulpitia, a noble mans daughter, and courted a poor servant maid.

————Tanta est alienâ in messe voluptas,

for that <sup>e</sup> *stoln waters be more pleasant* : or as Vitellius the emperour was wont to say, *Jucundiores amores, qui cum periculo habentur* ; like stoln venison, still the sweetest is that love, which is most difficultly attained : they like better to hunt by stealth in another mans walk, than to have the fairest course that may be, at game of their own.

- <sup>f</sup> Aspice ut in cœlo modo Sol, modo Luna ministret,  
 Sic etiam nobis una puella parum est.

As Sun and Moon in Heaven change their course,  
 So they change loves, though often to the worse.

• Withers Sat.      <sup>b</sup> 3. de Animâ. Crescit ac decrescit zelotypia cum personis,  
 locis, temporibus, negotiis.      <sup>c</sup> Marullus.      <sup>d</sup> Tibullus Epig.      <sup>e</sup> Prov.  
 9. 17.      <sup>f</sup> Propert. eleg. 2.

Or that some faire object so forcibly moves them, they cannot contain themselves, be it heard or seen they will be at it.

<sup>a</sup>Nessus the Centaure, was by agreement, to carry Hercules and his wife over the river Evenus; no sooner had he set Deianira on the other side, but he would have offered violence unto her, leaving Hercules to swim over as he could: and though her husband was a spectator, yet would he not desist till Hercules with a poysoned arrow shot him to death.

<sup>b</sup>Neptune saw by chance, that Thessalian Tyro, Eunippius wife; he forthwith, in the fury of his lust, counterfeited her husbands habit, and made him a cuckold. Tarquin heard Collatine commend his wife, and was so far enraged, that in midst of the night to her he went. <sup>c</sup>Theseus stole Ariadne, *vi rapuit*, that Trazenian Anaxa, Antiope, and now being old, Helena, a girl not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith <sup>d</sup>Jeremiah, after their neighbours wives;

———— ut visa pullus adhinnit equa.

And if they be in company with other women, though in their own wives presence, they must be courting and dallying with them. Juno, in Lucian, complains of Jupiter that he was still kissing Ganymede before her face, which did not a little offend her: And besides he was a counterfeit Amphitryon, a bull, a swan, a golden shower, and plaid many such bad pranks, too long, too shamefull to relate.

Or they care little for their own ladies, and feare no lawes, they dare freely keep whores at their wives noses. 'Tis too frequent with noblemen to be dishonest; *Pietas, probitas, fides, privata bona sunt*, as <sup>e</sup>he said long since; piety, chastity, and such like vertues are for private men: not to be much looked after in great courts: And what Suetonius said of the good princes of his time, they might be all engraven in one ring, we may truly hold of chast potentates of our age. For great personages will familiarly run out in this kinde, and yeeld occasion of offence. <sup>f</sup>Montaigne, in his essayes, gives instance in Cæsar, Mahomet the Turke, that sacked Constantinople, and Ladislaus king of Naples, that besieged Florence: great men, and great souldiers, are commonly great &c. *probatum est*, they are good doers. Mars and Venus are equally ballanced in their actions.

<sup>g</sup>Militis in galeâ nidum fecère columbæ,  
Apparet Marti quam sit amica Venus.

<sup>a</sup>Ovid. lib. 9. Met. Pausanias, Strabo. quum crevit imbribus hyemalibus.  
Deianiram suscipit, Herculem nando sequi jubet <sup>b</sup>Lucian. tom. 4. <sup>c</sup>Plutarch.

<sup>d</sup>Cap. 5. 8. <sup>e</sup>Seneca. <sup>f</sup>Lib. 2. cap. 23. <sup>g</sup>Petronius Catal.



A dove within a head-peece made her nest,  
 'Twixt Mars and Venus see an interest.

Especially if they be bald, for bald men have ever been suspicious (read more in Aristotle *sect. 4. prob. 19.*) as Galba, Otho, Domitian, and remarkable Cæsar amongst the rest. <sup>a</sup> *Urbani, servate uxores, mæchum calvum adducimus*; besides, this bald Cæsar, saith Curio in Sueton, was *omnium mulierum vir*; he made love to Eumœe queen of Mauritania, to Cleopatra, to Posthumia wife to Sergius Sulpitius, to Lollia wife to Gabinus, to Tertulla of Crassus, and to Mutia Pompey's wife; and I know not how many besides. And well he might, for if all be true that I have read, he had a licence to lye with whom he list. *Inter alios honores Cæsari decretos* (as Sueton. *cap. 52. de Julio*, and Dion *lib. 44.* relate) *jus illi datum, cum quibuscunque fœminis se jungendi*. Every private history will yeeld such variety of instanees: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this. Priamus had fifty sons, but seventeen alone lawfully begotten. <sup>b</sup> Philippus bonus left fourteen bastards, Laurence Medices, a good prince and a wise, but, saith <sup>c</sup> Machiavel, prodigiously lascivious. None so valiant as Castruceius Castrucanus, but as the said author hath it, <sup>d</sup> none so incontinent as he was. And 'tis not only predominant in grandies, this fault: but if you will take a great mans testimony, 'tis familiar with every base souldier in France, (and elsewhere I think) *This vice* (saith <sup>e</sup> mine author) *is so common with us in France, that he is of no account, a mere coward, not worthy the name of a souldier, that is not a notorious whoremaster*. In Italy, he is not a gentleman, that besides his wife hath not a courtesan and a mistriss. 'Tis no marvail then, if poor women in such cases be jealous, when they shall see themselves manifestly neglected, contemned, lothed, unkindly used: their disloyall husbands to entertain others in their rooms, and many times to court ladies to their faces: other mens wives to wear their jewells: how shall a poor woman in such a case moderate her passions?

† *Quis tibi nunc Dido cernenti talia sensus?*

How on the other side shall a poor man contain himself from this ferall malady, when he shall see so manifest signs of his wives inconstaney? when as, like Milo's wife, she dotes upon every yong man she sees; or as <sup>g</sup> Martial's Sota,

<sup>a</sup> Sueton.

<sup>b</sup> Pontus Heuter vita ejus.

<sup>c</sup> Lib. 8. Flor. hist. Dux

omnium optimus et sapientissimus, sed in re venerê prodigiosus.

<sup>d</sup> Vita

Castrucci. Idem uxores maritis abalienavit.

<sup>e</sup> Sesellius lib. 2. de repub. Gallo-

rum. Ita nunc apud infimos obtinuit hoc vitium, ut nullius fere pretii sit, et ignavus miles, qui non in scortatione maxime excellat, et adulterio.

<sup>f</sup> Virg.

*Æn.* 4.

<sup>g</sup> Epig. 9. lib. 4.

——— deserto sequitur Clitum marito.

Though her husband be proper and tall, faire and lovely to behold, able to give contentment to any one woman, yet she will taste of the forbidden fruit: Juvenal's Iberina to an hair, she is as well pleased with one eye, as one man. If a yong gallant come by chance into her presence, a fastidious brisk, that can wear his clothes well in fashion, with a lock, gingling spur, a feather, that can cringe, and withall complement, court a gentlewoman, she raves upon him, *O what a lovely proper man he was*, another Hector, an Alexander, a goodly man, a demi-god, how sweetly he carryed himself, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly he did wear his clothes!

<sup>a</sup> Quam sese ore ferens, quam forti pectore et armis,

how bravely did he discourse, ride, sing and dance, &c. and then she begins to lothe her husband, *repugnans osculatur*, to hate him and his filthy beard, his goatish complexion, as Doris said of Polyphemus, <sup>b</sup> *Totus qui saniem, totus ut hircus olet*, he is a rammy fulsome fellow, a goblin faced fellow, he smells, he stinks,

Et cæpas simul alliumque ructat———

*si quando ad thalamum, &c.* how like a dizard, a fool, an asse he looks, how like a clown he behaves himself! <sup>c</sup> she will not come near him by her good will, but wholly rejects him, as Venus did her fuliginous Vulcan, at last,

Nec Deus hunc mensâ, Dea nec dignata cubili est.

So did Lucretia a lady of Scenes, after she had but seen Euryalus, *in Euryalum tota ferebatur, domum reversa, &c.* she would not hold her eyes off him in his presence,

———<sup>d</sup> Tantum egregio decus enitet ore,

and in his absence could think of none but him, *odit virum*,<sup>1</sup> she lothed her husband forthwith, might not abide him.

<sup>e</sup> Et conjugalis negligens tori, viro  
Præsente, acerbo nauseat fastidio.

All against the lawes of matrimony,  
She did abhorr her husbands plisnomy,

<sup>a</sup>nd sought all opportunity to see her sweet-heart again. Now when the good man shall observe his wife so lightly given, *to be*

<sup>a</sup> Virg. 4. Æn.  
<sup>c</sup> S. Græco Simonides.

<sup>b</sup> Secundus syl.

<sup>e</sup> Æneas Sylvius.

<sup>d</sup> Virg. 4. Æn.



so free, and familiar with every gallant, her immodesty and wantonness (as <sup>a</sup> Camerarius notes) it must needs yeeld matter of suspicion to him, when she still pranks up her self beyond her meanes and fortunes, makes impertinent journeys, unnecessary visitations, stays out so long, with such and such companions, so frequently goes to playes, masks, feasts, and all publike meetings, shall use such immodest <sup>b</sup> gestures, free speeches, and withal shew some distast of her own husband; how can he chuse, though he were another Socrates, but be suspicious, and instantly jealous?

<sup>c</sup> Socraticas tandem faciet transcendere metas;

More especially, when he shall take notice of their more secret and slye trickes, which to corrute their husbands they commonly use, (*dum ludis, ludos hæc te facit*) they pretend love, honour, chastity, and seem to respect them before all men living, saints in shew, so sunningly can they dissemble, they will not so much as look upon another man, in his presence; <sup>d</sup>so chaste, so religious, and so devout, they cannot endure the name or sight of a quean, an harlot, out upon her! and in their outward carriage are most loving and officious, will kiss their husband, and hang about his neck, (dear husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he go from home; weep, sigh, lament, and take upon them to be sick and swoun (like Jocundo's wife in <sup>e</sup> Ariosto, when her husband was to depart) and yet arrant, &c. they care not for him,

Aye me, the thought (quoth she) makes me so fraid,  
That scarce the breath abideth in my breast;  
Peace, my sweet love and wife, Jocundo said,  
And weeps as fast, and comforts her his best, &c.  
All this might not asswage the womans pain:  
Needs must I dye before you come again,  
Nor how to keep my life I can devise,  
The doleful dayes and nights I shall sustain,  
From meat my mouth, from sleep will keep mine eys, &c.  
That very night that went before the morrow,  
That he had pointed surely to depart,  
Jocundo's wife was sick, and swoun'd for sorrow  
Amid his arms, so heavy was her heart.

And yet for all these counterfeit tears and protestations, Jocundo coming back in all haste, for a jewell he had forgot,

<sup>a</sup> Cont. 2. ca. 38. Oper. subcis. Mulieris liberius et familiaris communicantis. cum omnibus licentia et immodestia, sinistri sermonis et suspicionis materiam viro præle.  
<sup>b</sup> Voces liberæ, oculorum colloquia, contrectationes parum verecundæ, motus immodici, &c. Heinsius.  
<sup>c</sup> Chaloner.  
<sup>d</sup> What is here said, is not prejudiciall to honest women.  
<sup>e</sup> Lib. 28. sc. 13.

His chast and yoke-fellow he found,  
 Yok't with a knave, all honesty neglected ;  
 Th' adulterer sleeping very sound,  
 Yet by his face was easily detected :  
 A beggers brat bred by him from his cradle,  
 And now was riding on his masters saddle.

Thus can they cunningly counterfeit, as <sup>a</sup> Platina describes their customes, *kiss their husbands, whom they had rather see hanging on a gallows, and swear they love him dearer than their own lives ; whose soule they would not ransom for their little dogs ;*

——— similis si permutatio datur,  
 Morte viri cupiant animam servare catellæ.

Many of them seem to be precise and holy forsooth, and will go to such a <sup>b</sup> church, to hear such a good man, by all meanes, an excellent man, when 'tis for no other intent (as he follows it) than *to see and to be seen, to observe what fashions are in use, to meet some pander, bawd, monke, fryer, or to entise some good fellow.* For they perswade themselves, as <sup>c</sup> Nevisanus shews, *That it is neither sin nor shame to lye with a lord or a parish priest, if he be a proper man: <sup>d</sup> and though she kneel often, and pray devoutly, 'tis (saith Platina) not for her husbands welfare, or childrens good, or any friend, but for her sweet-hearts return, her panders health.* If her husband would have her go, she feigns her self sick, <sup>e</sup> *Et simulat subito condoluisse caput* : her head akes, and she cannot stir : but if her paramour ask as much, she is for him in all seasons, at all hours of the night. <sup>f</sup> In the kingdom of Malabar, and about Goa in the East-Indies, the women are so subtile, that with a certain drink they give them to drive away cares as they say, <sup>g</sup> *they will make them sleep for twenty four hours, or so intoxicate them, that they can remember naught of that they saw done, or heard, and by washing of their feet, restore them again, and so make their husbands cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons ; as

<sup>a</sup> Dial. amor. Pendet fallax et blanda circa oscula mariti, quem in cruce, si fieri posset, deosculari velit. Illius vitam cariorem esse suâ jurejurando affirmat : quem certe non redimeret animâ catelli si posset. <sup>b</sup> Adeunt templum ut rem divinam audiant, ut ipsæ simulant, sed vel ut Monachum fratrem, vel adulterum linguâ, oculis, ad libidinem provocent. <sup>c</sup> Lib. 4. num. 81. Ipsæ sibi persuadent, quod adulterium cum principe vel cum præsule, non est pudor, nec peccatum. <sup>d</sup> Deum rogat, non pro salute mariti, filii, cognati vota suscipit, sed pro reditu mæchi si abest, pro valetudine lenonis si ægrotet. <sup>e</sup> Tibullus. <sup>f</sup> Gotardus Artus describit. Indix Orient, Linchofen. <sup>g</sup> Garcias ab Horto hist. lib. 2. cap. 24. Daturam herbam vocat et describit. Tam proclives sunt ad venerem mulieres, ut viros inebrient per 24 horas, liquore quodam, ut nihil videant, recordentur, at dormiant ; et post lotionem pedum, ad se restituunt, &c.



Augusta, Livia, *non nisi plenā navi vectorem tollebat.* But as he said,

<sup>a</sup>No pen could write, no tongue attain to tell,  
By force of eloquence, or help of art,  
Of womens treacheries the hundredth part.

Both, to say truth, are often faulty; men and women give just occasions in this humour of discontent, aggravate and yeeld matter of suspition: but most part of the chiefe causes proceed from other adventitious accidents and circumstances, though the parties be free, and both well given themselves. The indiscreet carriage of some lascivious gallant (*et e contra* of some light woman) by his often frequenting of an house, bold unseemly gestures, may make a breach, and by his over familiarity, if he be inclined to yellowness, colour him quite out. If he be poor, basely born, saith Benedetto Varchi, and otherwise unhandsome, he suspects him the less; but if a proper man, such as was Alcibiades in Greece, and Castrucius Castrucianus in Italy, well descended, commendable for his good parts, he taketh on the more, and watcheth his doings. <sup>b</sup>Theodosius the emperour, gave his wife Eudoxia a golden apple when he was a suter to her, which she long after bestowed upon a yong gallant in the court, of her espeeciall acquaintance. The emperour, espying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished him the court, and from that day following forbare to accompany her any more. <sup>c</sup>A rich merechant had a faire wife; according to his custome, he went to travell; in his absence a good fellow tempted his wife; she denyed him; yet he dying a little after, gave her a legaei for the love he bore her. At his return, her jealous husband, because she had got more by land than he had done at sea, turned her away upon suspition.

Now when those other circumstances of time and place, opportunity and importunity shall coneur, what will they not effect?

Faire opportunity can win the coyest she that is,  
So wisely he takes time, as he'll be sure he will not miss:  
Then he that loves her gamesome vein, and tempers toys with  
art,  
Brings love that swimmeth in her eys, to dive into her heart.

As at playes, masks, great feasts and banquets, one singles out his wife to danee, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement, a sweet smile, ingratiates himself with an amphibological speech,

<sup>a</sup> Ariosto, lib. 28. st. 75.

<sup>b</sup> Lipsius Polit.

<sup>c</sup> Seneca lib. 2. contriv. 8.

as that merry companion in the <sup>a</sup> satyr did to his Glycerium,  
*adsidens et interiorem palmam amabiliter concutiens,*

Quod meus hortus habet, sumas impune licebit,  
Si dederis nobis quod tuus hortus habet,

with many such, &c. and then as he saith,

<sup>b</sup> She may no while in chastity abide,  
That is assaid on every side.

For after a great feast,

<sup>c</sup> *Vino sæpe suum nescit amica virum.*

Noah (saith <sup>d</sup> Hierom) shewed his nakedness in his drunkenness, which for six hundred yeares he had covered in soberness. Lot lay with his daughters in his drink, as Cyniras with Myrrha,

— <sup>e</sup> *quid enim Venus ebria curat?*

The most continent may be overcome, or if otherwise they keep bad company, they that are modest of themselves, and dare not offend, *confirmed by* <sup>f</sup> others, grow impudent, and confident, and get an ill habit.

<sup>g</sup> *Alia quæstus gratiâ matrimonium corrumpit,  
Alia peccans multas vult morbi habere socias.*

Or if they dwell in suspected places, as in an infamous inn, near some stewes, near monkes, fryers, Nevisanus adds, where be many tempters and sollicitors, idle persons that frequent their companies, it may give just cause of suspition. Martial of old inveighed against them that counterfeited a disease to go to the bath; for so, many times,

——— relicto

Conjuge Penelope venit, abit Helena.

Æneas Sylvius puts in a caveat against princes courts, because there be *tot formosi juvenes qui promittunt*; so many brave suters to tempt, &c. <sup>h</sup> *If you leave her in such a place, you shall likely finde her in company you like not; either they come to her, or she is gone to them.* <sup>i</sup> Kornmannus makes a doubting jest in his lascivious countrey, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And

<sup>a</sup> Bodicher. Sat. <sup>b</sup> Chaucer. <sup>c</sup> Tibullus. <sup>d</sup> Epist. 85. ad Oceanum. Ad unius horæ ebrietatem nudat formosa, quæ per sexcentos annos sobrietate contexerat.  
<sup>e</sup> Juv. Sat. 13. <sup>f</sup> Nihil audent primo, post: b aliis confirmatæ, audaces et confidentes sunt. Ubi semel verecundiæ limites transierint. <sup>g</sup> Euripides. 1. 63.  
<sup>h</sup> De miser. Curialium. Aut alium cum ea invenies, aut isse alium reperies.  
<sup>i</sup> Cap. 18. de Virg.



Baldus, the lawyer scoffes on, *quum scholaris, inquit, loquitur cum puella, non præsumitur ei dicere pater noster*; when a schollar talks with a maid, or another mans wife in private, it is presumed he saith not a *pater noster*. Or if I shall see a monke or a fryer climb up by a ladder at midnight into a virgins or widdows chamber window, I shall hardly think he then goes to administer the sacraments, or to take her confession. These are the ordinary causes of jealousy, which are intended or remitted as the circumstances vary.

## MEMB. II. SUBSECT. I.

*Symptomes of Jealousie; Feare, Sorrow, Suspition, strange Actions, Gestures, Outrages, Locking-up, Oaths, Trials, Lawes, &c.*

OF all passions, as I have already proved, love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard jealousy is the greatest, as appears by those prodigious symptomes which it hath, and that it produceth. For besides feare and sorrow which is common to all melancholy, anxiety of minde, suspition, aggravation, restless thoughts, paleness, meagreness, neglect of business, and the like, these men are farther yet misaffected, and in an higher strain. 'Tis a more vehement passion, a more furious perturbation, a bitter pain, a fire, pernicious curiosity, a gall corrupting the hony of our life, madness, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis*, as <sup>a</sup> Chrysostome observes; and though they be rich, keep sumptuous tables, be nobly allied, yet *miserrimi omnium sunt*, they are most miserable; they are more than ordinarily discontent, more sad, *nihil tristius*, more than ordinarily suspicious. *Jealousie*, saith <sup>b</sup> Vives, *begets unquietness in the minde, night and day: he hunts after every word he hears, every whisper, and amplifies it to himself* (as all melancholy men do in other matters) *with a most unjust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconstrue*; he pryeth into every corner, follows close, observes to an hair. 'Tis proper to jealousy so to do,

Pale hag, infernall fury, pleasures smart,  
Envys observer, prying in every part.

<sup>a</sup> Hom. 38. in c. 17. Gen. Etsi magnis affluunt divitiis, &c. <sup>b</sup> 3. de Animâ. Omnes voces, auras, omnes susurros captat zelotypus, et amplificat apud se cum iniquissimâ de singulis calumniâ. Maxime suspitiosi, et ad pejora credendum proclives.

Besides those strange gestures of staring, frowning, grinning, rolling of eys, menacing, ghastly looks, broken pace, interrupt, precipitate, half-turns. He will sometimes sigh, weep, sob for anger,

Nempe suos imbres etiam ista tonitrua fundunt,

swear and belye, slander any man, curse, threaten, brawl, scold, fight; and sometimes again flatter, and speak faire, ask forgiveness, kiss and coll, condemn his rashness and folly, vow, protest and swear he will never do so again; and then eftsoons, impatient as he is, rave, rore, and lay about him like a mad man, thump her sides, drag her about, perchance, drive her out of doors, send her home, he will be divorced forthwith, she is a whore, &c. by-and-by, with all submiss complement intreat her faire, and bring her in again; he loves her dearly; she is his sweet, most kinde and loving wife; he will not change, not leave her for a kingdome; so he continues off and on, as the toy takes him, the object moves him, but most part brawling, fretting, unquiet he is; accusing and suspecting not strangers only, but brothers and sisters, father and mother, nearest and dearest friends. He thinks with those Italians,

Chi non tocca parentado,  
Tocca mai e rado.

And through feare, conceives unto himself things almost incredible and impossible to be effected. As an hearn when she fishes, still prying on all sides; or as a cat doth a mouse, his eye is never off hers; he glotes on him, on her, accurately observing on whom she looks, who looks at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small object; why did she smile, why did she pittie him, commend him? why did she drink twice to such a man? why did she offer to kiss, to dance? &c. a whore, a whore, an arrant whore. All this he confesseth in the poet,

• Omnia me terrent, timidus sum, ignosce timori,  
Et miser in tunicâ suspicor esse virum.  
Me lædit si multa tibi dabit oscula mater,  
Mesoror, et cum qua dormit amica simul.

Each thing affrights me, I do feare,  
Ah pardon me my feare:  
I doubt a man is hid within  
The clothes that thou dost wear.

Is't not a man in womans apparel? is not some body in that



great chest or behind the door, or hangings, or in some of those barrels? May not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleep? If a mouse do but stir, or the winde blow, a casement clatter, that's the villain, there he is. By his good will, no man shall see her, salute her, speak with her, she shall not go forth of his sight, so much as to do her needs. <sup>a</sup> *Non ita bovem Argus, &c.* Argus did not so keep his cow, that watchful dragon the golden fleece, or Cerberus the coming-in of hell, as he keeps his wife. If a dear friend or near kinsman come as guest to his house, to visit him, he will never let him be out of his own sight and company, lest peradventure, &c. If the necessity of his business be such, that he must go from home, he doth either lock her up, or commit her with a deal of injunctions and protestations to some trusty friends, him and her he sets and bribes to oversee. One servant is set in his absence to watch another, and all to observe his wife, and yet all this will not serve, though his business be very urgent, he will, when he is halfway, come back again in all post haste, rise from supper, or at midnight, and be gone, and sometimes leave his business undone, and as a stranger court his own wife in some disguised habit. Though there be no danger at all, no cause of suspition, she live in such a place, where Messalina her self could not be dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some princes court, or in a common inn, where all comers might have free access. He calls her on a suddain, all to naught; she is a strumpet, a light huswife, a bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report what outrageous acts by men and women have been committed in this kinde; by women especially, that will run after their husbands into all places and companies, as <sup>b</sup> Jovianus Pontanus wife did by him, follow him whithersoever he went, it matters not, or upon what business, raving like Juno in the tragedy, mis-calling, cursing, swearing, and mistrusting every one she sees. Gomesius, in his third book of the life and deeds of Francis Ximenius, sometime Archbishop of Toledo, hath a strange story of that incredible jealousie of Jone queen of Spain, wife to king Philip, mother of Ferdinand and Charles the 5<sup>th</sup>. Emperours. When her husband Philip, either for that he was tyred with his wives jealousie, or had some great business, went into the low-countries, she was so impatient and melancholy upon his departure, that she would scarce eat her meat,

<sup>a</sup> Æneas Sylv.

<sup>b</sup> Ant. Dial.

or converse with any man; and though she were with child, the season of the year very bad, the winde against her, in all haste she would to sea after him. Neither Isabella, her queen mother, the archbishop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the Low-countries, and kindly entertained by her husband, she could not contain her self, <sup>a</sup> *but in a rage, ran upon a yellow hair'd wench,* with whom she suspected her husband to be naught, *cut off her hair, did beat her black and blew, and so dragged her about.* It is an ordinary thing for women, in such cases, to scrat the faces, slit the noses of such as they suspect; as Henry the secunds importune Juno did by Rosamond at Woodstock: for she complains in a modern <sup>b</sup> poet, she scarce spake,

But flies with eager fury to my face,  
Offering me most unwomanly disgrace.  
Look how a tigress, &c.  
So fell she on me in outrageous wise,  
As could disdain and jealousy devise.

Or if it be so, they dare not, or cannot execute any such tyrannicall injustice, they will miscall, rayl and revile, bear them deadly hate and malice, as <sup>c</sup> Tacitus observes; *The hatred of a jealous woman is inseparable against such as she suspects.*

<sup>d</sup>Nulla vis flammæ, tumidique venti  
Tanta, nec teli metuenda torti,  
Quanta cum conjux viduata tædis  
Ardet et odit.

Windes, weapons, flames make not such hurly burly,  
As raving women turn all topsie turvy.

So did Agrippina by Lollia, and Calphurnia in the dayes of Claudius. But women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannize over their poor wives. In Greece, Spain, Italy, Turkie, Africk, Asia, and generally over all those hot countries, <sup>e</sup> *Mulieres vestræ terra vestra, arate sicut vultis.* Mahomet, in his Alcoran, gives this power to men: Your wives are as your land, till them, use them, intreat them faire or fowl, as you will yourselves.

<sup>f</sup> Mecastor, lege durâ vivunt mulieres.

<sup>a</sup> Rabie conceptâ, cæsariem abrasit, puellæque mirabiliter insultans, faciem vibicibus sædavit. <sup>b</sup> Daniel. <sup>c</sup> Annal. lib. 12. Principis mulieris zelotypæ est in alias mulieres quas suspectas habet, odium inseparabile. <sup>d</sup> Seneca in Medea. <sup>e</sup> Alcoran cap. Bovis, interprete Ricardo præd. 8. Confutationis. Plautus.



They lock them still in their houses, which are as so many prisons to them; will suffer no body to come at them, or their wives to be seen abroad:

—— nec campos liceat lustrare patentes.

They must not so much as look out. And if they be great persons, they have eunuchs to keep them, as the Grand Seignior among the Turkes, the Sophies of Persia, those Tartarian Mogors, and kings of China. *Infantes masculos castrant innumeros ut regi serviant*, saith <sup>a</sup>Riccus; *they geld innumerable infants* to this purpose. The king of <sup>b</sup>China *maintains 10000 eunuchs in his family, to keep his wives*. The Xeriffes of Barbary keep their curtesans in such strict manner, that if any man come but in sight of them, he dyes for it; and if they chance to see a man, though from their windowes, and do not instantly crye out, they must be put to death. The Turkes have, I know not how many, black deformed eunuchs (for the white serve for other ministeries) to this purpose sent commonly from Ægypt, deprived in their childhood of all their privities; and brought up in the seraglio at Constantinople, to keep their wives, which are so penned up, they may not conferr with any living man, or converse with yonger women, have a cowcumber or carrot sent in to them for their dyet, but sliced, for feare, &c. and so live, and are left alone to their unchast thoughts, all the dayes of their lives. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visit one another, or to go to their baths, are so covered, that no man can see them, as the matrons were in old Rome, *lecticâ aut sellâ tectâ vectæ*; so <sup>c</sup>Dion and Seneca record, *Velatæ totæ incedunt*; <sup>d</sup>Which Alexander ab Alexandro relates of the Parthians, (*lib. 5. cap. 24.*) which, with Andreas Tiraquellus his commentatour, I rather think should be understood of Persians. I have not yet said all. They do not only lock them up, *sed et pudendis seras adhibent*. Hear what Bembus relates, *lib. 6.* of his Venetian History, of those inhabitants that dwell about Quiloa in Africk. *Lusitani, inquit, quorundam civitates adierunt, qui natis statim fœminis naturam consuunt, quoad urince exitus ne impediatur, easque quum adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit conglutinatas puellæ oras ferro interscindere*. In some parts of Greece at this day, like those old Jewes, they will not beleve their wives are honest, *nisi pannum menstruatam prima nocte videant*. Our countreyman <sup>e</sup>Sands, in his peregrination, saith, it is severely observed in Zazynthus, or Zante;

<sup>a</sup> Expedi. in Sinas l. 3. c. 9.  
Regiâ familiâ, qui servant uxores ejus.

<sup>b</sup> Decem eunuchorum millia numerantur in  
<sup>c</sup> Lib. 57. ep. 81.

<sup>d</sup> Semotas a  
viris servant in interioribus, ab eorum conspectu immunes. <sup>e</sup> Lib. 1. fol. 7.

and Leo Afer in his time, at Fez in Africk, *non credunt virginem esse, nisi videant sanguineam mappam; si non, ad parentes pudore rejicitur.* Those sheets are publikely shewed by their parents, and kept as a sign of incorrupt virginity. The Jewes of old, examined their maids *ex tenui membrana*, called hymen, which Laurentius in his Anatomy, Columbus, (*lib. 12. cap. 16.*) Capivaccius, (*lib. 4. cap. 11. de uteri affectibus.*) Vincent. Alsarus Genuensis (*quæsit. med. cent. 4.*) Hieronymus Mercurialis *consult.* Ambros. Pareus, Julius Cæsar Claudinus *Respons. 4.* as that also *de aruptura venarum ut sanguis fluat*, copiously confute: 'tis no sufficient tryal, they contend. And yet others again defend it. Gaspar Bartholinus (*Institut. Anat. lib. 1. cap. 31.*) Pinæus of Paris, Albertus Magnus (*de secret. mulier. cap. 9 et 10. &c.*) and think they speak too much in favour of women. <sup>b</sup>Ludovicus Boncialus (*lib. 2. cap. 2. muliebr.*) *naturalem illam uteri labiorum constrictionem, in quâ virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat; et si defloratæ sint, astutæ* <sup>c</sup>*mulieres (inquit) nos fallunt in his. Idem Alsarius Crucius Genuensis iisdem fere verbis. Idem Avicenna (lib. 3. Fen. 20. tract. 1. cap. 47.)* <sup>d</sup>Rhasis (*Continent. lib. 24.*) Rodericus a Castro (*de nat. mul. lib. 1. cap. 3.*) An old hawdy nurse, in <sup>e</sup>Aristænetus, (like that Spanish Cælestina, *quæ quinque mille virgines fecit mulieres, totidemque mulieres arte suâ virgines*) when a faire maid of her acquaintance wept and made her mone to her, how she had been deflowred, and now ready to be marryed, was afraid it would be perceived, comfortably replyed, *Noli vereri, filia, &c. Feare not, daughter, I'll teach thee a trick to help it. Sed hæc extra callem.* To what end are all those astrologicall questions, *an sit virgo, an sit casta, an sit mulier?* and such strange absurd tryals in Albertus Magnus, Bap. Porta, Mag. (*lib. 2. cap. 21.*) in Wecker. (*lib. 5. de secret.*) by stones, perfumes, to make them piss, and confess I know not what, in their sleep. Some jealous brain was the first founder of them. And to what passion may we ascribe those severe lawes against jealousy, *Num. 5. 14. Adulterers, Deut. cap. 22. v. 22.* amongst the Hebrews? amongst the Ægyptians (read <sup>g</sup>Bohemus *l. 1. c. 5. de mor. gen.* of the Carthaginians, *cap. 6.* of Turkes, *lib. 2. cap. 11.*) amongst the Athenians of old? Italians at this day, wherein they are to be severely punished, cut in peeces, burned, *vivi-comburio*, buried alive, with severall ex-

<sup>a</sup> Disruptiones hymenis sæpe fiunt a propriis digitis vel ab aliis instrumentis.

<sup>b</sup> Idem Rhasis Arab. Cont.

<sup>c</sup> Ita clausæ pharmacis ut non possunt coitum exercere.

<sup>d</sup> Qui et Pharmacum præscribit docetque.

<sup>e</sup> Epist. 6. Mercero Inter.

<sup>f</sup> Barthius, Ludus illi temeratum pudicitiz florem mentitis machinis pro integro vendere. Ego docebo te, qui mulier ante nuptias sponso te probes virginem.

<sup>g</sup> Qui mulierem violasset, virilia excabant, et mille virgas dabant.



purgations, &c. are they not as so many symptomes of incredible jealousie? We may say the same of those vestall virgins that fetched water in a sieve, as Tatia did in Rome, *anno ab urb. condita* 800. before the senators; and <sup>a</sup> Æmilia, *virgo innocens*, that ran over hot irons; as Emma, Edward the Confessours mother did, the king himself being a spectator; with the like. We read in Nicephorus, that Cunegunda, the wife of Henricus Bavarus, emperor, suspected of adultery, *insimulata adulterii per ignitos vomeres illæsa transiit*; trod upon red hot coulter, and had no harm. Such another story we find in Regino, *lib. 2.* In Aventinus and Sigonius, of Charles the third and his wife Richarda, *An. 887.* that was so purged with hot irons. Pausanias saith, that he was once an eye-witness of such a miracle at Diana's temple; a maid without any harm at all, walked upon burning coles. Pius secund. in his description of Europe, *c. 46.* relates as much; that it was commonly practised at Diana's temple, for women to go barefoot over hot coles, to try their honesties. Plinius, Solinus, and many writers make mention of <sup>b</sup> Feronia's temple; and Dionysius Halicarnassæus, *lib. 3.* of Memnon's statue, which were used to this purpose. Tattius *lib. 6.* of Pan his cave, (much like old St. Wilfride's needle in Yorkshire) wherein they did use to try maids, <sup>c</sup> whether they were honest. When Leucippe went in, *suavissimus exaudiri sonus cœpit.* Austin (*de civ. Dei lib. 10. c. 16.*) relates many such examples, all which Lavater (*de spectr. part. 1. cap. 19.*) contends to be done by the illusion of devils; though Thomas (*quæst. 6. de potentiâ, &c.*) ascribe it to good angels. Some, saith <sup>d</sup> Austin, compell their wives to swear they be honest; as if perjury were a lesser sin than adultery. <sup>e</sup> Some consult Oracles, as Phærus that blind king of Ægypt. Others reward, as those old Romans used to do. If a woman were contented with one man, *Coronâ pudicitie donabatur*, she had a crown of chastity bestowed on her. When all this will not serve, saith Alexander Gaguinus, (*cap. 5. descript. Muscovie,*) the Muscovites, if they suspect their wives, will beat them till they confess, and if that will not avail, like those wild Irish, be divorced at their pleasures, or else knock them on the heads, as the old <sup>f</sup> Gauls have done in former ages. Of this tyranny of jealousie read more in Parthenius *Erot. cap. 10.* Camera-rius *cap. 53. hor. subcis. et cent. 2. cap. 34.* Cælius Epistles; Tho. Chaloner *de repub. Ang. lib. 9.* Ariosto *lib. 31. staffe 1.* Felix Platerus *observat. lib. 1. &c.*

<sup>a</sup> Dion. Halic.

<sup>b</sup> Viridi gaudens Feronia luco. Virg.

<sup>c</sup> Ismene wa

so tryed by Diana's well, in which maids did swim, unchast were drowned  
Iustathius lib. 8.

<sup>d</sup> Contra mendac. ad confess. 21. cap.

<sup>e</sup> Phæru

<sup>f</sup> gypti rex captus oculis per decennium, oraculum consuluit de uxoris pudicitia  
Herod. Euterp.

<sup>g</sup> Cæsar. lib. 6. de bello Gall. Vitæ necisque in uxore

h. huerunt potestatem.

## MEMB. III.

*Prognosticks of Jealousie: Despair, Madness, to make away themselves and others.*

THOSE which are jealous, most part, if they be not otherwise relieved, <sup>a</sup> proceed from suspition to hatred; from hatred to frenzy, madness, injury, murder and despair.

<sup>b</sup> A plague by whose most damnable effect,  
Divers in deep despair to dye have sought,  
By which a man to madness near is brought,  
As well with causeless, as with just suspect.

In their madness, many times, saith <sup>c</sup> Vives, they make away themselves and others. Which induceth Cyprian to call it, *Fœcundam et multiplicem perniciem, fontem cladium et seminarium delictorum*; a fruitfull mischiefe, the seminary of offences, and fountain of murders. Tragicall examples are too common in this kinde, both new and old, in all ages; as of <sup>d</sup> Cephalus and Procris, <sup>e</sup> Phærus of Ægypt, Tercus, Atreus, and Thyestes. <sup>f</sup> Alexander Phærus was murdered of his wife, *ob pellicatús suspitionem*, Tullie saith. Antoninus Verus was so made away by Lucilla; Demetrius the son of Antigonus, and Nicanor, by their wives. Hercules poysoned by Deianira; <sup>g</sup> Cæcinna murdered by Vespasian; Justina, a Roman lady by her husband. <sup>h</sup> Amestris, Xerxes wife, because she found her husbands cloke in Masista his house, *cut off Masista his wifes paps, and gave them to the dogs; flead her besides, and cut off her ears, lips, tongue, and slit the nose of Artaynta her daughter.* Our late writers are full of such outrages. <sup>i</sup> Paulus Æmiliius, in his history of France, hath a tragicall story of Chilpericus the first his death, made away by Frede-

<sup>a</sup> Animi dolores et zelotypia si diutius perseverent, dementes reddunt. Acak. comment. in par. art. Galeni. <sup>b</sup> Ariosto lib. 31. staff. 6. <sup>c</sup> 3. de animâ, c. 3. de zelotyp. Transit in rabiem et odium, et sibi et aliis violentas sæpe manus injiciunt. <sup>d</sup> Hyginus cap. 189. Ovid. &c. <sup>e</sup> Phærus Ægypti rex de cæcitate oraculum consulens, visum ei redditurum accepit, si oculos abluisset lotio mulieris quæ aliorum virorum esset expertus; uxoris urinam expertus nihil profecit, et aliarum frustra; eas omnes (câ exceptâ per quam curatus fuit) unum in locum coactas concremavit. Herod. Euterp. <sup>f</sup> Offic. lib. 2. <sup>g</sup> Aurelius Victor. <sup>h</sup> Herod. lib. 9. in Calliope. Masistæ uxorem excarnificat, mammillas præscindit, easque canibus abjicit, filiæ nares præscidit, labra, linguam, &c. <sup>i</sup> Lib. 1. Dum formæ curandæ intenta capillum in Sole pessit, a marito per lusum leviter percussa furtim superveniente virgâ. Risu suborto, ni Landrice, dixit, frontem vir fortis petet, &c. Marito conspecto attonita, cum Landrico mox in ejus mortem conspirat, et statim inter venandum efficit.



gunde his queen. In a jealous humour he came from hunting, and stole behind his wife, as she was dressing and combing her head in the sun, gave her a familiar touch with his wand, which she mistaking for her lover said, *Ah Landre, a good knight should strike before, and not behind*: but when she saw her self betrayed by his presence, she instantly took order to make him away. Hierome Osorius, in the eleventh book of the deeds of Emanuel king of Portugal, to this effect hath a tragicall narration, of one Ferdinandus Chalderia, that wounded Gotherinus, a noble countreyman of his, at Goa in the East Indies, <sup>a</sup> *and cut off one of his legs, for that he looked, as he thought, too familiarly upon his wife; which was afterwards a cause of many quarrels, and much bloodshed.* Guianerius, (cap. 36. de ægritud. matr.) speaks of a silly jealous fellow, that seeing his child new born, included in a kell, thought sure a <sup>b</sup> *Franciscan, that used to come to his house, was the father of it, it was so like the fryers cowle; and thereupon threatned the fryer to kill him.* Fulgosus, of a woman in Narbone, that cut off her husbands privities in the night, because she thought he plaid false with her. The story of <sup>c</sup> *Jonuses Bassa and faire Manto his wife, is well known to such, as have read the Turkish history; and that of Jone of Spain, of which I treated in my former section.* Her jealousy, saith Gomesius, was cause of both their deaths. King Philip dyed for griefe a little after, as <sup>d</sup> *Martian his physitian gave it out; and she, for her part, after a melancholy discontented life, mispent in lurking holes, and corners, made an end of her miseries.* Felix Plater in the first book of his observations, hath many such instances; of a physitian, of his acquaintance, <sup>e</sup> *that was first mad through jealousy, and afterwards desperate.* Of a merchant <sup>f</sup> *that killed his wife in the same humour, and after precipitated himself.* Of a doctor of law that cut off his mans nose. Of a painters wife in Basil, anno 1600, that was mother of nine children, and had been 27 yeares marryed, yet afterwards jealous, and so impatient, that she became desperate, and would neither eat nor drink in her own house, for feare her husband should poyson her. 'Tis a common sign this; for when once the humours are stirred, and the imagination misaffected, it will vary itself in divers forms; and many such absurd

<sup>a</sup> Qui Goæ uxorem habens, Gotherinum principem quendam virum quod uxori suæ oculos adjecisset, ingenti vulnere deformavit in facie, et tibiam abscidit, inde mutæ cædes. <sup>b</sup> Eo quod infans natus involutus esset panniculo, credebatur eum filium fratris Francisci, &c. <sup>c</sup> Knowles. <sup>d</sup> Zelotypia reginæ regis mortem acceleravit paulo post, ut Martianus medicus mihi retulit. Illa autem atrabile inde exagitata, in latebras se subducens, præ ægritudine animi reliquum tempus consumpsit. <sup>e</sup> A zelotypiâ redactus ad insaniam et desperationem. <sup>f</sup> Uxorem interemit, inde desperabundus, ex alto se precipitavit.

symptomes will accompany, even madness itself. Sckenkius (*observat. lib. 4. cap. de Uter.*) hath an example of a jealous woman, that by this meanes had many fits of the mother: and in his first book, of some that through jealousie, ran mad: of a baker that gelded himself to try his wives honesty, &c. Such examples are too common.

## MEMB. IV. SUBSECT. I.

*Cure of Jealousie. By avoiding occasions; not to be idle: By good counsell. To contemn it; not to watch or lock them up: to dissemble it, &c.*

AS of all other melancholy, some doubt whether this mad lady may be cured or no; they think 'tis like the <sup>a</sup>gowt, or Switzers, whom we commonly call Wallones, those hired souldiers, if once they take possession of a castle, they can never be got out.

Qui timet ut sua sit, ne quis sibi subtrahat illam,  
Ille Machaoniâ vix ope salvus erit.

† This is that cruell wound against whose smart,  
No liquors force prevails, or any plaister,  
No skill of stars, no depth of magick art,  
Devised by that great clerk Zoroaster;  
A wound that so infects the soule and heart,  
As all our sense and reason it doth master;  
A wound whose pang and torment is so durable,  
As it may rightly called be incurable.

Yet what I have formerly said of other melancholy, I will say again, it may be cured, or mitigated at least, by some contrary passion, good counsell and perswasion, if it be withstood in the beginning, maturely resisted, *and as those ancients hold, the nails of it be pared before they grow too long.* No better meanes to resist or repell it, than by avoiding idleness; to be still seriously busied about some matters of importance, to drive out those vain feares, foolish phantasies and irksome suspicions out of his head, and then to be perswaded by his judicious friends, to give ear to their good counsell and advice, and wisely to consider, how much he discredits himself, his friends, dishonours his children, disgraceth his family, publisheth his shame, and as a trumpeter of his own miserie, divulgeth,

<sup>a</sup> Tollere nodosam nescit medicina podagram.

<sup>b</sup> Ariosto lib. 31. staff. 5.

<sup>c</sup> Veteres mature suadent ungues amoris esse radendos, priusquam producant se nimis.



macerates, grieves himself and others: what an argument of weakness it is, how absurd a thing in its own nature, how ridiculous, how brutish a passion, how sottish, how odious. How harebrain a disease, mad and furious. For as <sup>a</sup>Hierom well hath it, *Odiū sui facit, et ipse novissime sibi odio est*, others hate him, and at last he hates himself for it. If he will but hear them speak, no doubt he may be cured. <sup>b</sup>Jone, queen of Spain, of whom I have formerly spoken, under pretence of changing ayr, was sent to Complutum, or Alcada de las Heneras, where Ximenius, the archbishop of Toledo then lived, that by his good counsell (as for the present she was) she might be eased. <sup>c</sup>*For a disease of the soule, if concealed, tortures and overturns it, and by no physick can sooner be removed than by a discreet mans comfortable speeches.* I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leave it every one to dilate and amplifie, as he shall think fit in his own judgement. Let him advise with Siracides *cap. 9. 1. Be not jealous over the wife of thy bosome*; read that comfortable and pithy speech to this purpose of Ximenius in the author himself, as it is recorded by Gomesius; consult with Chaloner (*lib. 9. de repub. Anglor.*) or Cælia in her epistles, &c. Only this I will add, that if it be considered aright, which causeth this jealous passion, be it just or unjust, whether with or without cause, true or false, it ought not so hainously to be taken; 'tis no such real or capital matter, that it should make so deep a wound. 'Tis a blow that hurts not, an insensible smart, grounded many times upon false suspition alone, and so fostered by a sinister conceit. If she be not dishonest, he troubles and macerates himself without a cause; or put case, which is the worst, he be a cuckold, it cannot be helped, the more he stirs in it, the more he aggravates his own miserie. How much better were it in such a case, to dissemble or contemn it? why should that be feared which cannot be redressed? *multæ tandem deposuerunt* (saith <sup>d</sup>Vives) *quum flecti maritos non posse vident*, many women when they see there is no remedy, have been pacified; and shall men be more jealous than women? 'Tis some comfort in such a case to have companions.

Solamen miseris socios habuisse doloris;

Who can say he is free? Who can assure himself he is not one *de præterito*, or secure himself *de futuro*? If it were his case

<sup>a</sup> In Jovianum.

<sup>b</sup> Gomesius lib. 3. de reb. gestis Ximenii.

<sup>c</sup> Urit enim

præcordia ægritudo animi compressa, et in angustias adducta mentem; subvertit, nec alio medicamine facilius erigitur, quam cordati hominis sermone.

<sup>d</sup> 3. De animâ.

alone, it were hard; but being as it is, almost a common calamity, 'tis not so grievously to be taken. If a man have a lock, which every mans key will open, as well as his own, why should he think to keep it private to himself? In some countreys they make nothing of it, *ne nobiles quidem*, saith <sup>a</sup> Leo Afer, in many parts of Africk (if she be past fourteen) there's not a noble man that marryes a maid, or that hath a chaste wife; 'tis so common; as the moon gives horns once a moneth to the world, do they to their husbands, at least. And 'tis most part true, which that <sup>b</sup> Caledonian lady, (wife of Argetocoxus, a British prince) told Julia Augusta, when she took her up for dishonesty, *We Britains are naught at least with some few choyce men of better sort, but you Romans lye with every base knave; you are a company of common whores*. Severus the emperour, in his time, made lawes for the restraint of this vice; and as <sup>c</sup> Dion Nicæus relates in his life, *tria millia mæchorum*, three thousand cuckold makers, or *naturæ monetam adulterantes*, as Philo calls them, false coyners, and clippers of natures mony, were summoned into the court at once. And yet,

Non omnem molitor quæ fluit undam videt;

the miller sees not see all the water that goes by his mill: no doubt but as in our dayes, these were of the commonalty; all the great ones were not so much as called in question for it. <sup>d</sup>Martial's Epigram, I suppose, might have been generally applyed in those licentious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thine own, *Uxorem sed habes, Candide, cum populo*; but neighbour Candidus your wife is common. Husband and cuckold in that age, it seems, were reciprocall terms; the emperours themselves, did wear Actæon's badge; how many Cæsars might I reckon up together, and what a catalogue of cornuted kings and princes in every story? Agamemnon, Menelaus, Philippus of Greece, Ptolomeus of Ægypt, Lucullus, Cæsar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c. that wore faire plumes of bulls feathers in their crests. The bravest souldiers and most heroicall spirits could not avoid it. They have been active and passive in this business, they have either given or taken horns. <sup>e</sup>King Arthur, whom we call one of the nine worthies, for all his great valour was unworthily served by Mordred, one of his round-table knights: and Guithera, or Helena Alba his faire wife,

<sup>a</sup> Lib. 3.      <sup>b</sup> Argetocoxi Calcedonii Reguli uxor, Juliae Augustæ cum ipsam morderet quod inhoneste versaretur, respondet; Nos cum optimis viris consuetudinem habemus; vos Romanas autem occulte passim homines constuprant.      <sup>c</sup> Leges de mæchis fecit, ex civibus plures in jus vocati.      <sup>d</sup> L. 3. Epig. 26.      <sup>e</sup> Asser. Arthuri; Parcerem libenter heroinarum læsæ majestati, si non historiæ veritas aurem vellicaret. Leland.



as Leland interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine <sup>a</sup> author) *Heroinarum læsæ majestati, si non historicæ veritas aurem vellicaret*, I could willingly wink at a faire ladies faults, but that I am bound, by the lawes of history, to tell the truth. Against his will, God knows, did he write it, and so do I repeat it. I speak not of our times all this while; we have good, honest, vertuous men and women, whom fame, zeal, feare of God, religion and superstition contains: and yet for all that, we have too many knights of this order, so dubbed by their wives; many good women abused by dissolute husbands, in some places; and such persons you may as soon enjoyn to carry water in a sieve, as to keep themselves honest. What shall a man do now in such a case? What remedy is to be had? how shall he be eased? By suing a divorce? that is hard to be effected: *si non caste, tamen caute*, they carry the matter so cunningly, that though it be as common as simony, as clear and as manifest as the nose in a mans face, yet it cannot be evidently proved, or they likely taken in the fact: they will have a knave Gallus to watch; or, with that Roman <sup>b</sup>Sulpitia, all made fast and sure.

Ne se Cadurcis destitutam fasciis  
Nudam Caleno concumbentem videat.

She will hardly be surprised by her husband, he he never so wary. Much better then to put it up: the more he strives in it, the more he shall divulge his own shame; make a vertue of necessity, and conceal it. Yea, but the world takes notice of it, 'tis in every mans mouth: let them talk their pleasure, of whom speak they not in this sense? From the highest to the lowest, they are thus censured, all. There is no remedy then but patience. It may be 'tis his own fault, and he hath no reason to complain, 'tis *quid pro quo*, she is bad, he is worse. <sup>c</sup>*Bethink thy self, hast thou not done as much for some of thy neighbours? why dost thou require that of thy wife, which thou wilt not perform thy self?* Thou rangest like a town bull; <sup>d</sup>*why art thou so incensed if she tread awry?*

<sup>e</sup> Be it that some woman break chaste wedlocks lawes,  
And leaves her husband and becomes unchast:  
Yet commonly it is not without cause,  
She sees her man in sin her goods to waste,  
She feels that he his love from her withdraws,  
And hath on some, perhaps, less worthy plac't,

<sup>a</sup> Leland's assert. Arthuri. <sup>b</sup> Epigram. <sup>c</sup> Cogita an sic aliis tu unquam feceris; an hoc tibi nunc fieri dignum sit? severus aliis, indulgens tibi, cur ab uxore exigis quod non ipse præstas? Plutar. <sup>d</sup> Vaga libidine cum ipse quovis rapiaris, <sup>e</sup> Ariosto lib. 28. staffe 80.  
or si vel modicum aberret ipsa, insanis?

Who strikes with sword, the scabbard them may strike,  
And sure, love craveth love, like asketh like.

*Ea semper studebit*, saith <sup>a</sup> Nevisanus, *pares reddere vices*, she will quit it if she can. And therefore as well adviseth Sira- cides, *cap. 9. 1. teach her not an evil lesson against thy self*, which as Jansenius, Lyranus, on this text, and Carthusianus interpret, is no otherwise to be understood, than that she do thee not a mischief. I do not excuse her in accusing thee; but if both be naught, mend thy self first; for as the old say- ing is, A good husband makes a good wife.

Yea, but thou repliest, 'Tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it; <sup>b</sup> *Sit amarulenta, sit imperiosa, prodiga, &c.* let her scold, brawl, and spend, I care not, *modo sit casta*, so she be honest, I could easily bear it; but this I cannot, I may not, I will not; my faith, my fame, mine eye must not be touched, as the diverbe is,

Non patitur tactum fama, fides, oculus.

I say the same of my wife, touch all, use all, take all but this. I acknowledge that of Seneca to be true, *Nullius boni jucunda possessio sine socio*, there is no sweet content in the possession of any good thing without a companion, this only excepted, I say, *This*. And why this? Even this which thou so much abhorrest, it may be for thy progenies good; <sup>c</sup> better be any mans son than thine, to be begot of base Irus, poor Seius, or mean Mævius, the town swineherds, a shepherds son: and well is he, that like Hercules, hath any two fathers; for thou thy self hast, peradventure, more diseases than an horse, more infirmities of body and minde, a cankerd soule, crabbed con- ditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so?

<sup>d</sup> *res agit ille tuas?*

doth he so indeed? It may be, thou art over suspicious, and without a cause as some are: if it be *octimestris partus*, born at eight moneths, or like him, and him, they fondly suspect he got it; if she speak or laugh familiarly with such or such men, then presently she is naught with them: such is thy weakness. Whereas charity, or a well-disposed minde, would interpret all unto the best. St. Francis, by chance, seeing a fryer familiarly kissing another mans wife, was so far from misconceiving it, that he presently kneeled down and thanked

<sup>a</sup> Sylva nupt. l. 4. num. 72.

<sup>b</sup> Lemnius lib. 4. Cap. 13. de occult. nat. mir.

<sup>c</sup> Optimum bene nasci.

<sup>d</sup> Mart.



God there was so much charity left : but they, on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall society, friendship : but out of a sinister suspicion, presently lock them close, watch them, thinking by those meanes to prevent all such inconveniences, that's the way to help it ; whereas by such trickes they do aggravate the mischiefe. 'Tis but in vain to watch that which will away.

• Nec custodiri si velit ulla potest ;  
Nec mentem servare potes, licet omnia serves ;  
Omnibus exclusis, intus adulter erit.

None can be kept resisting for her part ;  
Though body be kept close, within her heart  
Advoutry lurks, t' exclude it there's no art.

Argus with an hundred eyes cannot keepe her, *et hunc unus sæpe fefellit amor*, as in <sup>b</sup>Ariosto.

If all our hearts were eyes, yet sure, they said,  
We husbands of our wives should be betray'd.

Hierom holds, *Uxor impudica servari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody ? A dishonest woman cannot be kept ; an honest woman ought not to be kept ; necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant* ; That which many covet, can hardly be preserved, as <sup>c</sup>Salisburiensis thinks. I am of Æneas Sylvius minde, <sup>d</sup>*Those jealous Italians do very ill to lock up their wives ; for women are of such a disposition, they will most covet that which is denyed most, and offend least when they have free liberty to trespass.* It is in vain to lock her up if she be dishonest ; *et tyrannicum imperium*, as our great master Aristotle calls it, too tyrannicall a task, most unfit. For when she perceives her husband observes her and suspects *liberius peccat*, saith <sup>e</sup>Nevisanus. <sup>f</sup>*Toxica zelotypo dedit uxor mæcha marito*, she is exasperated, seeks, by all meanes, to vindicate her self, and will therefore offend, because she is unjustly suspected. The best course then is to let them have their own wills, give them free liberty, without any keeping.

In vain our friends from this do us dehort,  
For beauty will be where is most resort.

• Ovid. amor. lib. 3. eleg. 4.      <sup>b</sup> Lib. 4. st. 72.      <sup>c</sup> Polierat. lib. 8. c. 11.  
De amor.      <sup>d</sup> Euryal. et Lucret. Qui uxores ocludunt, meo iudicio minus utiliter faciunt ; sunt enim eo ingenio mulieres, ut id potissimum cupiant, quod maxime denegatur. Si liberas habent habenas, minus delinquunt ; frustra seram adhibes. si non sit sponte casta.      <sup>e</sup> Quando cognoscunt maritos hoc advertere.      <sup>f</sup> Ausonius.

If she be honest as Lucretia to Collatinus, Laodamia to Protesilaus, Penelope to her Ulysses, she will so continue her honour, good name, credit;

Penelope conjux semper Ulyssis ero.

And as Phocias wife in <sup>a</sup>Plutarch, called her husband *her wealth, treasure, world, joy, delight, orb and sphear*, she will hers. The vow she made unto her good man; love, vertue, religion, zeal, are better keepers than all those locks, eunuchs, prisons; she will not be moved.

<sup>b</sup> At mihi vel tellus optem prius ima dehiscat,  
Aut pater omnipotens adigat me fulmine ad umbras,  
Pallentes umbras Erebi, noctemque profundam,  
Ante pudor quam te violem, aut tua jura resolvam.

First I desire the earth to swallow me,  
Before I violate mine honesty:  
Or thunder from above drive me to hell,  
With those pale ghosts, and ugly night to dwell.

She is resolv'd with Dido to be chaste; though her husband be false, she will be true: and as Octavia writ to her Anthony;

<sup>c</sup> These walls that here do keep me out of sight,  
Shall keep me all unspotted unto thee,  
And testifie that I will do thee right,  
I'll never stain thine house, though thou shame me.

Turn her loose to all those Tarquins and Satyres, she will not be tempted. In the time of Valence the emperour, saith <sup>d</sup>St. Austin, one Archidamus, a consul of Antioch, offered an hundred pound of gold to a faire yong wife, and besides to set her husband free, who was then *sub gravissima custodia*, a dark prisoner, *pro unius noctis concubitu*; but the chaste matron would not accept of it. <sup>e</sup>When one commended Theana's fine arm to his fellowes, she took him up short, *Sir, 'tis not common*; she is wholly reserved to her husband. <sup>f</sup>Bilia had an old man to her spouse, and his breath stunk, so that nobody could abide it abroad, *coming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she would have told him, but that she thought every mans breath had been as strong as his.* <sup>g</sup>Tigranes and Armena his lady were invited to supper by king Cyrus; when

<sup>a</sup> Opes suas, mundum suum, thesaurum suum, &c.

<sup>b</sup> Virg. Æn.

<sup>c</sup> De-

n'el.

<sup>d</sup> 1 de serm. d. in monte ros. 16.

<sup>e</sup> O quam formosus lacertus hic,

quidam inquit ad æquales conversus; at illa, publicus, inquit, non est.

<sup>f</sup> Bilia

Dinutum virum senem habuit et spiritum foetidum habentem, quem quum quidam exprobrasset, &c.

<sup>g</sup> Numquid tibi, Armena, Tigranes, videbatur esse pulcher?

et illum, inquit, ædopol, &c. Xenoph. Cyropæd. l. 3.



they came home, Tigranes asked his wife, how she liked Cyrus, and what she did especially commend in him? *she swore she did not observe him. When he replyed again, what then she did observe, whom looked she on? She made answer, Her husband, that said he would dye for her sake.* Such are the properties and conditions of good women: and if she be well given, she will so carry her self; if otherwise she be naught, use all the meanes thou canst, she will be naught. *Non deest animus sed corruptor*, she hath so many lyes, excuses, as an hare hath muses, trickes, panders, bawds, shifts to deceive, 'tis to no purpose to keep her up, or to reclaim her by hard usage. Faire meanes, peradventure, may do somewhat.

\* *Obsequio vinces aptius ipse tuo.*

Men and women are both in a predicament in this behalf, sooner won and better pacified. *Duci volunt, non cogi*: though she be as arrant a scold as Xantippe, as cruell as Medea, as clamorous as Hecuba, as lustfull as Messalina, by such meanes (if at all) she may be reformed. Many patient <sup>b</sup> Grizels by their obsequiousness in this kinde, have reclaimed their husbands from their wandring lusts. In Nova Francia and Turkie (as Leah, Rachel, and Sarah did to Abraham and Jacob) they bring their fairest damsels to their husbands beds. Livia seconded the lustfull appetites of Augustus: Stratonice wife to king Seleucus did not only bring Electra, a faire maid, to her goodmans bed, but brought up the children begot on her, as careful as if they had been her own. Tertius Æmilius wife, Cornelia's mother, perceiving her husbands intemperance, *rem dissimulavit*, made much of the maid, and would take no notice of it. A new marryed man, when a pickthank friend of his, to curry favour, had shewn him his wife familiar in private with a yong gallant, courting and dallying, &c. Tush, said he, let him do his worst; I dare trust my wife, though I dare not trust him. The best remedy then is by faire meanes; if that will not take place, to dissemble it as I say, or turn it off with a jest. Hear Guexerra's advice in this case, *vel joco excipies, vel silentio eludes*; for if you take exceptions at every thing your wife doth, Solomon's wisdome, Hercules valour, Homer's learning, Soerates patience, Argus vigilancy will not serve turn. Therefore *Minus malum*, <sup>c</sup> a less mischief, Nevisanus holds, *dissimulare*, to be <sup>d</sup> *Cunarum emptor*, a buyer of cradles, as the proverb is, than to be too

\* Ovid.  
sup. lib. 4. num. 80.

<sup>b</sup> Read Petrarch's tale of patient Grizel in Chaucer.

<sup>d</sup> Erasmus.

<sup>c</sup> Sil

solicitous. <sup>a</sup> A good fellow, when his wife was brought to bed before her time, bought half a dozen of cradles before hand for so many children, as if his wife should continue to bear children at every two moneths. <sup>b</sup> Pertinax the emperour, when one told him a fidler was too familiar with his empress, made no reckoning of it. And when that Macedonian Philip was upbraided with his wives dishonesty, *cum tot victor regnorum ac populorum esset, &c.* a conquerour of kingdoms could not tame his wife, (for she thrust him out at doors) he made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith Nevisanus; wise men bear their horns in their hearts, fools on their foreheads. Eumenes king of Pergamus was at deadly feud with Perseus of Macedonia, in so much that Perseus hearing of a journey he was to take to Delphos, <sup>c</sup>set a company of souldiers to intercept him in his passage; they did it accordingly, and as they supposed, left him stoned to death. The news of this fact was brought instantly to Pergamus: Attalus, Eumenes brother proclaimed himself king forthwith, took possession of the crown, and marryed Stratonice the queen. But by-and-by, when contrary news was brought, that king Eumenes was alive, and now coming to the city, he laid by his crown, left his wife, as a private man went to meet him, and congratulate his return. Eumenes though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and took his wife into his favour again, as if no such matter had been heard of or done. Jocundo in Ariosto, found his wife in bed with a knave, both asleep, went his wayes, and would not so much as wake them, much less reprove them for it. <sup>d</sup> An honest fellow, finding in like sort, his wife had plaid false at tables, and borne a man too many, drew his dagger, and swore if he had not been his very friend, he would have kill'd him. Another hearing one had done that for him, which no man desires to be done by a deputy, followed in a rage with his sword drawn, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true; with which confession he was satisfied, and so left him, swearing that if he had denyed it, he would not have put it up. How much better is it to do thus, than to macerate himself, impatiently to rave and rage, to enter an action (as Arnoldus

<sup>a</sup> Quum accepisset uxorem peperisse secundo a nuptiis mense, cunas quinas vel senas coemit, ut si forte uxor singulis bimensibus pareret.

<sup>b</sup> Julius Capitol. vita ejus. Quum palam Citharæus uxorem diligeret, minime curiosus fuit.

<sup>c</sup> Disposuit armatos qui ipsum interficerent: hi protenus mandatum exequentes, &c. Ille et rex declaratur, et Stratonicem quæ fratri nupserat, uxorem ducit; sed postquam audivit fratrem vivere, &c. Attalum comiter accepit, pristinamque uxorem complexus, magno honore apud se habuit.

<sup>d</sup> Sir John Harrington's notes in 28 book of Ariosto,



Tilius did in the court of Tholouse, against Martin Guerre his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his own shame, and to remain for ever a cuckold on record? How much better be Cornelius Tacitus, than Publius Cornutus, to contemn in such cases, or take no notice of it? *Melius sic errare, quam zelotypiæ curis*, saith Erasmus, *se conficere*, better be a wittall and put it up, than to trouble himself to no purpose. And though he will not *omnibus dormire*, be an asse, as he is an ox, yet to wink at it as many do, is not amiss at some times, in some cases, to some parties, if it be for his commodity, or some great mans sake, his land-lord, patron, benefactor, (as Calbas the Roman saith <sup>a</sup>Plutarch did by Mœcenas, and Phayllus of Argos did by king Philip, when he promised him an office on that condition, he might lye with his wife) and so to let it pass :

————<sup>b</sup> pol me haud pœnitet,  
Scilicet boni dimidium dividere cum Jove,

it never troubles me, said Amphitrio, to be cornuted by Jupiter; let it not molest thee then; be friends with her.

<sup>c</sup>Tu cum Alcmênâ uxore antiquam in gratiam  
Redi —————

let it, I say, make no breach of love betwixt you. Howsoever, the best way is, to contemn it; which <sup>d</sup>Henry the second, king of France advised a courtier of his, jealous of his wife, and complaining of her unchastness, to reject it, and comfort himself; for he that suspects his wives incontinency, and feares the popes curse, shall never live a merry hour, or sleep a quiet night: no remedy but patience. When all is done, according to that counsell of <sup>e</sup>Nevisanus, *si vitium uxoris corrigi non potest, fereudum est*: If it may not be helped, it must be endured. *Date veniam et sustinete taciti*, 'tis Sophocles advice, keep it to thy self; and which Chrysostome calls *palæstram philosophicæ, et domesticum Gymnasium*, a school of philosophy, put it up. There is no other cure, but time to wear it out, *Injuriarum remedium est oblivio*, as if they had drunk a draught of Lethe in Trophonius den. To conclude, age will bereave her of it, *dies dolorem minuit*, time and patience must end it.

<sup>f</sup>The minde's affections patience will appease,  
It passions kills, and healeth each disease.

<sup>a</sup> Amator. Dial.  
conjurat. French.

<sup>b</sup> Plautus scen. ult. Amphit.  
<sup>c</sup> Lib. 4. num. 80.

<sup>d</sup> Idem.

<sup>e</sup> T. Daniel

<sup>f</sup> R. T.

## SUBSECT. II.

*By prevention before, or after marriage; Plato's community; marry a Curtesan; Philters; Stewes; to marry one equal in yeares, fortunes, of a good family, education, good place, to use them well, &c.*

**O**F such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may do much good. Plato, in his commonwealth, to prevent this mischief, belike, would have all things common, wives and children all as one: and which Cæsar in his commentaries observed of those old Britains, that first inhabited this land; they had ten or twelve wives allotted to such a family, or promiscuously to be used by so many men: not one to one, as with us; or four, five or six to one, as in Turkei. The <sup>a</sup>Nicolaites, a sect that sprung, saith Austin, from Nicholas the deacon, would have women indifferent; and the cause of this filthy sect, was Nicholas the deacons jealousy, for which, when he was condemned, to purge himself of his offence, he broached this heresie, that it was lawfull to lye with one anothers wives, and for any man to lye with his. Like to those <sup>b</sup>anabaptists in Munster, that would consort with other mens wives as the spirit moved them. Or as <sup>c</sup>Mahomet, the seducing prophet, would needs use women as he list himself, to beget prophets; 205 their Alcoran saith, were in love with him, and <sup>d</sup>he as able as forty men. Amongst the old Carthaginians, as <sup>e</sup>Bohemus relates out of Sabellicus, the king of the countrey lay with the bride the first night, and once in a year they went promiscuously together. Munster (*Cosmog. lib. 3. cap. 497.*) ascribes the beginning of this brutish custome (injustly) to one Picardus a Frenchman, that invented a new sect of Adamites, to go naked as Adam did, and to use promiscuous venery at set times. When the priest repeated that of Genesis, *Increase and multiply*, out <sup>f</sup>went the candles in the place where they met, and without all respect of age, persons, conditions, catch that catch may, every man took her came

<sup>a</sup> Lib. de heres. Quum de zelo culparetur, purgandi se causâ permisisse fertur, ut ea qui veilet uteretur; quod ejus factum in sectam turpissimam versum est, qua placet usus indifferens fœminarum. <sup>b</sup> Sleiden, Com. <sup>c</sup> Alcoran. <sup>d</sup> Alcoran edit. a Bibliandro. <sup>e</sup> De mor. gent. lib. 1. cap. 6. Nupturæ regi devirginandæ exhibentur. <sup>f</sup> Lumina extinguebantur, nec personæ et ætatis habita reverentia, in quam quisque per tenebras incidit, mulierem cognoscit.



next, &c. some fasten this on those ancient Bohemians and Russians: <sup>a</sup> others on the inhabitants of Mambrum, in the Lucerne valley in Piedmont; and, as I read, it was practised in Scotland amongst Christians themselves; untill king Malcome's time, the king, or the lord of the town, had their maidenheads. In some parts of <sup>b</sup> India, in our age; and those <sup>c</sup> Islanders; <sup>d</sup> as amongst the Babylonians of old, they will prostitute their wives and daughters (which Chalcocondila, a Greek modern writer, for want of better intelligence, puts upon us Britains) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this ferall vice of jealousie, and how little they esteemed it. The kings of Calecut, as <sup>e</sup> Lod. Vertomannus relates, will not touch their wives, till one of their Biarmi or high priests have lain first with them, to sanctifie their wombes. But those Essæi and Montanists, two strange sects of old, were in another extrem; they would not marry at all, or have any society with women, <sup>f</sup> because of their intemperance, they held them all to be naught. Nevisanus the lawyer, (*lib. 4. num. 33. syl. nupt.*) would have him that is inclined to this malady, to prevent the worst, marry a quean; *Capiens meretricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicatour, in Seneca, constuprated two wenches in a night: for satisfaction, the one desired to hang him, the other to marry him. <sup>g</sup> Hierome, king of Syracuse in Sicily, espoused himself to Pitho, keeper of the stewes; and Ptolomy took Thais, a common whore, to be his wife; had two sons, Leontiscus and Lagus by her, and one daughter Irene: 'tis therefore no such unlikely thing. <sup>h</sup> A citizen of Eugubine gelded himself to try his wives honesty, and to be freed from jealousie: so did a baker in <sup>i</sup> Basil, to the same intent. But of all other precedents in this kinde, that of <sup>k</sup> Combalus is most memorable: who, to prevent his masters suspicion, for he was a beautiful yong man, and sent by Seleucus his lord and king, with Stratonice the queen, to con-

<sup>a</sup> Leander Albertus, Flagitioso ritu cuncti in ædem convenientes post impuram concionem, extinctis luminibus, in Venerem ruunt.

<sup>b</sup> Lod. Vertomannus navig. lib. 6. cap. 8. et Marcus Polus lib. 1. cap. 46. Uxores viatoribus prostitunt.

<sup>c</sup> Dithmarus, Bleskenius, ut Agetas Aristoni. Pulcherrimam uxorem habens amico prostituit.

<sup>d</sup> Herodot. in Erato. Mulieres Babylonici cæcum hospite permisceantur ob argentum quod post Veneri sacrum. Bohemus lib. 2.

<sup>e</sup> Navigat. lib. 5. cap. 4. Prius thorum non inuit, quam a digniore sacerdote nova nupta deflorata sit.

<sup>f</sup> Bohemus lib. 2. cap. 3. Ideo nubere nollent ob mulierum intemperantiam, nullam servare viro fidem putabant.

<sup>g</sup> Stephanus præfat. Herod. Alius e lupanari meretricem, Pitho dictam, in uxorem duxit; Ptolomæus Thaidem nobile scortum duxit, et ex ea duos filios suscepit, &c.

<sup>h</sup> Poggins Florent. <sup>i</sup> Felix Plater. <sup>k</sup> Lucian. Salmutz Tit. 2. de porcellanis com. in Pancirol. de nov. rept. et Plutarchus.

duct her into Syria, fearing the worst, gelded himself before he went, and left his genitals behind him in a box, sealed up. His mistriss, by the way, fell in love with him, but he not yeelding to her, was accused to Seleucus of incontinency, (as that Bellerophon was in like case, falsely traduced by Sthenobia, to king Prætus her husband, *cum non posset ad coitum inducere*) and that by her, and was therefore at his coming home, cast into prison: the day of hearing appointed, he was sufficiently cleared and acquitted by shewing his privities, which to the admiration of the beholders, he had formerly cut off. The Lydians used to geld women whom they suspected, saith Leonicus (*var. hist. lib. 3. cap. 59.*) as well as men. To this purpose <sup>a</sup> Saint Francis, because he used to confess women in private, to prevent suspition, and prove himself a maid, stripped himself before the bishop of Assise and others: and fryer Leonard, for the same cause, went through Viterbium in Italy, without any garments.

Our pseudocatholicks, to help these inconveniences which proceed from jealousie, to keep themselves and their wives honest, make severe lawes: against adultery, present death: and withal, fornication a venial sin. As a sink to convey that furious and swift stream of concupiscence, they appoint and permit stewes, those punks and pleasant sinners, the more to secure their wives in all populous cities; for they hold them as necessary as churches. And howsoever unlawful, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardness of mens hearts; and for this end, they have whole colledges of curtesans in their towns and cities. Of <sup>b</sup> Cato's minde, belike, that would have his servants (*cum ancillis congregati coitus causâ, definito ære, ut graviora facinora evitarent, cæteris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it impossible for idle persons, yong, rich, and lusty, so many servants, monkes, fryers, to live honest; too tyrannicall a burden to compell them to be chast; and most unfit to suffer poor men, yonger brothers and souldiers at all to marry, as also diseased persons, votaries, priests, servants. Therefore, as well to help and ease the one as the other, they tolerate and wink at these kinde of brothel houses and stewes. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury; and without question in policy, they are not to be contradicted: but altogether in religion. Others prescribe philters, spells, charmes to keep men and women honest. <sup>c</sup> *Mulier ut alienum virum non admittat præter suum: Ac-*

<sup>a</sup> Stephanus e l. confor. Bonavent. c. 6. vit. Francisci.

<sup>b</sup> Plutarch. vit. ejus.

<sup>c</sup> Wecker, lib. 5. secret.



*cipe fel hirci, et adipem, et exsicca, calescat in oleo, &c. et non alium præter te amabit. In Alexi, Porta, &c. plura invenies, et multo his absurdiora; uti et in Rhasi, ne mulier virum admittat, et maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best meanes to avoid these and like inconveniences, are, to take away the causes and occasions. To this purpose, <sup>a</sup>Varro writ *Satyram Menippeam*, but it is lost. <sup>b</sup>Patricius prescribes four rules to be observed in chusing of a wife (which who so will may read) Fonseca the Spaniard in his 45. *c. Amphitheat. Amoris*, sets down six speciall cautions for men, four for women: Sam. Neander out of Shonbernerus, five for men, five for women: Anthony Guiverra many good lessons: <sup>c</sup>Cleobulus two alone, others otherwise; as first, to make a good choyce in marriage, to invite Christ to their wedding, and which <sup>d</sup>Saint Ambrose adviseth, *Deum conjugii præsidem habere* and to pray to him for her, (*A Domino enim datur uxor prudens, Prov. 19.*) not to be too rash and precipitate in his election, to run upon the first he meets, or dote on every stout faire peece he sees, but to chuse her as much by his ears as eys; to be well advised whom he takes, of what age, &c. and cautelous in his proceeding. An old man should not marry a yong woman, or a yong man an old woman:

<sup>e</sup> *Quam male inæquales veniunt ad aratra juvenci!*

such matches must needs minister a perpetuall cause of suspicion, and be distastful to each other.

<sup>f</sup> *Noctua ut in tumultis, super atque cadavera bubo,  
Talis apud Sophoclem nostra puella sedet.*

Night-crows on tombes, owl sits on carkass dead,  
So lyes a wench with Sophocles in bed.

For Sophocles, as <sup>g</sup>Athenæus describes him, was a very old man, as cold as January, a bedfellow of bones; and doted yet upon Archippe a yong curtesan, than which nothing can be more odious. <sup>h</sup>*Senex maritus uxori juveni ingratus est.* an old man is a most unwelcome guest to a yong wench, unable, unfit.

<sup>i</sup> *Amplexus suos fugiunt puellæ,  
Omnis horret amor, Venusque Hymenque.*

<sup>a</sup> Citatur a Gellio. <sup>b</sup> Lib. 4. Tit. 4. de instit. reipub. de officio marit.  
<sup>c</sup> Ne cum eâ blandè nimis agas, ne objurges præsentibus extraneis. <sup>d</sup> Epist. 70  
<sup>e</sup> Ovid. <sup>f</sup> Alciat. emb. 116. <sup>g</sup> Deipnosoph. l. 3. cap. 12. <sup>h</sup> Euripides  
<sup>i</sup> Pontanus lib. 1.

And as, in like case, a good fellow that had but a peck of corn weekly to grind, yet would needs build a new mill for it, found his errour eftsoons, for either he must let his mill lye waste, pull it quite down, or let others grind at it. So these men, &c.

Seneca therefore, disallows all such unseasonable matches; *habent enim maledicti locum crebræ nuptiæ*. And as <sup>a</sup> Tullie farther inveighs, 'tis unfit for any, but ugly and filthy in old age. *Turpe senilis amor*, one of the three things <sup>b</sup> God hateth. Plutarch, in his book *contra Coleten*, rays downright at such kinde of marriages, which are attempted by old men, *qui jam corpore impotenti, et a voluptatibus deserti, peccant animo*; and makes a question, whether, in some cases, it be tolerable at least for such a man to marry,

— qui Venerem affectat sine viribus:

that is now past those venerous exercises, as a gelded man lyes with a virgin and sighs, *Ecclus 30. 20.* and now complains with him in Petronius, *funerata est hæc pars jam, quæ fuit olim Achillea*, he is quite done.

<sup>c</sup> Vixit puellæ nuper idoneus,  
Et militavit non sine gloriâ.

But the question is, whether he may delight himself, as those Priapeian popes, which in their decrepid age lay commonly between two yong wenches every night, *contactu formosarum et contrectatione, num adhuc gaudeat*; and as many doting sires still do to their own shame, their childrens undoing, and their families confusion: he abhors it, *tanquam ab agresti et furioso domino fugiendum*, it must be avoided as a bedlam master, and not obeyed.

Alecto—————

Ipsa faces præfert nubentibus, et malus Hymen  
Triste ululat,————

the divel himself makes such matches. <sup>d</sup> Levinus Lemnius reckons up three things, which generally disturb the peace of marriage. The first is, when they marry intempestive or unseasonably, as many mortall men marry precipitately and inconsiderately, when they are effæte and old. The second, when they marry unequally for fortunes and birth. The third, when a sick impotent person weds one that is sound, *novæ nuptæ spes frustratur*: Many dislikes instantly follow. Many

<sup>a</sup> Offic. lib. 1. Luxuria cum omni ætati turpis, tum senectuti fædissima. <sup>b</sup> Ecclus. 25. 2. An old man that dotes, &c. <sup>c</sup> Hor. lib. 3. ode 26. <sup>d</sup> Cap. 54. instit. ad optimam vitam. Maxima mortalium pars præcipitanter et inconsiderate nubit, idque eâ ætate quæ minus apta est, quum senex adolescentulæ, sanus morbidæ, dives pauperi, &c.



doting dizards, it may not be denyed, as Plutareh confesseth, <sup>a</sup> *recreate themselves with such obsolete, unseasonable and filthy remedies* (so he calls them) *with a remembrance of their former pleasures, against nature, they stir up their dead flesh*: but an old leacher is abominable; *nulier tertio nubens*, <sup>b</sup> Nevisanus holds, *præsumitur lubrica et inconstans*, a woman that marryes the third time may be presumed to be no honeste than she should. Of them both, thus Ambrose concludes, in his commen. upon Luke, <sup>c</sup> *they that are coupled together, not to get children, but to satisfie their lust, are not husbands, but fornicatours*; with whom St. Austin consents. Matrimony, without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding, but a jumbling or coupling together. In a word, except they wed for mutuall society, help and comfort one of another, (in which respects, though <sup>d</sup> Tibcrius denye it, without question old folkes may well marry) for sometimes a man hath most need of a wife, according to Puccius, when he hath no need of a wife; otherwise, it is most odious, when an old Acherontick dizard, that hath one foot in his grave, *a silicernium*, shall flicker after a lusty yong wench that is blithe and bonny:

—————<sup>e</sup> *salaciorque*  
Verno passere, et albulis columbis.

What can be more detestable?

<sup>f</sup> *Tu cano capite amas senex nequissime*  
*Jam plenus ætatis, animâque fœtidâ,*  
*Senex hircosus tu osculare mulierem?*  
*Utine adiens vomitum potius excuties.*

Thou old goat, hoary leacher, naughty man,  
With stinking breath, art thou in love?  
Must thou be slaving? she spews to see  
Thy filthy face, it doth so move.

Yet as some will, it is much more tolerable for an old man to marry a yong woman (our ladies match they call it) for *cras erit mulier*, as he said in Tullie. Cato the Roman, Critobulus in § Xenophon, <sup>h</sup> Tiraquellus of late, Julius Scaliger, &c. and many famous precedents we have in that kinde; but not *e contra*: 'tis not held fit for an ancient woman to match with a yong man. For as Varro will, *Anus dum ludit morti delicias*

<sup>a</sup> Obsoleto, intempestivo, turpi remedio fatentur se uti; recordatione pristinarum voluptatum se recreant, et adversante naturâ, pollinctam carnem et erectam excitant.  
<sup>b</sup> Lib. 2. nu. 35. <sup>c</sup> Qui vero non procreandæ prolis, sed explendæ libidinis causâ, sibi invicem copulantur, non tam conjuges quàm fornicarii habentur. <sup>d</sup> Lex Pæpia. Sueton. Claud. c. 23. <sup>e</sup> Pontanus lib. 1. <sup>f</sup> Plautus mercator, § Symposio. <sup>h</sup> Vide Thuani historiam.

*facit*; 'tis Charon's match between <sup>a</sup> Cascus and Casca, and the divel himself is surely well pleased with it. And therefore, as the poet inveighs, thou old Vetustina bed-ridden quean, thou art now skin and bones.

<sup>b</sup> Cui tres capilli, quatuorque sunt dentes,  
Pectus cicadæ, crusculumque formicæ,  
Rugosiolem quæ geris stolâ frontem;  
Et aranearum cassibus pares mammas.

That hast three hairs, four teeth, a breast  
Like grasshopper, an emmets crest,  
A skin more rugged than thy coat,  
And dugs like spiders web to boot.

Must thou marry a youth again? And yet *ducentas ire nuptum post mortes amant*: howsoever it is, as <sup>c</sup> Apuleius gives out of his Merœ, *congressus annosus, pestilens, abhorrendus*, a pestilent match, abominable, and not to be endured. In such case, how can they otherwise choose but be jealous, how should they agree one with another? This inequality is not in yeares only, but in birth, fortunes, conditions, and all good qualities.

<sup>d</sup> Si qua voles apte nubere, nube pari;

'Tis my counsell, saith Anthony Guiverra, to choose such a one. *Civis Civem ducat, Nobilis Nobilem*, let a citizen match with a citizen, a gentleman with a gentlewoman; he that observes not this precept (saith he) *non generum sed malum genium; non nurum sed Furiam; non vitæ comitem, sed litis fomitem domi habebit*: in stead of a faire wife shall have a fury; for a fit son-in-law a mere fiend, &c. examples are too frequent.

Another main caution fit to be observed, is this, that though they be equal in yeares, birth, fortunes, and other conditions, yet they do not omit vertue and good education, which Musonius and Antipater so much inculcate in Stobæus:

Dos est magna parentum  
Virtus, et metuens alterius viri  
Certo fœdere castitas.

If, as Plutarch adviseth, one must eat *modium salis*, a bushell of salt with him, before he choose his friend, what care should be had in choosing a wife, his secund self; how sollicitous should he be to know her qualities and behaviour? and when he is assured of them, not to prefer birth, fortune, beauty, before bringing up, and good conditions. <sup>e</sup> Coquage, god of cuckolds, as one merrily said, accompanies the goddess Jealousie, both

<sup>a</sup> Calabect. vet. poetarum.  
<sup>d</sup> Ovid.

<sup>b</sup> Martial. lib. 3. 62. Epig.

<sup>e</sup> Lib. 1. Miles.

<sup>c</sup> Rabelais hist. Pantagruel. 1. 3. cap. 33.



follow the fairest, by Jupiter's appointment, and they sacrifice to them together. Beauty and honesty seldome agree; straight personages have often crooked manners; faire faces, fowl vices; good complexions, ill conditions. *Suspitionis plena res est, et insidiarum*, beauty (saith <sup>a</sup> Chrysostome) is full of treachery and suspition: he that hath a faire wife, cannot have a worse mischiefe, and yet most covet it; as if nothing else in marriage, but that and wealth were to be respected. <sup>b</sup> Francis Sforza, duke of Millan, was so curious in this behalse, that he would not marry the duke of Mantua's daughter, except he might see her naked first: which Lycurgus appointed in his lawes, and Morus in his Utopian Commonwealth approves. <sup>c</sup> In Italy, as a traveller observes, if a man have three or four daughters, or more, and they prove faire, they are marryed eftsoons: if deformed, they change their lovely names of Lucia, Cynthia, Camæna, call them Dorothy, Ursula, Bridget, and so put them into monasteries, as if none were sit for marriage, but such as are eminently faire: but these are erroneous tenents: a modest virgin well conditioned, to such a faire-snout peece, is much to be preferred. If thou wilt avoid them, take away all causes of suspition and jealousie, marry a coarse peece, fetch her from Cassandra's <sup>d</sup> Temple, which was wont in Italy to be a sanctuary of all deformed maids, and so thou shalt be sure that no man will make thee cuckold, but for spight. A citizen of Bizance in Thrace, had a filthy dowdy, deformed slut to his wife, and finding her in bed with another man, cryed out as one amazed; *O miser! quæ te necessitas huc adegit?* O thou wretch, what necessity brought thee hither? as well he might; for who can affect such a one? But this is warily to be understood, most offend in another extream; they preferr wealth before beauty, and so she be rich, they care not how she look; but these are all out as faulty as the rest. *Attendenda semper uxoris forma*, as <sup>e</sup> Salisburiensis adviseth, *ne si alteram aspexeris, mox eam sordere putes*, as the knight in Chaucer that was marryed to an old woman;

And all day after hid him as an otter,  
So moe was him, his wife looked so foule.

Have a care of thy wifes complexion, lest whilst thou seest another, thou lothest her, she prove jealous, thou naught,

<sup>a</sup> Hom. 80. Qui pulchram habet uxorem, nihil pejus habere potest. <sup>b</sup> Arnisæus.  
<sup>c</sup> Itinerar. Ital. Coloniae edit. 1620. Nomine trium Ger. fol. 304. Displicuit quod dominæ filiabus immutent nomen inditum in Baptismo, et pro Catharina Margareta, &c. ne quid de sit ad luxuriam, appellant ipsas nominibus Cynthia, Camæna, &c.  
<sup>d</sup> Leonicus de var. lib. 3. c. 43. Asylum virginum deformium Cassandreae templum. Plutarch.  
<sup>e</sup> Polycrat. l. 8; cap. 11.

Si tibi deformis conjux, si serva venusta,  
Ne utaris servâ, ———

I can perhaps give instance. *Molestum est possidere, quod nemo habere dignetur*, a miserie to possess that which no man likes: on the other side, *Difficile custoditur quod plures amant*. And as the bragging souldier vaunted in the comœdy, *nimia est miseria pulchrum esse hominem nimis*. Scipio did never so hardly besiege Carthage, as these yong gallants will beset thine house, one with wit or person, another with wealth, &c. If she be faire, saith Guazzo, she will be suspected howsoever. Both extreame are naught, *Pulchra cito adamatur, fœda facile concupiscit*, the one is soon beloved, the other loves: one is hardly kept, because proud and arrogant, the other not worth keeping; what is to be done in this case? Ennius, in Menelippe, adviseth thee as a friend, to take *statam formam, si vis habere incolumem pudicitiam*, one of a middle size, neither too faire, nor too fowl;

\* *Nec formosa magis quam mihi casta placet,*

with old Cato, though fit, let her beauty be, *neque lectissima, neque illiberulis*, between both. This I approve; but of the other two I resolve with Salisburiensis, *cæteris paribus*, both rich alike, endowed alike, *majori miseriâ deformis habetur quam formosa servatur*, I had rather marry a faire one, and put it to the hazard, than be troubled with a blowze; but do thou as thou wilt, I speak only for my self.

Howsoever, *quod iterum moneo*, I would advise thee thus much, be she faire or fowl, to choose a wife out of a good kindred, parentage, well brought up, in an honest place.

† *Primum animo tibi proponas quo sanguine creta,  
Quâ formâ, quâ ætate, quibusque ante omnia virgo  
Moribus, in junctos veniat nova nupta penates.*

He that marryes a wife out of a suspected inn or alehouse, buys a horse in Smithfield, and hires a servant in Pauls, as the diverbe is; shall likely have a jade to his horse, a knave for his man, an arrant honest woman to his wife. *Filia præsumitur esse matri similis*, saith <sup>c</sup>Nevisanus: *Such<sup>d</sup> a mother, such a daughter; mâli corvi malum ovum*, cat to her kinde.

<sup>c</sup> *Scilicet expectas ut tradat mater honestos  
Atque alios mores quam quos habet? ———*

\* Marullus.

† Chaloner. lib. 9. de repub. Ang.

<sup>c</sup> Lib. 2. num. 159.

<sup>d</sup> Si genetrix caste, caste quoque filia vivit; Si meretrix mater, filia talis erit.

<sup>e</sup> Juven. Sat. 6.



If the mother be dishonest, in all likelihood the daughter will *matrizare*, take after her in all good qualities,

Creden' Pasiphae non tauripotente futuram  
Tauripetam? —————

If the dam trot, the foal will not amble. My last caution is, that a woman do not bestow her self upon a fool, or an apparent melancholy person; jealousy is a symptome of that disease, and fools have no moderation. Justina, a Roman lady was much persecuted, and after made away by her jealous husband, she caused and enjoyned this epitaph, as a caveat to others, to be engraven on her tombe.

<sup>a</sup> Discite ab exemplo Justinæ, discite patres,  
Ne nubat fatuo filia vestra viro, &c.

Learn parents all, and by Justina's case,  
Your children to no dizards for to place.

After marriage, I can give no better admonitions than to use their wives well; and which a friend of mine, that was a married man, told me, I will tell you as good cheap, saith Nicostratus in <sup>b</sup> Stobæus, to avoid future strife, and for quietness sake, *when you are in bed, take heed of your wives flattering speeches over night, and curtain sermons in the morning.* Let them do their endeavour likewise to maintain them to their meanes, which <sup>c</sup> Patricius ingeminates, and let them have liberty with discretion, as time and place requires. Many women turn queans by compulsion, as <sup>d</sup> Nevisanus observes, because their husbands are so hard, and keep them so short in dyet and apparell, *paupertas cogit eas meretricari*, poverty and hunger, want of meanes, makes them dishonest, or bad usage; their churlish behaviour forceth them to flye out; or bad examples, they do it to cry quittance. In the other extrem, some are too liberall, as the proverb is, *Turdus malum sibi cacat*, they make a rod for their own tails, as Candaules did to Gyges in <sup>e</sup> Herodotus, commend his wifes beauty himself, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountifull allowance, they are accessory to their own miseries; *animæ uxorum pessime olent*; as Plantus jybes, they have deformed soules; and by their painting and colours procure *odium mariti*, their husbands hate; especially,

<sup>a</sup> Camerarius cent. 2. cap. 54. oper. subcis.      <sup>b</sup> Ser. 72. Quod amicus quidam uxorem habens mihi dixit, dicam vobis, in cubili cavendæ adulationes vesperi, mane clamores.      <sup>c</sup> Lib. 4. tit. 4. de institut. Reipub. cap. de officio mariti et uxoris.      <sup>d</sup> Lib. 4. syl. nup. num. 81. Non curant de uxoribus, nec volunt iis subvenire de victu, vestitu, &c.      <sup>e</sup> In Clio. Speciem uxoris supra modum extollens, fecit ut illam nudam coram aspiceret.

———— cum misere viscantur labra mariti.

Besides, their wives (as <sup>b</sup> Basil notes) *Impudenter se exponunt, masculorum aspectibus, jactantes tunicas, et coram tripudiantes*, impudently thrust themselves into other mens companies, and by their undecent wanton carriage, provoke and tempt the spectators. Vertuous women should keep house; and 'twas well performed and ordered by the Greeks,

———— mulier ne qua in publicum  
Spectandam se sine arbitro præbeat viro :

which made Phidias, belike, at Elis paint Venus treading on a tortoise, a symbol of womens silence and house keeping. For a woman abroad and alone, is like a deer broke out of a park, *quam mille venatores insequuntur*, whom every hunter follows; and besides, in such places, she cannot so well vindicate her self, but as that virgin Dinah (Gen. 34. 2.) *going forth to see the daughters of the land*, lost her virginity, she may be defiled and overtaken on a suddain.

Imbelles damæ quid nisi præda sumus?

And therefore I know not what philosopher he was, that would have women come but thrice abroad all their time, <sup>c</sup> *to be baptized, marryed, and buryed*; but he was too strait laced. Let them have their liberty in good sort, and go in good sort, *modo non annos viginti ætatis suæ domi relinquunt*, as a good fellow said, so that they look not twenty yeares yonger abroad than they do at home, they be not spruce, neat, angels abroad, beasts, dowdies, sluts at home; but seek by all meanes to please and give content to their husbands; to be quiet, above all things; obedient, silent and patient; if they be incensed, angry, chide a little, their wives must not <sup>d</sup> *cample* again, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complain of her husbands impatience, told her an exeellent remedy for it, and gave her withall a glass of water, which when he brawled, she should hold still in her mouth, and that *toties quoties*, as often as he chid; she did so two or three times with good success, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredients: <sup>e</sup> she told her in brieft what it was, *faire water*, and no more: for it was not the water, but her silence which performed the cure.

<sup>a</sup> Juven. Sat. 6. He cannot kiss his wife for paine.

<sup>b</sup> Orat. contra ebr.

<sup>c</sup> Ad baptismum, matrimonium et tumulum.  
maritus obganniat.

<sup>d</sup> Non vociferatur illa si

iracondiæ moderari.

<sup>e</sup> Fraudem aperiens, ostendit ei non aquam, sed silentium



Let every froward woman imitate this example, and be quiet within doors, and (as <sup>a</sup>M. Aurelius prescribes) a necessary caution it is to be observed of all good matrons that love their credits, to come little abroad, but follow their work at home: look to their houshold affairs and private business, *œconomica incumbentes*, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands meanes, as <sup>a</sup> good huswife should do.

<sup>b</sup>Quæ studiis gavisa coli, partita labores  
Fallet opus cantu, formæ assimilata coronæ  
Cura puellaris, circum fusosque rotasque  
Cum volvet, &c.

Howsoever 'tis good to keep them private, not in prison.

<sup>c</sup>Quisquis custodit uxorem vectibus et seris,  
Etsi sibi sapiens, stultus est, et nihil sapit.

Read more of this subject, Horol. (*princ. lib. 2. per totum.*) Arnisæus *polit.* Cyprian, Tertullian, Bossus, (*de mulier. apparat.*) Godefridus (*de Amor lib. 2. cap. 4.*) Levinus Lemnius (*cap. 54. de institut.*) Christ. Barbarus (*de re uxor. lib. 2. cap. 2.*) Franciscus Patricius (*de institut. Reipub. lib. 4. Tit. 4 et 5. de officio mariti et uxoris.*) Christ. Fonseca. (*Amphitheat. Amor. cap. 45.*) Sam. Neander. &c.

These cautions concern him; and if by these, or his own discretion, otherwise he cannot moderate himself, his friends must not be wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects, or at what times, in what places he is most incensed, in what companies. <sup>d</sup>Nevisanus makes a question, whether a yong physitian ought to be admitted in case of sickness, into a new married mans house, to administer a julep, a syrupe, or some such physick. The Persians of old, would not suffer a yong physitian to come amongst women. <sup>e</sup>Apollonides Cœus made Artaxerxes cuckold, and was after buried alive for it. A gaoler in Aristænctnũ, had a fine yong gentleman to his prisoner; <sup>f</sup>in commiseration of his youth and person he let him loose, to enjoy the liberty of the prison, but he unkindly made him a cornuto. Menelaus gave good welcome to Paris, a stranger; his whole house and family were at his command; but he ungently stole away his best beloved wife. The like measure was offered to Agis, king of Lacedæmon, by <sup>g</sup>Alci-

<sup>a</sup> Horol. Princ. lib. 2. cap. 8. Diligenter cavendum fœminis illustribus ne frequenter exeant. <sup>b</sup> Chaloner. <sup>c</sup> Menander. <sup>d</sup> Lib. 5. num. 11.

<sup>e</sup> Ctesias in Persicis finxit, vulvæ morbum esse nec curari posse, nisi cum viro concumberet, hæc arte voti compos, &c. <sup>f</sup> Exsolvit vinculis solutumque dimisit, <sup>g</sup> Plutarch. vit. ejus.

biades an exile; for his good entertainment, he was too familiar with Timæa his wife, begetting a child of her, called Leotichides; and bragging, moreover, when he came home to Athens, that he had a son should be king of the Lacedæmonians. If such objects were removed, no doubt but the parties might easily be satisfied, or that they could use them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they do; 'tis an humane infirmity, a miserable vexation; and they should not add grieffe to grieffe, nor aggravate their miserie, but seek to please, and by all meanes, give them content; by good counsell; removing such offensive objects, or by mediation of some discreet friends. In old Rome, there was a temple erected by the matrons to the <sup>a</sup>Viriplaca Dea, another to *Venus verticorda, quæ maritos uxoribus reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort: there they did offer sacrifice, a white hart, Plutarch records, *sine felle*, without the gall (some say the like of Juno's temple) and make their prayers for conjugall peace: before some <sup>b</sup>indifferent arbitratours and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred churches, or good men to end such controversies, if use were made of them. Some say that precious stone called <sup>c</sup>beryllus, others a diamond, hath excellent vertue, *contra hostium injurias, et conjugatos invicem conciliare*, to reconcile men and wives, to maintain unity and love; you may try this when you will, and as you see cause. If none of all these meanes and cautions will take place, I know not what remedy to prescribe, or whither such persons may go for ease, except they can get into the same <sup>d</sup>Turkie paradise, *Where they shall have as many faire wives as they will themselves, with clear eys, and such as look on none but their own husbands*; no feare, no danger of being cuckolds. Or else, I would have them observe that strict rule of <sup>e</sup>Alphonsus, to marry a deaf and dumb man to a blind woman. If this will not help, let them, to prevent the worst, consult with an <sup>f</sup>astrologer, and see whether the significatours in her horoscope agree with his, that they be not *in signis et partibus odiose intuentibus aut imperantibus, sed mutuo et amice antiscii et obedientibus*; otherwise, (as they hold) there will be intolerable enmities between them. Or else get him *sigillum*

<sup>a</sup> Rosinus lib. 2. 19. Valerius lib. 2. cap. 1. <sup>b</sup> Alexander ab Alexandro l. 4. cap. 8. gen. dier. <sup>c</sup> Fr. Rucus de gemmis l. 2. cap. 8 et 15. <sup>d</sup> Strozius Cicogna lib. 2. cap. 15. spirit. et incan. Habent ibidem uxores quot volunt, cum oculis clarissimis, quos nunquam in aliquem præter maritum fixuri sunt, &c. Bredenbacchius, Idem et Bohemus. &c. <sup>e</sup> Uxor cæca ducat maritum surdum &c. <sup>f</sup> See Valent. Nabod. differ. com. in Alcabitium, ubi plura.



*veneris*, a characteristicall seal stamped in the day and hour of Venus, when she is fortunate, with such and such set words and charmes; which Villanovanus and Leo Suavius prescribe, *ex sigillis magicis Salomonis, Hermetis, Raguellis, &c.* with many such: which Alexis, Albertus, and some of our naturall magicians put upon us: *ut mulier cum aliquo adulterare non possit, incide de capillis ejus, &c.* and he shall surely be gracious in all womens eys, and never suspect or disagree with his own wife, so long as he wears it. If this course be not approved, and other remedies may not be had, they must, in the last place, sue for a divorce: but that is somewhat difficult to effect, and not all out so fit. For as Felisacus, in his tract *de justa uxore* urgeth, If that law of Constantine the great, or that of Theodosius and Valentinian, concerning divorce, were in use in our times, *innumeras prope modum viduas haberemus, et cœlibes viros*, we should have almost no married couples left. Try therefore those former remedies: or as <sup>a</sup> Tertullian reports of Democritus, that put out his eys, because he could not look upon a woman without lust, and was much troubled to see that which he might not enjoy; let him make himself blind, and so he shall avoid that care and molestation of watching his wife. One other soveraign remedy I could repeat, an especiall antidote against jealousy; an excellent cure, but I am not now disposed to tell it, not that like a covetous emperick I conceal it for any gain, but for some other reasons, I am not willing to publish it; if you be very desirous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best counsell I can give; which he that hath need of, as occasion serves may apply unto himself. In the mean time,

———— Dii talem terris avertite pestem,

as the proverb is, from heresie, jealousy, and frenzy, good Lord deliver us.

<sup>a</sup> Cap. 46. Apol. Quod mulieres sine concupiscentiâ aspicere non posset, &c.

## SECT. IV.

## MEMB. I. SUBSECT. I.

## RELIGIOUS MELANCHOLY.

*Its object God; what his beauty is; how it allureth.  
The parts and parties affected.*

**T**HAT there is such a distinct species of Love-Melancholy, no man hath ever yet doubted; but whether this subdivision of <sup>a</sup> *Religious Melancholy* be warrantable, it may be controverted.

<sup>b</sup> Pergite Pierides, medio nec calle vagantem  
Linquite me, qua nulla pedum vestigia ducunt,  
Nulla rotæ currus testantur signa priores.

I have no pattern to follow as in some of the rest, no man to imitate. No physician hath as yet, distinctly written of it as of the other: all acknowledge it a most notable symptome, some a cause, but few a species or kinde. <sup>c</sup> Aretæus, Alexander, Rhasis, Avicenna, and most of our late writers, as Gordonius, Fuchsius, Plater, Bruel, Montaltus, &c. repeat it as a symptome. <sup>d</sup> *Some seem to be inspired of the Holy Ghost; some take upon them to be prophets; some are addicted to new opinions; some foretell strange things, de statu mundi et Antichristi*, saith Gordonius. Some will prophecy of the end of the world to a day almost, and the fall of the Antichrist, as they have been addicted or brought up; for so melancholy works with them, as <sup>e</sup> Laurentius holds. If they have been precisely given, all their meditations tend that way, and in conclusion, produce strange effects, the humour imprints symptomes according to their severall inclinations and conditions, which makes <sup>f</sup> Guianerius and <sup>g</sup> Felix Plater, put too much devotion, blind zeal, feare of eternall punishment, and the last judgement, for a cause of those enthusiasticks and desperate persons. But some do not obscurely make a distinct species of it, dividing Love-Melancholy into that whose object is women;

<sup>a</sup> Called Religious, because it is still conversant about religion and such divine objects.

<sup>b</sup> Grotius.

<sup>c</sup> Lib. 1. cap. 16. Nonnulli opinionibus addicti

sunt, et futura se prædicere arbitrantur.

<sup>d</sup> Aliis videtur quod sunt prophetæ

et inspirati a Spiritu Sancto, et incipiunt prophetare, et multa futura prædicunt.

<sup>e</sup> Cap. 6. de Melanch.

<sup>f</sup> Cap. 5. Tractat. Multi ob timorem Dei sunt melancholici, et timorem gehennæ.

They are still troubled for their sins.

<sup>g</sup> Plater

c. 13.



and into the other, whose object is God. Plato in *Convivio*, makes mention of two distinct furies; and amongst our Neotericks, Hercules de Saxonâ (*lib. 1. pract. med. cap. 16. cap. de Melanch.*) doth expressly treat of it as a distinct species. <sup>a</sup>Love-Melancholy (*saith he*) is twofold; the first is that (to which peradventure some will not vouchsafe this name or species of melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women. Peter Forestus, in his observations, delivereth as much in the same words: and Felix Platerus (*de mentis alienat. cap. 3.*) *frequentissima est ejus species, in qua curandâ sæpissime multum fui impeditus*; 'tis a frequent disease; and they have a ground of what they say, forth of Aretæus and Plato. <sup>b</sup>Aretæus, an old author, in his third book, *cap. 6.* doth so divide Love-Melancholy, and derives this second from the first, which comes by inspiration or otherwise. <sup>c</sup>Plato, in his *Phædrus*, hath these words, *Apollo's priests in Delphos, and at Dodona, in their fury do many pretty feats, and benefit the Greeks, but never in their right wits.* He makes them all mad, as well he might; and he that shall but consider that superstition of old, those prodigious effects of it (as in its place I will shew the severall furies of our Fatidici Dii, Pythonissas, Sibyls, Enthusiasts, Pseudoprophets, Hereticks and Schismaticks in these our latter ages) shall instantly confess, that all the world again cannot afford so much matter of madness, so many stupend symptomes, as superstition, heresie, schisme hath brought out. That this species alone may be parallel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever; doth more harm, work more disquietness to mankinde, and hath more crucified the soules of mortall men (such hath been the divels craft) than wars, plagues, sicknesses, dearth, famine and all the rest.

Give me but a little leave, and I will set before your eys, in briefe, a stupend, vast, infinite ocean of incredible madness and folly: a sea full of shelves and rockes, sands, gulfes, Euripes and contrary tides; full of fearfull monsters, uncouth shapes, roring waves, tempests, and Siren calmes, Halcyonian seas, unspeakable miserie, such comœdies and tragedies, such absurd and ridiculous, ferial and lamentable fits, that I

<sup>a</sup> Melancholia Erotica vel quæ cum amore est, duplex est; prima quæ ab aliis forsau non meretur nomen melancholiæ, est affectio eorum qui pro objecto proponunt Deum, et ideo, nihil aliud curant aut cogitant quam Deum, jejunia, vigilias: altera ob mulieres. <sup>b</sup> Alia reperitur furoris species a prima vel a secunda, Deorum rogantium, vel afflatu numinum furor hic venit. <sup>c</sup> Qui in Delphi's futura prædicunt vates, et in Dodonâ sacerdotes furentes quidem multa jocunda Graiis deferunt, sani vero exigua aut nulla.

know not whether they are more to be pittied or derided, or may be beleaved; but that we dayly see the same still practised in our dayes, fresh examples, *nova novitia*, fresh objects of miserie and madness in this kinde, that are still represented unto us, abroad, at home, in the midst of us, in our bosomes:

But, before I can come to treat of these severall errorrs and obliquities, their causes, symptomes, affections, &c. I must say something necessarily of the object of this love, God himself; what this love is; how it allureth; whence it proceeds; and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

Amongst all those divine attributes that God doth vindicate to himself, eternity, omnipotency, immutability, wisdom, majesty, justice, mercy, &c. his <sup>a</sup> beauty is not the least. *One thing, saith David, have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord, Psal. 27. 4. And out of Sion which is the perfection of beauty, hath God shined, Psal. 50. 2.* All other creatures are faire, I confess; and many other objects do much enamour us, a faire house, a faire horse, a comely person. <sup>b</sup> *I am amazed, saith Austin, when I look up to heaven, and behold the beauty of the stars, the beauty of angels, principalities, powers, who can express it? who can sufficiently conmeud, or set out this beauty which appears in us? so faire a body, so faire a face, eys, nose, cheeks, chin, brows, all faire and lovely to behold; besides the beauty of the soule which cannot be discerned. If we so labour, and be so much affected with the comeliness of creatures, how should we be ravished with that admirable luster of God himself?* If ordinary beauty have such a prerogative and power, and what is amiable and faire, to draw the eys and ears, hearts and affections of all spectators unto it, to move, win, entise, allure: how shall this divine form ravish our soules, which is the fountain and quintessence of all beauty? *Cælum pulchrum. sed pulchrior cæli fabricator*; if heaven be so faire, the sun so faire, how much fairer shall he be, that made them faire? *For by the greatness and beauty of the creatures, proportionally the maker of them is seen. Wisd. 13. 5.* If there be such pleasure in beholding a beautifull person alone, and as a plausible sermon, he so much affect us, what shall this beauty of God himself, that is infinitely fairer than all creatures, men, angels, &c. <sup>c</sup> *Omnis pulchritudo. florum, hominum, angelorum, et rerum omnium pulcherrimarum ad Dei pulchritudinem*

<sup>a</sup> Dens bonus, justus, pulcher, juxta Platonem.

<sup>b</sup> Miror et stupeo, cum cælum aspicio et pulchritudinem syderum, angelorum, &c. et quis digne laudet quod in nobis viget, corpus tam pulchrum, frontem pulchrum, nares, genas, oculos, intellectum, omnia pulchra; si sic in creaturis laboramus, quid in ipso Deo?

<sup>c</sup> Drexelius Nicet. lib. 2. cap. 11.



*collata, nox est et tenebræ*; all other beauties are night it self, mere darkness to this our inexplicable, incomprehensible, unspeakable, eternall, infinite, admirable and divine beauty. This luster, *pulchritudo omnium pulcherrima*. This beauty and <sup>a</sup> *splendour of the divine Majesty*, is it that draws all creatures to it, to seek it, love, admire, and adore it. And those heathens, pagans, philosophers, out of those reliques they have yet left of God's image, are so far forth incensed, as not only to acknowledge a God, but, though after their own inventions, to stand in admiration of his bounty, goodness, to adore and seek him; the magnificence and structure of the world it self, and beauty of all his creatures, his goodness, providence, protection, enforce them to love him, seek him, feare him, though a wrong way to adore him. But for us that are Christians, regenerate, that are his adopted sous, illuminated by his word, having the eys of our hearts and understandings opened; how fairly doth he offer and expose himself? *Ambit nos Deus* (Austin saith) *donis et formâ suâ*, he wooes us by his beauty, gifts, promises, to come unto him; <sup>b</sup> *the whole scripture is a message, an exhortation, a love letter to this purpose, to incite us, and invite us*; <sup>c</sup> God's Epistle, as Gregory calls it, *to his creatures*. He sets out his son and his church in that epithalamium or mysticall song of Solomon, to enamour us the more; comparing his head to *fine gold, his locks curled and black as a raven, Cant. 5. 10. his eys like doves on rivers of waters, washed with milk; his lips as lillies, dropping down pure juyce, his hands as rings of gold set with chrysolite: and his church to a vineyard, a garden inclosed, a fountain of living waters, an orchyard of pomegranates, with sweet scents of saffron, spike, calamus and cinamon, and all the trees of incense, as the chiefe spices, the fairest amongst women, no spot in her, <sup>d</sup> his sister, his spouse, undefiled, the only daughter of her mother, dear unto her, faire as the moon, pure as the sun, looking out as the morning*. That by these figures, that glass, these spirituall eys of contemplation, we might perceive some resemblance of his beauty, the love betwixt his church and him. And so in the 45 Psalm, this beauty of his church is compared to a *Queen in a vesture of gold of Ophir, embroidred rayment of needle-work, that the king might take pleasure in her beauty*. To incense us further yet, <sup>e</sup> John in his Apocalypse makes a description of that heavenly Jerusalem, the beauty of it, and in it the maker of it; *Likening it to a city of pure gold, like unto clear glass, shining and garnished with all manner of*

<sup>a</sup> Fulgor divinæ majestatis. Aug.

<sup>b</sup> In Psal. 64. Misit ad nos Epistolas et

totam scripturam. quibus nobis faceret amandi desiderium.

<sup>c</sup> Epist. 48. l. 4.

Quid est tota scriptura nisi Epistola omnipotentis Dei ad creaturam suam?

<sup>d</sup> Cap.

4. 9.

<sup>e</sup> Cap. 21. 11.

precious stones, having no need of sun or moon: for the lamb is the light of it, the glory of God doth illuminate it: to give us to understand the infinite glory, beauty and happiness of it. Not that it is no fairer than these creatures to which it is compared, but that this vision of his, this luster of his divine majesty, cannot otherwise be expressed to our apprehensions, *no tongue can tell, no heart can conceive it*, as Paul saith. Moses himself, Exod. 33. 18. when he desired to see God in his glory, was answered, that he might not endure it, no man could see his face and live. *Sensibile forte destruit sensum*, a strong object overcometh the sight, according to that axiome in philosophy: *fulgorem Solis ferre non potes, multo magis creatoris*: if thou canst not endure the sun beames, how canst thou endure that fulgor and brightness of him that made the sun? The sun it self, and all that we can imagine, are but shadows of it; 'tis *visio præcellens*, as <sup>a</sup> Austin calls it, the quintessence of beauty this, *which far exceeds the beauty of heavens, sun and moon, stars, angels, gold and silver, woods, faire fields, and whatsoever is pleasant to behold*. All those other beauties fail, vary, are subject to corruption, to lothing; <sup>b</sup> *But this is an immortall vision, a divine beauty, an immortall love, an indefatigable love and beauty*, with sight of which we shall never be tired, nor wearied, but still the more we see, the more we shall covet him. <sup>c</sup> For as one saith, *where this vision is, there is absolute beauty; and where is that beauty, from the same fountain comes all pleasure and happiness; neither can beauty, pleasure, happiness, be separated from his vision or sight, or his vision from beauty, pleasure, happiness*. In this life we have but a glimpse of this beauty and happiness; we shall hereafter, as John saith, see him as he is: *thine eys, as Isay promiseth, 33. 17. shall behold the King in his glory*: then shall we be perfectly enamoured, have a full fruition of it, desire, <sup>d</sup> behold and love him alone, as the most amiable and fairest object, or *summum bonum*, the chiefest good.

This likewise should we now have done, had not our will been corrupted; and as we are enjoyned to love God with all our heart, and all our soule: for to that end were we born, to love this object, as <sup>e</sup> Melancthon discourseth, and to enjoy it. *And him our will would have loved and sought alone as our*

<sup>a</sup> In Psal. 85. Omnes pulchritudines terrenas auri, argenti, nemorum et camporum pulchritudinem Solis et Lunæ, stellarum, omnia pulchra superans. <sup>b</sup> Immortalis hæc visio, immortalis amor, indefessus amor et visio. <sup>c</sup> Osorius. Ubique visio et pulchritudo divini aspectus, ibi voluptas ex eodem fonte omnisque beatitudo, nec ab ejus aspectu voluptas, nec ab illa voluptate aspectus separari potest. <sup>d</sup> Leon Hebraeus. Dubitatur an humana fœlicitas Deo cognoscendo an amando terminetur. <sup>e</sup> Lib. de animâ. Ad hoc objectum amandum et fruendum nati sumus; et hunc expetisset, unicum hunc amasset humana voluntas, ut summum bonum, et cæteras res omnes eo ordine.



summum bonum, or principall good, and all other good things for God's sake: and nature as she proceeded from it, would have sought this fountain; but in this infirmity of humane nature this order is disturbed, our love is corrupt: and a man is like that monster in <sup>a</sup> Plato, composed of a Scylla, a lyon, and a man. We are carryed away headlong with the torrent of our affections: the world, and that infinite variety of pleasing objects in it, do so allure and enamour us, that we cannot so much as look towards God, seek him, or think on him as we should: we cannot, saith Austin, *Rempub. cœlestem cogitare*, we cannot contain our selves from them, their sweetness is so pleasing to us. Marriage, saith <sup>b</sup> Gualter, detains many; *a thing in it self laudable, good and necessary, but many deceived and carryed away with the blind love of it, have quite laid aside the love of God, and desire of his glory. Meat and drink hath overcome as many, whilst they rather strive to please, satisfie their-guts and belly, than to serve God and nature.* Some are so busied about merchandise, to get mony, they lose their own soules, whiles covetously carryed; and with an unsatiabable desire of gain, they forget God. As much we may say of honour, leagues, friendships, health, wealth, and all other profits or pleasures in this life, whatsoever. <sup>c</sup> *In this world there be so many beautifull objects, splendours and brightness of gold, majesty of glory, assistance of friends, faire promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw us from God, that we cannot look after him.* And this is it which Christ himself, those prophets and apostles so much thundred against, I John 2. 15 dehort us from. *Love not the world, nor the things that are in the world: if any man love the world, the love of the Father is not in him, 16. For all that is in the world, as lust of the flesh, the lust of the eys, and pride of life, is not of the Father, but of the world: and the world passeth away and the lust thereof; but he that fulfilleth the will of God, abideth for ever.* No man, saith our Saviour, *can serve two masters, but he must love the one and hate the other, &c. bonos vel malos mores, boni vel mali faciunt amores*, Austin well inferrs: and this is that which all the fathers inculcate. He cannot (<sup>d</sup> Austin admonisheth) be God's friend, that is delighted with the pleasures of the

<sup>a</sup> 9. de Repub. <sup>b</sup> Hom. 9. in epist. Johannis cap. 2. Multos conjugium decepit, res alioqui salutaris et necessaria, eo quod cæco ejus amore decepti, divini amoris et gloriæ studium in universum abjecerunt; plurimos cibus et potus perdit. <sup>c</sup> In mundo splendor opum, gloriæ majestas, amicitiarum præsidia, verborum blanditiæ. voluptatum quænis generis illecebræ, victoriæ, triumphû, et infinita alia ab amore Dei nos abstrahunt, &c. <sup>d</sup> In Psal. 32. Dei amicus esse non potest, qui mundi studiis delectatur: ut hanc formam videas, munda cor, serena cor, &c.

world: *make clean thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy self for it. It is the eye of contemplation by which we must behold it; the wing of meditation which lifts us up and rears our soules with the motion of our hearts, and sweetness of contemplation.* So saith Gregory, cited by <sup>a</sup> Bonaventure. And as <sup>b</sup> Philo Judæus seconds him, *He that loves God, will soar aloft and take him wings; and leaving the earth flye up to heaven, wander with sun and moon, stars, and that heavenly troop, God himself being his guide.* If we desire to see him, we must lay aside all vain objects, which detain us and dazle our eys; and as <sup>c</sup> Ficinus adviseth us, *get us solar eys, spectacles as they that look on the sun: to see this divine beauty, lay aside all materiall objects, all sense, and then thou shalt see him as he is.* Thou covetous wretch, as <sup>d</sup> Austin expostulates, *Why dost thou stand gaping on this dross, muck-hills, filthy excrements? behold a far fairer object; God himself woos thee; behold him, enjoy him, he is sick for love.* Cant. 5. He invites thee to his sight, to come into his *faire garden*, to eat and drink with him, to be merry with him, to enjoy his presence for ever. <sup>e</sup> Wisdome cries out in the streets, besides the gates, in the top of high places, before the city, at the entry of the door, and bids them give ear to her instruction, which is better than gold or precious stones; no pleasures can be compared to it: leave all then, and follow her, *vos exhortor ó amici et obsecro.* In <sup>f</sup> Ficinus words, I exhort and beseech you, *that you would embrace and follow this divine love with all your hearts and abilities, by all offices and endeavours make this so loving God propitious unto you.* For whom alone, saith <sup>g</sup> Plotinus, *we must forsake the kingdoms and empires of the whole earth, sea, land, and ayr, if we desire to be ingrafted into him, leave all and follow him.*

Now, forasmuch, as this love of God, is an *habit infused* of God, as <sup>h</sup> Thomas holds, 1. 2. *quæst.* 23. *by which a man is inclined to love God above all, and his neighbour as himself,* we must pray to God that he will open our eys, make

<sup>a</sup> Contemplationis pluma nos sublevat, atque inde erigimur intentione cordis, dulcedine contemplationis, distinct. 6. de 7. Itineribus. <sup>b</sup> Lib. de victimis:

Amans Deum, sublimia petit, sumptis alis et in cælum recte volat, relictâ terrâ, cupidus aberrandi cum Sole, Lunâ, stellarumque sacra militia, ipso Deo duce.

<sup>c</sup> In com. Plat. cap. 7. Ut Solem videas oculis, fieri debes solaris: ut divinam aspicias pulchritudinem, demitte materiam, demitte sensum, et Deum qualis sit videbis.

<sup>d</sup> Avare, quid inhias his, &c. pulchrior est qui te amabit ipsum visurus, ipsum habiturus. <sup>e</sup> Prov. 8.

<sup>f</sup> Cap. 18. Rom. Amorem hunc divinum totis viribus amplexamini; Deum vobis omni officiorum genere propitium facite.

<sup>g</sup> Cap. 7. de pulchritudine. Regna et imperia totius terræ et maris et cæli oportet abjicere, si ad ipsum conversus velis inseri.

<sup>h</sup> Habitus a Deo infusus, per quem inclinatur homo ad diligendum Deum super omnia.



clear our hearts, that we may be capable of his glorious rayes, and perform those duties that he requires of us. Deut. 6. and Jos. 23. *To love God above all, and our neighbour as our self, to keep his commandments.* In this we know, saith John, c. 5. 2. *we love the children of God, when we love God and keep his commandments. This is the love of God that we keep his commandments; he that loveth not, knoweth not God, for God is love, cap. 4. 16. and he that dwelleth in love, dwelleth in God, and God in him;* for love presupposeth knowledge, faith, hope, and unites us to God himself, as <sup>a</sup> Leon Hebræus delivereth unto us; and is accompanied with the feare of God, humility, meekness, patience, all those vertues, and charity it self. For if we love God, we shall love our neighbour, and perform the duties which are required at our hands; to which we are exhorted, 1 Cor. 13. 4. 5. Ephes. 4. Coloss. 3. Rom. 12. We shall not be envious or puffed up, or boast, disdain, think evil, or be provoked to anger, but suffer all things; *Endeavour to keep the unity of the spirit in the bond of peace.* Forbear one another, forgive one another, clothe the naked, visit the sick, and perform all those workes of mercy, which <sup>b</sup> Clemens Alexandrinus calls *amoris et amicitiae impletionem et extentionem*, the extent and complement of love; and that not for feare or worldly respects, but *ordine ad Deum*, for the love of God himself. This we shall do if we be truly enamoured; but we come short in both, we neither love God nor our neighbour as we should. Our love in spirituall things is too <sup>c</sup> *defective, in worldly things too excessive, there is a jar in both.* We love the world too much; God too little; our neighbour not at all, or for our own ends.

Vulgus amicitias utilitate probat.

The chiefe thing we respect, is our commodity: and what we do, is for feare of worldly punishment, for vain-glory, praise of men, fashion, and such by-respects; not for God's sake. We neither know God aright, nor seek, love or worship him as we should. And for these defects, we involve our selves into a multitude of errors, we swerve from this true love and worship of God: which is a cause unto us of unspeakable misery; running into both extreames, we become fools, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered over the face of the earth, far and near, and so have been in all

<sup>a</sup> Dial. 1. Omnia convertit amor in ipsius pulchri naturam.

lib. 2.

<sup>c</sup> Greenham.

<sup>b</sup> Stromatum

precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake, I will reduce them to a twofold division, according to those two extremes of *excess* and *defect*, impiety and superstition, idolatry and atheisme. Not that there is any excess of divine worship or love of God; that cannot be; we cannot love God too much, or do our duty as we ought, as papists hold, or have any perfection in this life, much less supererogate; when we have all done, we are *unprofitable servants*. But because we do *aliud agere*, zealous without knowledge, and too solicitous about that which is not necessary, busying our selves about impertinent, needless, idle, and vain ceremonies, *populo ut placerent*, as the Jewes did about sacrifices, oblations, offerings, incense, new moons, feasts, &c. but as Isay taxeth them 1. 12. *Who required this at your hands?* We have too great opinion of our own worth, that we can satisfie the law; and do more than is required at our hands, by performing those evangelicall counsells, and such workes of supererogation, merit for others, which Bellarmine, Gregory de Valentia, all their Jesuites and champions defend, that if God should deal in rigour with them, some of their Franciscans and Dominicans are so pure, that nothing could be objected to them. Some of us again are too dear, as we think, more divine and sanctified than others, of a better mettall, greater gifts, and with that proud Pharisee, contemn others in respect of our selves, we are better Christians, better learned, choyce spirits, inspired, know more, have speciall revelation, perceive God's secrets, and thereupon presume, say and do many times, what is not befitting to be said or done. Of this number are all superstitious idolaters, ethnicks, Mahometans, Jewes, hereticks, enthusiasts, diviners, prophets, sectaries, and schismaticks. Zanchius reduceth such infidels to four chiefe sects; but I will insist and follow mine own intended method: all which with many other curious persons, monkes, heremits, &c. may be ranged in this extrem, and fight under this superstitious banner, with those rude ideots, and infinite swarmes of people that are seduced by them. In the other extrem or in defect, march those impious epicures, libertines, atheists, hypocrites, infidels, worldly, secure, impenitent, unthankful, and carnal-minded men, that attribute all to naturall causes, that will acknowledge no supream power; that have cauterized consciences, or live in a reprobate sense: or such desperate persons as are too distrustfull of his mercies. Of these there be many subdivisions, divers degrees of madness

\* De primo præcepto.



and folly, some more than other, as shall be shewed in the symptomes: And yet all miserably out, perplexed, doting, and besides themselves for religions sake. For as <sup>a</sup> Zanchy well distinguished, and all the world knows, religion is twofold, true or false; false is that vain superstition of idolaters, such as were of old, Greeks, Romans, present Mahometans, &c. *Timorem Deorum inanem*, <sup>b</sup> Tullie could term it; or as Zanchy defines it, *Ubi falsi Dii, aut falso cultu colitur Deus*, when false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the soule, a mere madness, *Religiosa insania*, <sup>c</sup> Meteran calls it, or *insanus error*, as <sup>d</sup> Seneca, a frantick error; or as Austin, *insanus animi morbus*, a furious disease of the soule; *insania omnium insanissima*, a quintessence of madness; <sup>e</sup> for he that is superstitious, can never be quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitione*, saith Plin. (*lib. 7. cap. 1.*) *atque etiam post sævit de futuro*, which wrings his soule for the present, and to come: the greatest miserie belongs to mankinde, a perpetuall servitude, a slavery, <sup>f</sup> *Ex timore timor*, an heavy yoak, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreames, idle, vain workes, unprofitable labours, as <sup>g</sup> Boterus observes, *curâ mentis ancipite versantur*: enemies to God and to themselves. In a word, as Seneca concludes, *Religio Deum colit, superstitione destruit*. Superstition destroys, but true religion honours God. True religion, *ubi verus Deus vere colitur*, where the true God is truly worshipped, is the way to heaven, the mother of all virtues, love, feare, devotion, obedience, knowledge, &c. It rears the dejected soule of man; and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet reposal, *Jugum suave, et leve*, a light yoak, an anchor, and an haven. It adds courage, boldness, and begets generous spirits: although tyrants rage, persecute, and that bloody *lictor* or serjeant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive church, it was put in practice, as you may read in Eusebius and others) though enemies be now ready to invade, and all in an uprore, <sup>h</sup> *Si fractus illabatur orbis, impavidos ferient ruinae*, though heaven should fall on his head, he would not be dismayed. But as a good christian prince once made answer to a menacing Turke, *facile scele-*

<sup>a</sup> De relig. 1. 2. Thes. 1.<sup>b</sup> 2 De nat. Deorum.<sup>c</sup> Hist. Belgic. 1. 8.<sup>d</sup> Superstitio error insanus est. epist. 123.<sup>e</sup> Nam qui superstitione imbutus est,

quietus esse nunquam potest.

<sup>f</sup> Greg.<sup>g</sup> Polit. lib. 1. cap. 13.<sup>h</sup> Hor.

*rata hominum arma contemnit, qui Dei præsidio tutus est:* Or as <sup>a</sup>Phalaris writ to Alexander in a wrong cause, he nor any other enemy could terrifie him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoever, as David did, 2 Sam. 22. 2. he will sing with him, *The Lord is my rock, my fortress, my strength, my refuge, the tower and horn of my salvation, &c.* In all troubles and adversities, Psal. 46. 1. *God is my hope and help, still ready to be found, I will not therefore feare, &c.* 'tis a feare expelling feare; he hath peace of conscience, and is full of hope, which is (saith <sup>b</sup>Austin) *vita vitæ mortalis*, the life of this our mortall life, hope of immortality, the sole comfort of our miserie: otherwise as Paul saith, we of all others *were most wretched*; but this makes us happy: counterpoising our hearts in all miserie; superstition torments, and is from the divel, the author of lyes; but this is from God himself, as Lucian that Antiochian priest made his divine confession in <sup>c</sup>Eusebius, *Author nobis de Deo Deus est*, God is the author of our religion himself; his word is our rule, a lanthorn to us, dictated by the holy Ghost, he plays upon our hearts as so many harp-strings, and we are his temples, he dwelleth in us, and we in him.

The part affected of superstition, is the brain, heart, will, understanding, soule it self, and all the faculties of it, *totum compositum*, all is mad, and dotes. Now for the extent, as I say, the world it self is the subject of it, (to omit that grand sin of atheisme) all times have been misaffected, past, present, *there is not one that doth good, no not one, from the prophet to the priest, &c.* A lamentable thing it is to consider, how many myriades of men this idolatry and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeal, which is religions ape, religions bastard, religions shadow, false glass. For where God hath a temple, the divel will have a chappel: where God hath sacrifices, the divel will have his oblations: where God hath ceremonies, the divel will have his traditions: where there is any religion, the divel will plant superstition; and 'tis a pittifull sight to behold and read, what tortures, miseries it hath procured; what slaughter of soules it hath made; how it raged amongst those old Persians, Syrians, Ægyptians, Greeks, Romans, Tuscans, Gauls, Germans, Britains, &c. *Britannia jam hodie celebrat tam attonite*, saith <sup>d</sup>Pliny, *tantis ceremoniis* (speaking of superstition) *ut dedisse Persis videri possit.* The Britains are so stupendly superstitious in their ceremonies,

<sup>a</sup> Epist. Phalar.<sup>b</sup> In Psal. 3.<sup>c</sup> Lib. 9. cap. 6.<sup>d</sup> Lib. 3. cap.



that they go beyond those Persians. He that shall but read in Pausanias alone, those gods, temples, altars, idols, statues, so curiously made with such infinite cost and charge, amongst those old Greeks, such multitudes of them, and frequent varieties, as <sup>a</sup> Gerbelius truly observes, may stand amazed, and never enough wonder at it: and thank God withall, that by the light of the Gospel, we are so happily freed from that slavish idolatry in these our dayes. But heretofore, almost in all countreys, in all places, superstition hath blinded the hearts of men. In all ages, what a small portion hath the true church ever been!

Divisum imperium cum Jove Dæmon habet.

The Patriarchs and their families, the Israelites a handfull in respect, Christ and his Apostles, and not all of them neither. Into what straights hath it been compinged, a little flock! how hath superstition on the other side dilated her self, errour, ignorance, barbarism, folly, madness, deceived, triumphed, and insulted over the most wise, discreet and understanding men, philosophers, dynasties, monarchs, all were involved and over-shadowed in this mist, in more than Cymmerian darkness. <sup>b</sup> *Adeo ignara superstitio mentes hominum depravat, et nonnunquam sapientum animos transversos agit.* At this present, *quota pars!* How small a part is truly religious! How little in respect! Divide the world into six parts, and one or not so much is Christians. Idolaters and Mahometans possess almost Asia, Africk, America, Magellanica. The kings of China, great Cham, Siam and Bornaye, Pegu, Decan, Narsinga, Japan, &c. are gentiles, idolaters, and many other petty princes in Asia, Monomotopa, Congo, and I know not how many Negro princes in Africk, all Terra Australis incognita, most of America, Pagans, differing all in their severall superstitions; and yet all idolaters. The Mahometans extend themselves over the great Turkes dominions in Europe, Africk, Asia, to the Xeriffes in Barbary, and his territories in Fez, Sus, Moroeco, &c. The Tartar, the great Mogor, the Sophy of Persia, with most of their dominions and subjects, are at this day Mahometans. See how the divel rageth. Those at odds, or differing among themselves, some for <sup>c</sup> Alli, some for Enbocar, for Aomar, and Ozimen, those four doctours, Mahomet's successours, and are subdivided into 72 inferiour sects, as <sup>d</sup> Leo Afer reports. The Jewes, as a company of

<sup>a</sup> Lib. 6. descrip. Græc. Nulla est via qua non innumeris idolis est refecta. Tantum tunc temporis in miserimos mortales potentia et crudelis Tyrannidis Satan exercuit.

<sup>b</sup> Alex. ab Alex. lib. 6. cap. 26.

<sup>c</sup> Purchas Pilgrim. lib. 1.

c. 3.

<sup>d</sup> Lib. 3.

vagabonds are scattered over all parts; whose story, present estate, progress from time to time, is fully set down by <sup>a</sup> Mr. Thomas Jackson, doctour of divinity, in his Comment on the Creed. A fifth part of the world, and hardly that, now professeth CHRIST; but so inlarded and interlaced with severall superstitions, that there is scarce a sound part to be found, or any agreement amongst them. Presbyter John in Africk, lord of those Abyssines, or Æthiopians, is by his profession a Christian, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of idolatry and paganism, <sup>b</sup> that they keep little more than a bare title of Christianity. They suffer polygamy, circumcision, stupend fastings, divorce as they will themselves, &c. and as the Papists call on the Virgin Mary, so do they on Thomas Didymus before Christ. <sup>c</sup> The Greek or Eastern Church, is rent from this of the West, and as they have four chiefe Patriarchs, so have they four subdivisions, besides those Nestorians, Jacobines, Syrians, Armenians, Georgians, &c. scattered over Asia Minor, Syria, Ægypt, &c. Greece, Valachia, Circassia, Bulgary, Bosnia, Albania, Illyricum, Sclavonia, Croatia, Thrace, Servia, Rascia, and a sprinkling amongst the Tartars. The Russians, Muscovites, and most of that great dukes subjects, are part of the Greek church, and still Christians: but, as <sup>d</sup> one saith, *temporis successu multas illi addiderunt superstitiones*; in process of time, they have added so many superstitions, they be rather semi-Christians, than otherwise. That which remains, is the Western Church with us in Europe: but so eclipsed with severall schismes, heresies and superstitions, that one knows not where to finde it. The papists have Italy, Spain, Savoy, part of Germany, France, Poland and a sprinkling in the rest of Europe. In America, they hold all that which Spaniards inhabit, Hispania nova, Castella Aurea, Peru, &c. In the East Indies, the Philippinæ, some small holds about Goa, Malacha, Zelan, Ormus, &c. which the Portugall got not long since, and those land-leaping Jesuites have assayed in China, Japan, as appears by their yearly letters; in Africk they have Melinda, Quiloa, Mombaza, &c. and some few towns, they drive out one superstition with another. Poland is a receptacle of all religions, where Samosetans, Socinians, Photinians (now protected in Transylvania and Poland) Arrians, Anabaptists are to be found, as well as in some German cities. Scandia is Christian, but

<sup>a</sup> 2. Part. sec. 3. lib. 1. cap. et deinceps. <sup>b</sup> Titelmannus. Maginus. Bredenbachius. Fr. Aluarezus Itin. de Abyssinis. Herbis solum vescuntur votarii, a quibus mento tenuis dormiunt, &c. <sup>c</sup> Bredeubachius Jod. a Meggen. <sup>d</sup> See Possevinus Herbastein, Magin. D. Fletcher, Jovius, Hacluit, Purchas, &c. of their errors.



as <sup>a</sup>Damianus A-Goes the Portugall knight complains, so mixt with magick, pagan rites and ceremonies, they may be as well counted idolaters. What Tacitus formerly said of a like nation, is verified in them; <sup>b</sup>*A people subject to superstition, contrary to religion.* And some of them, as about Lapland and the Pilapians, the divels possession to this day, *Misera hæc gens,* (saith mine <sup>c</sup>author) *Satanæ hactenus possessio,—et quod maxime mirandum et dolendum,* and which is to be admired and pittied, if any of them be baptized, which the kings of Sweden much labour, they dye within 7 or 9 dayes after; and for that cause they will hardly be brought to Christianity, but worship still the divel, who dayly appears to them. In their idolatrous courses, *Gaudentibus Diis patriis, quos religiose colunt, &c.* Yet are they very superstitious, like our wild Irish. Though they of the better note, the kings of Denmark and Sweden themselves, that govern them, be Lutherans; the remnant are Calvinists, Lutherans; in Germany equally mixt: And yet the emperour himself, dukes of Loraine, Bavaria, and the princes electors, are most part professed papists. And though some part of France and Ireland, Great Britain, half the cantos in Switzerland, and the low countreys be Calvinists, more defecate than the rest, yet at odds amongst themselves, not free from superstition. And which <sup>d</sup>Brochard the monke in his description of the holy land, after he had censured the Greek church, and shewed their errours, concluded at last, *Faxit Deus ne Latinis multa irrepserint stultitiæ;* I say, God grant there be no fopperies in our church. As a dam of water stopt in one place breaks out in another, so doth superstition. I say nothing of Anabaptists, Socinians, Brownists, Barrowists, Familists, &c. There is superstition in our prayers; often in our hearing of sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversity of opinions, schismes, factions, &c. But as the Lord (Job 42. 7.) said to Eliphaz the Temanite, and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right:* we may justly of these schismaticks, and hereticks, how wise soever in their own conceits, *non recte loquuntur de Deo,* they speak not, they think not, they write not well of God, and as they ought. And therefore, *Quid quæso, mi Dorpi,* as Erasmus concludes to Dorpius, *hisce Theologis faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur?*

<sup>a</sup> Deplorat. Gentis Lapp.  
versa.

<sup>c</sup> Boissardus de Magia. Intra septimum aut nonum a baptismo diem moriuntur. Hinc fit, &c.

<sup>b</sup> Gens superstitioni obnoxia, religionibus adversa.  
<sup>d</sup> Cap. de Incolis terræ sanctæ.

What shall we wish them, but *sanam mentem*, and a good physitian? But more of their differences, paradoxes, opinions, mad pranks, in the symptomes: I now hasten to the causes.

SUBJECT. II.

*Causes of Religious Melancholy. From the Diuel; by miracles, apparitions, oracles. His instruments or factours; politicians, priests, impostours, hereticks, blind guides. In them, simplicity, feare, blind zeal, ignorance, solitariness, curiosity, pride, vain-glory, presumption, &c. his engins; fasting, solitariness, hope, feare, &c.*

WE are taught in holy Scripture, that the *diuel rangeth abroad like a roring lyon, still seeking whom he may devour*: and as in severall shapes, so by severall engins and devices he goeth about to seduce us. Sometimes he transforms himself into an angel of light; and is so cunning, that he is able, if it were possible, to deceive the very elect. He will be worshipped as <sup>a</sup> God himself; and is so adored by the heathen, and esteemed. And in imitation of that divine power, <sup>b</sup> as Eusebius observes, <sup>c</sup> to abuse or emulate God's glory, as Dandinus adds, he will have all homage, sacrifices, oblations, and whatsoever else belongs to the worship of God, to be done likewise unto him, *similis erit altissimo*, and by this meanes infatuates the world, deludes, entraps, and destroys many a thousand soules. Sometimes by dreames, visions (as God to Moses by familiar conference) the diuel in severall shapes talks with them. In the <sup>d</sup> Indies, it is common; and in China, nothing so familiar as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeit miracles, sending storms, tempests, diseases, plagues (as of old in Athens there was Apollo, Alexicacus, Apollo *λόγιστος* & *pestifer et malorum depulsor*) raising wars, seditions by spectrums, troubling their consciences, driving them to despair, terrours of minde, intolerable pains; by promises, rewards, benefits, and faire meanes, he raiseth such an opinion of his deity and greatness, that they dare not do otherwise than adore him; do as he will have them; they dare not offend him. And to compell them

<sup>a</sup> Plato in Crit. Dæmones custodes sunt hominum et eorum domini, ut nos animalium; nec hominibus, sed et regionibus imperant, vaticiniis, auguriis, somniis oraculis, nos regunt. Idem fere Max. Tyrius ser. 1. et 26. 27. Medios vult dæmones inter Deos et homines Deorum ministros, præsidēs hominum, a cælo ad homines descendentes. <sup>b</sup> De præparat. Evangel. <sup>c</sup> Vel in abusum Dei vel in æmulationem. Dandinus com. in lib. 2. Arist. de An. Text. 29. <sup>d</sup> Dæmones consulunt, et familiares habent dæmones plerique sacerdotes. Riccius lib. 1. cap. 10. expedit. Sinar.



more to stand in awe of him, <sup>a</sup> he sends and cures diseases, disquiets their spirits, (as Cyprian saith) torments and terrifies their soules, to make them adore him: and all his study, all his endeavour is to divert them from true religion to superstition: and because he is damned himself, and in an error, he would have all the world participate of his errors, and be damned with him. The *primum mobile* therefore, and first mover of all superstition, is the divel, that great enemy of mankinde, the principall agent, who in a thousand severall sbapes, after divers fashions, with severall engins, illusions, and by severall names, hath deceived the inhabitants of the earth, in severall places and countreys, still rejoycing at their falls. All the world over, before Christ's time, he freely domineered, and held the soules of men, in most slavish subjection, saith <sup>b</sup> Eusebius, in divers forms, ceremonies, and sacrifices, till Christ's coming; as if those divels of the ayr had shared the earth amongst them; which the Platonists held for Gods, (<sup>c</sup> *Ludus Deorum sumus*) and were our governours and keepers. In severall places, they had severall rites, orders, names, of which read Wierus (*de præstigiis dæmonum lib. 1. cap. 5.*) <sup>d</sup> Strozius, Cicogna, and others. Adonided amongst the Syrians; Adramelech amongst the Capernaites; Asiniæ amongst the Emathites; Astartes with the Sydonians; Astartoth with the Palestines; Dagon with the Philistines; Tartari with the Hanæi; Melchonis amongst the Ammonites; Beli the Babylonian; Beelzebub and Baal with the Samaritans and Moabites; Apis, Isis and Osyris amongst the Ægyptians; Apollo Pythius at Delphos, Colophon, Ancyra, Cuma, Erythra; Jupiter in Crete; Venus at Cyprus; Juno at Carthage; Æsculapius at Epidaurus; Diana at Ephesus; Pallas at Athens, &c. And even in these our dayes, both in the East and West Indies, in Tartary, China, Japan, &c. what strange idols, in what prodigious forms, with what absurd ceremonies are they adored? What strange Sacraments, like ours of Baptisme and the Lords Supper; what goodly temples, priests, sacrifices they had in America, when the Spaniards first landed there, let Acosta the Jesuite relate, (*lib. 5. cap. 1, 2, 3, 4, &c.*) and how the divel imitated the ark, and the children of Israel's coming out of Egypt: with many such. For as Lipsius well dis-

<sup>a</sup> Vitam turbant, somnos inquietant, irrepentes etiam in corpora mentes terrent, valetudinem frangunt, morbos lacescunt, ut ad cultum sui cogant, nec aliud his studium, quam ut a verâ religione, ad superstitionem vertant; cum sint ipsi pœnales, quarunt sibi ad pœnas comites. ut habeant erroris participes. <sup>b</sup> Lib. 4. præparat. Evangel. Tantamque victoriam amentiam hominum consequuti sunt, ut si colligere in unum velis, universum orbem istis scelestibus spiritibus subiectum fuisse invenies. Usque ad Salvatoris adventum, hominum cæde pernitiosissimos dæmones placabant, &c. <sup>c</sup> Plato. <sup>d</sup> Strozius, Cicogna omnif. mag. lib. 3. cap. 7. Ezek. 8. 10. Reg. 11. 4. Reg. 5. et 17. 14. Jer. 49. Num. 21. 3. Reg. 13.

courseth out of the doctrine of the Stoicks, *maxime cupiunt adorationem hominum*, now and of old, they still and most especially, desire to be adored by men. See but what Vertomannus, l. 5. c. 2. Marcus Polus, Lelius, Benzo, P. Martyr in his Ocean Decades, Acosta, and Mat. Riccius (*expedit. Christ. in Sinus lib. 1.*) relate. <sup>a</sup>Eusebius wonders how that wise city of Athens, and flourishing kingdomes of Greece should be so besotted; and we, in our times, how those witty Chinese, so perspicacious in all other things, should be so gulled, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvail, when we see all out as great effects amongst Christians themselves: how are those Anabaptists, Arrians, and Papists above the rest, miserably infatuated! Mars, Jupiter, Apollo, and Æsculapius, have resigned their interest, names and offices to Saint George,

<sup>b</sup> (Maxime bellorum rector, quem nostra juvenus  
Pro Mavorte colit.)

St. Christopher, and a company of fictitious Saints; Venus to the lady of Lauretta. And as those old Romans had severall distinct gods, for divers offices, persons, places, so have they Saints, as <sup>c</sup>Lavater well observes out of Lactantius, *mutato nomine tantum*, 'tis the same spirit or divel that deludes them still. The manner how, as I say, is by rewards, promises, terrours, affrights, punishments. In a word, faire and fowl meanes, hope and feare. How often hath Jupiter, Apollo, Bacchus, and the rest, sent plagues in <sup>d</sup>Greece and Italy, because their sacrifices were neglected?

<sup>e</sup>Dii multa neglecti dedērunt  
Hesperix mala luctuosæ,

to terrifie them, to rouze them up, and the like: see but Livy, Dionysius Halicarnassæus, Thucydides, Pausanias, Philostratus, <sup>f</sup>Polybius, before the battel of Cannas, *prodigiis, signis, ostentis, templa cuncta, privatæ etiam ædes scatebant*. Oeneus rained in Ætolia, and because he did not sacrifice to Diana with his other gods (see more in Libanius his Diana) she sent a wild hoar, *insolitæ magnitudinis, qui terras et homines misere depascebatur*, to spoyl both men and countrey, which was afterwards killed by Meleager. So Plutarch in the life of Lucullus relates, how Mithridates king of Pontus, at the siege of Cizicum, with all his navy was overthrown by Proserpina, for neglecting of her holy day. She appeared in

<sup>a</sup> Lib. 4. cap. 8. præpar.  
1. cap. 1. et lib. 2. cap. 9.  
ed. 6. <sup>f</sup> Lib. 3 hist.

<sup>b</sup> Bapt Mant. 4. Fast. de Sancto Georgio.

<sup>d</sup> Polyd. Virg. lib. 1. de prodig.

<sup>c</sup> Part.  
<sup>e</sup> Hor. l. 3.



a vision to Aristagoras in the night, *Cras, inquit, tybicinem Libicum cum tybicine pontico committam*, and the day following this ænigma was understood; for with a great south wind which came from Lybia, she quite overwhelmed Mithridates army. What prodigies and miracles, dreames, visions, predictions, apparitions, oracles, have been of old at Delphos, Dodona, Trophonius den, at Thebes, and Lebaudia, of Jupiter Ammon in Ægypt, Amphiareus in Attica, &c. what strange cures performed by Apollo and Æsculapius? Juno's image, and that of <sup>a</sup> Fortune spake; <sup>b</sup> Castor and Pollux fought in person for the Romans, against Hannibal's army, as Pallas, Mars, Juno, Venus, for Greeks and Trojans, &c. Amongst our pseudocatholicks, nothing so familiar as such miracles. How many cures done by our Lady of Lauretta, at Sicheim! of old, at our S<sup>t</sup>. Thomas Shrine, &c. <sup>c</sup>S<sup>t</sup>. Sabine was seen to fight for Arnulphus duke of Spoleto; <sup>d</sup>S<sup>t</sup>. George fought in person for John the bastard of Portugall, against the Castilians; S<sup>t</sup>. James for the Spaniards in America. In the battel of Bannoxburn, where Edward the second, our English king was foyled by the Scots, S<sup>t</sup>. Philanus arm was seen to fight (if <sup>e</sup> Hector Boëthius doth not impose) that was before shut up in a silver capcase: Another time in the same author, S<sup>t</sup>. Magnus fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of purgatory, but every day comes news from the Indies, and at home, read the Jesuites letters, Ribadineira, Thurselinus, Acosta, Lippomanus, Xaverius, Ignatius livés, &c. and tell me what difference?

His ordinary instruments or factours, which he useth, as God himself did good kings, lawfull magistrates, patriarchs, prophets, to the establishing of his church, <sup>f</sup> are politicians, statesmen, priests, hereticks, blind guides, impostours, pseudoprophets, to propagate his superstition. And first to begin with politicians: it hath ever been a principall axiome with them, to maintain religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best. They make religion mere policy, a cloke, a humane invention; *nihil æquè valet ad regendos vulgi animos ac superstitio*, as <sup>g</sup> Tacitus and <sup>h</sup> Tullie hold, Austin (*l. 4. de civitat. Dei c. 9.*) censures Scævola saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the

<sup>a</sup> Gratâ lege me dicastis mulieres. Dion Halicarn.

<sup>b</sup> Tullie de nat. Deorum

lib. 2. A qua Venus Teucris, Pallas iniqua fuit.

<sup>c</sup> Jo. Molanus lib. 3. cap. 59.

<sup>d</sup> Pet. Oliver. de Johanne primo Portugalliæ Rege strenue pugnans, et adversæ partis ictus clypeo excipiens.

<sup>e</sup> L. 14. Loculos sponte aperuisse et pro eis

pugnasse.

<sup>f</sup> Religion, as they hold, is policy, invented alone to keep men in

awe.

<sup>g</sup> 1. Annal.

<sup>h</sup> Omnes religione moventur, 5. in Verrem.

diverbe, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled; 'tis good howsoever to keep it in subjection. 'Tis that <sup>a</sup> Aristotle and <sup>b</sup> Plato inculcate in their politicks; *Religion neglected, brings plagues to the city, opens a gap to all naughtiness.* 'Tis that which all our late politicians ingeminate. Cromerus (*l. 2. pol. hist.*) Boterus (*l. 3. de incrementis urbium*). Clapmarius (*l. 2. c. 9. de Arcanis rerump.*) Arnisæus (*cap. 4. lib. 2. polit.*). Captain Machiavel will have a prince by all meanes to counterfeit religion, to be superstitious in shew, at least; to seem to be devout, frequent holy exercises, honour divines, love the church, affect priests, as Numa, Lycurgus, and such law-makers were, and did; *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keep people in obedience. <sup>c</sup> *Nam naturaliter* (as Cardan writes) *lex Christiana lex est pietatis, justitiæ, fidei, simplicitatis, &c.* But this error of his, Innocentius Jentilettus a French lawyer, (*Theorem. 9. comment. 1. de Relig.*) and Thomas Bozius, in his book *de ruinis gentium et Regnorum*, have copiously confuted. Many politicians, I dare not deny, maintain religion as a true meanes, and sincerely speak of it without hypocrisie; are truly zealous and religious themselves. Justice and religion are the two chiefe props and supporters of a well governed commonwealth: but most of them are but Machiavellians; counterfeits only for politicall ends; for, *Solus Rex* (which Campanella *cap. 18. Atheismi Triumphati* observes) as amongst our modern Turkes, *Reipub. Finis*, as knowing <sup>d</sup> *magnum ejus in animos imperium*; and that as <sup>e</sup> Sabellicus delivers, *A man without religion, is like an horse without a bridle.* No way better to curb than superstition, to terrifie mens consciences, and to keep them in awe: they make new lawes, statutes, invent new religions, ceremonies, as so many stalking horses, to their own ends. <sup>f</sup> *Hæc enim (religio) si falsa sit, dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit.* Therefore (saith <sup>g</sup> Polybius of Lycurgus) *did he maintain ceremonies, not that he was superstitious himself, but that he perceived mortall men more apt to embrace paradoxes, than ought else, and durst attempt no evil things for feare of the gods.* This was Zamolcus stratagem amongst the Thracians; Numa's plot, when he said he had conference with the nymph Ægeria; and that of Sertorius.

<sup>a</sup> Zeleuchus, præfat. legis. Qui urbem aut regionem inhabitant, persuasos esse oportet esse Deos.

<sup>b</sup> 10. de legibus. Religio neglecta maximam pestem in civitatem infert, omnium scelerum fenestram aperit.

<sup>c</sup> Cardanus Com. in Ptolomæum quadripart.

<sup>d</sup> Lipsius l. 1. c. 3.

<sup>e</sup> Homo sine religione, sicut equus sine freno.

<sup>f</sup> Vaninus dial. 52 de oraculis.

<sup>g</sup> Lib. 10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxa facilius amplecti, nec res graves rudere sine periculo Deorum.



with an hart. To get more credit to their decrees, by deriving them from the gods; or else they did all by divine instinct, which Nicholas Damascen well observes of Lycurgus, Solon, and Minos, they had their lawes dictated, *monte sacro*, by Jupiter himself. So Mahomet referred his new lawes to the <sup>a</sup> Angel Gabriel, by whose direction, he gave out, they were made. Caligula, in Dion, faigned himself to be familiar with Castor and Pollux, and many such, which kept those Romans under (who, as Machiavel proves, *lib. 1. disput. cap. 11. et 12.* were *Religione maxime moti*, most superstitious:) and did curb the people more by this meanes, than by force of arms, or severity of humane lawes. *Sola plebecula eum agnoscebat* (saith Vaninus *dial. 1. lib. 4. de admirandis naturæ arcanis*) speaking of religion, *quæ facile decipitur, magnates vero et philosophi nequaquam*; your grandies and philosophers had no such conceit, *sed ad imperii conformationem et amplificationem, quam sine prætextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, philosophers especially, *animadvertabant hi semper hæc esse fabellas, attamen ob metum publicæ potestatis silere cogebantur*, they were still silent for feare of lawes, &c. To this end, that Syrian Pherecides, Pythagoras his master, broached in the East amongst the heathens, first the immortality of the soule, as Trismegistus did in Ægypt, with a many of faigned Gods. Those French and Britain druides in the west, first taught, saith <sup>b</sup> Cæsar, *non interire animas, but after death to go from one to another, that so they might encourage them to vertue.* 'Twas for a politick end; and to this purpose the old poets faigned those <sup>c</sup> Elysian fields, their Æacus, Minos, and Rhadamantus, their infernall judges, and those Stygian lakes, fiery Phlegetons, Pluto's kingdome, and variety of torments after death. Those that had done well, went to the Elysian fields; but evil doers to Cocytus, and to that burning lake of <sup>d</sup> hell, with fire and brimstone for ever to be tormented. 'Tis this which <sup>e</sup> Plato labours for in his Phædon, *et 9. de rep.* The Turkes in their Alcoran, when they set down rewards, and severall punishments for every particular vertue and vice; <sup>f</sup> when they perswade men, that they that dye in battel, shall go directly to heaven; but wicked livers to eternall torment, and all of all sorts (much like our papisticall purgatory) for a set time shall be tortured in their graves, as appears by that tract which John

<sup>a</sup> Cleomardus epist. 1. Novas leges suas ad Angelum Gabrielem referebat, quo monitore, mentiebatur omnia se gerere. <sup>b</sup> Lib. 16. belli Gallici. Ut metu mortis neglecto, ad virtutem incitarent. <sup>c</sup> De his lege Lucianum de luctu Tom. 1. Homer. Odys. 11. Virg. Æn. 6. <sup>d</sup> Baratheo sulfure et flammâ stagnante. æternum demergebantur. <sup>e</sup> Et 3. de repub. Omnis institutio adolescentum referenda, ut de Deo bene sentiant, ob commune bonum. <sup>f</sup> Boterus.

Baptista Alfaqui that Mauritanian priest, now turned Christian, hath written in his confutation of the Alcoran. After a mans death two black angels, Nunquir and Nequir (so they call them) come to him to his grave, and punish him for his precedent sins; if he lived well they torture him the less; if ill, *perinde sinentes cruciatus ad diem judicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret et contremiscit*, the thought of this crucifies them all their lives long, and makes them spend their dayes in fasting and prayer, *ne mala hæc contingant, &c.* A Tartar prince, saith Marcus Polus, *lib. 1. cap. 28.* called Senex de montibus, the better to establish his government amongst his subjects, and to keep them in awe, found a convenient place in a pleasant valley, environed with hills, in <sup>a</sup> which he made a delicious park, full of odoriferous flowers and fruits, and a palace full of all worldly contents, that could possibly be devised, musick, pictures, variety of meats &c. and chose out a certain yong man, whom with a <sup>o</sup> soporiferous potion he so benumbed, that he perceived nothing: and so, fast a sleep as he was, caus'd him to be conveyed into this faire garden. Where after he had lived a while in all such pleasures a sensuall man could desire, <sup>c</sup> He cast him into a sleep again, and brought him forth, that when he awaked he might tell others he had been in paradise. The like he did for hell, and by this meanes brought his people to subjection. Because heaven and hell are mentioned in the scriptures, and to be beleev'd necessary by Christians: so cunningly can the divel and his ministers, in imitation of true religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such trickes and impostures are acted by politicians, in China especially, but with what effect I will discourse in the symptomes.

Next to politicians, if I may distinguish them, are some of our priests, (who make religion policy) if not far beyond them, for they domineer over princes and statesmen themselves. *Carnificinam exercent*, one saith, they tyrannize over mens consciences more than any other tormentours whatsoever, partly for their commodity and gain; *Religionum enim omnium abusus* (as <sup>d</sup> Postellus holds) *quæstus scilicet sacrificum in causa est*: for sovereignty, credit, to maintain their state

<sup>a</sup> Citra aquam, viridarium plantavit maximum et pulcherrimum, floribus odoriferis et suavis fructibus plenum, &c. <sup>b</sup> Potum quendam dedit quo inescatus, et gravi sopore oppressus, in viridarium interim ducebatur, &c. <sup>c</sup> Atque iterum memoratum potum bibendum exhibuit, et sic extra Paradisum reduxit, ut cum evigilaret, sopore soluto, &c. <sup>d</sup> Lib. 1. de orb. Concord. cap. 7.



and reputation, out of ambition and avarice, which are their chiefe supporters. What have they not made the common people beleeve? Impossibilitics in nature, incredible things; what devices, traditions, ceremonics, have they not invented in all ages, to keep men in obedience, to enrich themselves? *Quibus quæstui sunt capti superstitione animi*, as <sup>a</sup> Livy saith. Those Ægyptian priests of old, got all the sovereignty into their hands, and knowing, <sup>b</sup> as Curtius insinuates, *nulla res efficacius multitudinem regit quam superstitio; melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes fœminæ*; the common people will sooner obey priests than captains, and nothing so forcible as superstition, or better than blind zeal to rule a multitude; have so terrified and gulled them, that it is incredible to relate. All nations almost, have been besotted in this kinde. Amongst our Brittaines and old Gauls the Druides; Magi in Persia; Philosophers in Greece; Chaldeans amongst the Orientall; Brachmanni in India; Gymnosophists in Æthiopia; the Turditanes in Spain; Augurs in Rome, have insulted; Apollo's priests in Greece, Phæbades and Pythionissæ, by their oracles and phantasmes; Amphiaraus and his companions; now Mahometan and Pagan priests, what can they not effect? How do they not infatuate the world? *Adeo ubique* (as <sup>c</sup> Scaiger writes of the Mahometan priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea quæ ipsi fingunt somnia*, so cunningly can they gull the commons in all places and countreys. But above all others, that high priest of Rome, the dam of that monstrous and superstitious brood, the bull-bellowing pope, which now rageth in the west, that three-headed Cerberus hath plaid his part. <sup>d</sup> *Whose religion at this day is mere policy, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain it: that useth colledges and religious houses to as good purpose as forts and castles, and doth more at this day by a company of scribbling parasites, fiery spirited fryers, zealous anchorites, hypocriticall confessours, and those Pretorian souldiers, his Janisary Jesuites, (that dissociable society, as <sup>e</sup> Langius terms it *postremus diaboli conatus, et sæculi excrementum*, that now stand in the fore front of the battel, will have a monopoly of, and ingross all other learning, but domineer in divinity;*

<sup>f</sup> *Excipiunt soli totius vulnera belli,*

and fight alone almost, for the rest are but his dromedaries and

<sup>a</sup> Lib. 4.    <sup>b</sup> Lib. 4.    <sup>c</sup> Exerc. 228.    <sup>d</sup> Sir Ed. Sands.    <sup>e</sup> In consult. de princ. inter provinc. Europ.    <sup>f</sup> Lucian.

asses) than ever he could have done by garrisons and armies. What power of prince, or pœnal law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergo? As to fast from all flesh, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and penance, abandon the world, wilfull poverty, perform canonical and blind obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerful an engin as superstition? which they right well perceiving, are of no religion at all themselves: *Primum enim* (as Calvin rightly suspects, the tenour and practice of their life proves) *arcane illius Theologiæ, quod apud eos regnat, caput est, nullum esse Deum*, they hold there is no God, as Leo 10. did, Hildebrand the magician, Alexander 6. Julius 2. mere atheists, and which the common proverb amongst them approves; <sup>a</sup>*The worst Christians of Italy are the Romans, of the Romans the priests are wildest, the lewdest priests are preferred to be cardinals, and the baddest man amongst the cardinals is chosen to be pope*, that is an epicure, as most part the popes are, infidels and Lucianists, for so they think and beleevc; and what is said of Christ, to be fables and impostures; of heaven and hell, day of judgement, paradise, immortality of the soule, are all

<sup>b</sup> *Rumores vani, verbaque inania,  
Et par sollicito fabula somnio.*

Dreames, toyes, and old wives tales. Yet as so many <sup>c</sup>whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promises and threats, compell, enforce from, and lead them by the nose like so many bears in a line; when as their end is not to propagate the church, advance God's kingdome, seek his glory or common good; but to enrich themselves, to enlarge their territories, to domineer and compell them to stand in awe, to live in subjection to the see of Rome. For what otherwise care they? *Si mundus vult decipi, decipiatur*; 'tis fit it should be so. And what <sup>d</sup>Austin cites from Varro to maintain his Roman religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile; pleraque falsa, quæ tamen aliter existimare populum expedit*; some things are true, some false, which for their own ends they will not have the gullish commonalty take notice of. As well may witness their intolerable covetousness, strange

<sup>a</sup> Sir Ed. Sands in his Relation.  
quæ ferrum valet, exors ipsa secandi.

<sup>b</sup> Seneca.

<sup>c</sup> *Vice cotis, acutum Reddere*

<sup>d</sup> *De civ. Dei. lib. 4. cap. 31.*



forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthrall, circumvent and subjugate them, to maintain their own estates. <sup>a</sup> One while by bulls, pardons, indulgences, and their doctrine of good workes, that they be meritorious; hope of heaven by that meanes, they have so fleeced the commonalty, and spurred on this free superstitious horse, that he runs himself blind, and is an asse to carry burdens. They have so amplified Peter's patrimony, that from a poor bishop, he is become *rex regum*, *dominus dominantium*, a demi-god, as his eanonists make him (Felinus and the rest) above God himself. And for his wealth and <sup>b</sup>temporalties, is not inferior to many kings; <sup>c</sup>his cardinals, princes companions; and in every kingdome almost, abbots, priors, monkes, fryers, &c. and his clergy have ingrossed a <sup>d</sup>third part, half, in some places all, into their hands. Three prince electors in Germany, bishops; besides Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c. In France, as Bodine, *lib. de repub.* gives us to understand, their revenues are twelve millions, and three hundred thousand livres; and of twelve parts of the revenues in France, the church possesseth seaven. The Jesuites, a new sect begun in this age, have, as <sup>e</sup>Middendorpius and <sup>f</sup>Pelargus reckon up, three or four hundred colledges in Europe, and more revenues than many princes. In France, as Arnoldus proves, in thirty yeares they have got *bis centum librarum millia annua*, 200000l. I say nothing of the rest of their orders. We have had in England, as Armaehanus demonstrates, above thirty thousand fryers at once, and as <sup>g</sup>Speed collects out of Lelande and others, almost 600 religious houses, and near two hundred thousand pound, in revenues of the old rent, belonging to them; besides images of gold, silver, plate, furniture, goods and ornaments, as <sup>h</sup>Weever calculates, and esteems them at the dissolution of abbies, worth a million of gold. How many towns in every kingdome hath superstition enriched? What a deal of mony by musty reliques, images, idolatry, have their mass-priests engrossed, and what sums have they scraped by their other trickes! Lauretta in Italy, Walsingham in England, in those dayes, *Ubi omnia auro nitent*, saith Erasmus, S<sup>t</sup>. Thomas Shrine, &c.

<sup>a</sup> Seeking their own, saith Paul, not Christ's.

<sup>b</sup> He hath the dutchy of Spoledo

in Italy, the marquisate of Ancona, beside Rome, and the territories adjacent, Bologna, Ferrara, &c. Avignon in France, &c.

<sup>c</sup> Estote fratres, mei, et principes

hujus mundi.

<sup>d</sup> The laity suspect their greatness, witness those statutes of mort-

main.

<sup>e</sup> Lib. 8. de Academ.

<sup>f</sup> Praefat. lib. de paradox. Jesuit. Rom.

provincia habet Col. 36. Neapol. 23. Veneta 13. Lucit. 15. India orient. 27. Brasil. 20, &c.

<sup>g</sup> In his Chronic. vit. Hen. 8.

<sup>h</sup> 15 cap. of his funerall Monuments.

may witness. <sup>a</sup>Delphos so renowned of old in Greece, for Apollo's oraele, *Delos commune conciliabulum et emporium solá religione munitum*; Dodona, whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin Mary's picture, idols or the like, that city is for ever made, it needs no other maintenance. Now if any of these their impostures, or juggling triekes be eontroverted, or ealled in question: If a magnanimous or zealous Luther, an heroicall Luther, as <sup>b</sup>Dithmarus ealls him, dare touch the monkes bellies, all is in a combustion, all is in an uprore. Demetrius and his associates are ready to pull him in peeces, to keep up their trades, <sup>c</sup>*Great is Diana of the Ephesians*: With a mighty shout of two hours long they will rore and not be paeified.

Now for their authority: what by auricular confession, satisfaction, penanee, Peter's keys, thunderings, excommunications, &c. roring bulls, this high priest of Rome, shaking his Gorgons head, hath so terrified the soule of many a silly man, insulted over majesty it self, and swaggered generally over all Europe for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing Spaniards did by their poor Negroes, or Turkes by their gally-slaves. <sup>d</sup>*The Bishop of Rome* (saith Stapleton, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without arms, which those Roman emperours could never atchieve with forty legions of souldiers; deposed kings, and crowned them again with his foot; made friends, and corrected at his pleasure, &c. <sup>e</sup>'Tis a wonder, saith Machiavel, (*Florentinae hist. lib. 1.*) what slavery king Henry the second endured for the death of Tho. a Becket, what things he was enjoyned by the Pope, and how he submitted himself to do that which in our times, a private man would not endure, and all through superstition. <sup>f</sup>Henry the fourth, deposed of his empire, stood bare-footed with his wife at the gates of Canossus. <sup>g</sup>Frederick the emperour, was trodden on by Alexander the third. Another held Adrian's stirrup; king John kissed the knees of Pandulphos the Popes legat, &c. What made so many thousand Christians travel from France, Britain, &c. into the holy land, spend such huge sums of mony, go a pilgrimage so familiarly to Jerusalem, to creep and eouch, but slavish superstition? What makes them so freely venture their lives, to leave their

<sup>a</sup> Pausanias in Laconicis lib. 3. Idem de Achaicis lib. 3. Cujus summæ opes, et va' de inelyta fama. <sup>b</sup> Exercit. Eth. Colleg. 3. disp. 3. <sup>c</sup> Act. 19. 28.

<sup>d</sup> Pontifex Romanus prorsus inermis regibus terræ jura dat, ad regna evehit ad pacem cogit, et peccantes castigat, &c. quod imperatores Romani 40 legionibus armati non effecerunt. <sup>e</sup> Mirum quanta passus sit. H. 2. quomodo se submitit, ea se facturum pollicitus, quorum hodie ne privatus quidem partem faceret. <sup>f</sup> Sigonius 9. hist. Ital. <sup>g</sup> Curio lib. 4. Fox Martyrol.



native countreys, to go seek martyrdom in the Indies, but superstition? to be assassinated, to meet death, murder kings, but a false persuasion of merit, of canonicall or blind obedience which they instill into them, and animate them by strange illusions, hope of being martyrs and saints? Such pretty feats can the devil work by priests; and so well for their own advantage can they play their parts. And if it were not yet enough, by priests and politicians to delude mankind, and crucifie the soules of men, he hath more actors in his tragedy, more irons in the fire, another scene of hereticks, factious, ambitious wits, insolent spirits, schismaticks, impostours, false prophets, blind guides; that out of pride, singularity, vain glory, blind zeal, cause much more madness yet, set all in an uprore by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another; one kingdome to another, commit prince and subjects, brother against brother, father against son, to the ruine and destruction of a commonwealth, to the disturbance of peace, and to make a generall confusion of all estates. How did those Arrians rage of old? How many did they circumvent? Those Pelagians, Manichees, &c. their names alone would make a just volume. How many silly soules have impostours still deluded, drawn away, and quite alienated from Christ! Lucian's Alexander, Simon Magus, whose statue was to be seen and adored in Rome, saith Justin Martyr, *Simoni Deo sancto, &c.* after his decease. <sup>a</sup> Apollonius Tyanæus, Cynops, Eumo, who by counterfeiting some new ceremonies and juggling trickes of that *Dea Syria*, by spitting fire, and the like, got an army together of forty thousand men, and did much harm: with *Eudo de stellis*, of whom Nubrigensis speaks, (*lib. 1. cap. 19.*) that in king Stephen's dayes imitated most of Christ's miracles, fed I know not how many people in the wilderness, and built castles in the ayr, &c. to the seducing of multitudes of poor soules. In Franconia, 1476, a base illiterate fellow took upon him to be a prophet, and preach, John Beheim by name, a neatherd at Nicholhausen; he seduced 30000 persons, and was taken by the commonalty to be a most holy man, come from heaven. <sup>b</sup> *Tradesmen left their shops, women their distaffes, servants ran from their masters, children from their parents, schollars left their tutours, all to hear him; some for novelty, some for zeal. He was burnt at last by the Bishop of Wartzburge, and so he and his heresy vanished together.* How many

<sup>a</sup> Hierocles contends Apollonius to have been as great a prophet as Christ, whom Eusebius confutes. <sup>b</sup> Munster Cosmog. 1. 3. c. 36. *Artifices ex officinis, arator e stivâ, fœminæ e colo, &c. quasi numine quodam rapti, nesciis parentibus et dominis recta adeunt, &c. Combustus demum ab Herbipolensi Episcopo; hæresis evanuit.*

such impostours, false prophets, have lived in every kings raign? What chronicle will not afford such examples? that as so many *ignes fatui*, have led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of every winde, a rude inconstant multitude, a silly company of poor soules, that follow all, and are cluttered together like so many pebbles in a tide. What prodigious follies, madness, vexations, persecutions, absurdities, impossibilities, these impostours, hereticks, &c. have thrust upon the world; what strange effects, shall be shewed in the symptomes.

Now the meanes by which, or advantages the diavel and his infernall ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate feare, ignorance, simplicity, hope and feare, those two battering cannons and principall engins, with their objects, reward and punishment, purgatory, *Limbus Patrum*, &c. which now more than ever tyrannize; <sup>a</sup> *for what province is free from atheisme, superstition, idolatry, schisme, heresie, impiety, their factours and followers?* thence they proceed, and from that same decayed image of God, which is yet remaining in us.

Os homini sublime dedit, cœlumque tueri  
Jussit, —————

our own conscience doth dictate so much unto us; we know there is a God, and nature doth inform us; <sup>b</sup> *Nulla gens tam barbara* (saith Tullie) *cui non insideat hæc persuasio Deum esse; sed nec Scythæ, nec Græcus, nec Persa, nec Hyperboreus dissentiet* (as Maximus Tyrius the Platonist ser. 1. farther adds) *nec continentis nec insularum habitator*, let him dwell where he will, in what coast soever, there is no nation so barbarous that is not perswaded there is a God. It is a wonder to read of that infinite superstition amongst the Indians in this kinde, of their tenents in America, *pro suo quisque libitu varias res venerabantur superstitiose, plantas, animalia, montes, &c. omne quod amabant aut horrebant* (some few places excepted, as he grants, that had no God at all). So *the heavens declare the glory of God, and the firmament declareth his handy-work, Psalm 19.* Every creature will evince it;

Præsentemque refert quælibet herba Deum.

*Nolentes, sciunt, fatentur inviti*, as the said Tyrius proceeds, will or nill, they must acknowledge it. The philosophers, Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca,

<sup>a</sup> Nulla non provincia hæresibus, Atheismis, &c. plena. Nullus orbis angulus ab hisce belluis immunis. <sup>b</sup> Lib. 1. de nat. Deorum.



Epicetetus, those Magi, Druides, &c. went as far as they could by the light of Nature; *multa præclara de naturâ Dei scripta reliquerunt, writ many things well of the nature of God, but they had but a confused light, a glimpse;*

<sup>b</sup> Quale per incertam lunam sub luce malignâ  
Est iter in sylvis, —————

as he that walks by moonshine in a wood, they groped in the dark. They had a gross knowledge, as he in Euripides, *O Deus, quicquid es, sive cælum, sive terra, sive aliud quid;* and that of Aristotle, *Ens entium, miserere mei.* And so of the immortality of the soule, and future happiness. *Immortalitatem animæ* (saith Hierom) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit; Indus, Persa, Gothus, &c. Philosophantur.* So some said this, some that, as they conceived themselves; which the diuel perceiving, led them farther out (as <sup>c</sup> Lemnius observes) and made them worship him as their God, with stocks and stones; and torture themselves to their own destruction, as he thought fit himself; inspired his priests and ministers with lyes and fictions to prosecute the same; which they for their own ends were as willing to undergo, taking advantage of their simplicity, feare and ignorance. For the common people are as a flock of sheep, a rude illiterate rout, void many times of common sense, a mere beast, *bellua multorum capitum,* will go whithersoever they are led: as you lead a ram over a gap by the horns, all the rest will follow; <sup>d</sup> *Non quâ eundum, sed quâ itur,* they will do as they see others do, and as their prince will have them; let him be of what religion he will, they are for him. Now for those idolaters, Maxentius and Licinius; then, for Constantine a Christian. <sup>e</sup> *Qui Christum negant male pereant, acclamatum est decies,* for two hours space; *qui Christum non colunt, Augusti inimici sunt, acclamatum est ter decies;* and by-and-by idolaters again under that Apostate Julianus; all Arrians under Constantius; good Catholicks again under Jovinianus. *And little difference there is betwixt the discretion of men and children in this case; especially of old folkes and women,* as <sup>f</sup> Cardan discourseth, *when as they are tossed with feare and superstition, and with other mens folly and*

<sup>a</sup> Zanchius.

<sup>b</sup> Virg. 6. Æn.

<sup>c</sup> Superstitio ex ignorantia divinitatis

emersit, ex vitiosa æmulatione, et dæmonis illecebris, inconstans, timens, fluctuans, et cui se addicat nesciens, quem impleret, cui se committat, a dæmone facile decepta. Lemnius. lib. 3. c. 8.

<sup>d</sup> Seneca.

<sup>e</sup> Vide Baronium 3. Annalium ad

annum 324. vit. Constantin.

<sup>f</sup> De rerum varietate l. 3. c. 38. Parum vero

distat sapientia virorum a puerili, multo minus senum et mulierum, cum metu et superstitione et aliena stultitia et improbitate simplices agitantur.

*dishonesty.* So that I may say their ignorance is a cause of their superstition, a symptome, and madness it self;

Supplicii causa est, suppliciumque sui.

Their own feare, folly, stupidity, to be deplored lethargy, is that which gives occasion to the other, and pulls these miseries on their own heads. For in all these religions and superstitions, amongst our idolaters, you shall still finde that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weak women, or some poor rude illiterate persons, that are apt to be wrought upon, and gulled in this kinde, prone without either examination or due consideration (for they take up religion a trust, as at mercers they do their wares) to beleve any thing. And the best meanes they have to broach first, or to maintain it when they have done, is to keep them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knows, and these times can amply witness. This hath been the divels practice, and his infernall ministers in all ages; not as our Saviour by a few silly fishermen, to confound the wisdom of the world, to save publicans and sinners, but to make advantage of their ignorance, to confound them and their associates; and that they may better effect what they intend, they begin, as I say, with poor <sup>a</sup>stupid, illiterate persons. So Mahomet did when he published his Alcoran, which is a peece of work (saith <sup>b</sup>Bredenbachius) *full of non-sense, barbarisme, confusion, without rime, reason, or any good composition; first published to a company of rude rusticks, hog-rubbers, that had no discretion, judgement, art, or understanding; and is so still maintained.* For it is a part of their policy to let no man comment; dare to dispute or call in question, to this day, any part of it, be it never so absurd, incredible, ridiculous; fabulous as it is, it must be beleevd *implicite*; upon pain of death no man must dare to contradict it, *God and the Emperour, &c.* What else do our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latin, and to some few alone, feeding the slavish people, in the mean time, with tales out of Legends, and such like fabulous narrations? Whom do they begin with but collapsed ladies, some few tradesmen, superstitious old folkes, illiterate persons, weak women, discontent, rude, silly companions, or sooner circumvent? So do all our

<sup>a</sup> In all superstition, wise men follow fools. Bacon's Essayes. <sup>b</sup> Peregrin. Hieros. cap. 5. Totum scriptum confusum sine ordine vel colore, absque sensu et ratione ad rusticissimos idem dedit, rudissimos, et prorsus agrestes, qui nullius erant discretionis, ut dijudicare possent.



seismaticks and hereticks. Marcus and Valentinian, hereticks in <sup>a</sup> Irenæus, seduced first, I know not how many women, and made them beleve they were prophets. <sup>b</sup> Erver Cornelius of Dort, seduced a company of silly women. What are all our Anabaptists, Brownists, Barrowists, Familists, but a company of rude, illiterate, capricious base fellows? What are most of our Papists, but stupid, ignorant and blind bayards? how should they otherwise be, when as they are brought up and kept still in darkness? <sup>c</sup> *If their pastours (saith Lavater) had done their duties, and instructed their flocks as they ought, in the principles of Christian religion, or had not forbidden them the reading of Scriptures, they had not been as they are.* But being so mis-led all their lives in superstition, and carryed hood-winked like hawks, how can they prove otherwise than blind ideots, and superstitious asses? what shall we expect else at their hands? Neither is it sufficient to keep them blind, and in Cymmerian darkness, but withall, as a schoolmaster doth by his boys, to make them follow their bookes, sometimes by good hope, promises and encouragements; but most of all by feare, strict discipline, severity, threats and punishment, do they collogue and sooth up their silly auditours, and so bring them into a fools paradise. *Rex eris, aiunt, si recte facies*, do well, thou shalt be crowned; but for the most part by threats, terrours and affrights, they tyrannize and terrifie their distressed soules; knowing that feare alone is the sole and only meanes to keep men in obedience, according to that Hemistichium of Petronius, *primus in orbe Deos fecit timor*, the feare of some divine and supream powers, keeps men in obedience, makes the people do their duties; they play upon their consciences; <sup>d</sup> which was practised of old in Ægypt by their priests. When there was an eelipse, they made the people beleve God was angry, great miseries were to come; they take all opportunities of naturall causes, to delude the peoples senses, and with fearfull tales out of purgatory, faigned apparitions, earthquakes in Japonia or China, tragicall examples of divels, possessions, obsessions, false miraeles, counterfeit visions, &c. They do so insult over, and restrain them, never Hoby so dared a lark, that they will not <sup>e</sup> offend the least tradition, tread, or scarce look awry. *Deus bone* (<sup>f</sup> Lavater exclaims) *quot hoc commentum de purgatorio misere afflixit!* good God, how many men have been miserably afflicted by this fiction of purgatory!

<sup>a</sup> Lib. 1. cap. 9 Valent. hæres. 9. <sup>b</sup> Meteranus lib. 8. hist. Belg. <sup>c</sup> Si Doctores suum fecissent officium, et plebem fidei commissam recte instituissent de doctrina Christianæ capitibus nec sacris scripturis interdixissent, de multis proculdubio recte sensissent. <sup>d</sup> Curtius lib. 4. <sup>e</sup> See more in Kemnisius Examen Concil. Trident. de Purgatorio. <sup>f</sup> Part. 1. c. 16. part. 3. cap. 13. et 14.

To these advantages of hope and feare, ignorance and simplicity, he hath severall engines, traps, devices, to batter and enthrall; omitting no opportunities, according to mens severall inclinations, abilities, to circumvent and humour them; to maintain his superstition; sometimes to stupifie, besot them; sometimes again by oppositions, factions, to set all at odds and in an uprore; sometimes he infects one man, and makes him a principall agent; sometimes whole cities, countreys. If of meaner sort, by stupidity, canonicall obedience, blind zeal, &c. If of better note, by pride, ambition, popularity, vain glory. If of the clergy and more eminent, of better parts than the rest, more learned, eloquent, he puffs them up with a vain conceit of their own worth, *scientiâ inflati*, they begin to swell and scorn all the world in respect of themselves, and thereupon turn hereticks, schismaticks, broach new doctrines, frame new crotchets and the like; or else out of too much learning become mad; or out of curiosity, they will search into God's secrets, and eat of the forbidden fruit; or out of presumption of their holiness and good gifts, inspirations, become prophets, *enthusiasts*, and what not? Or else, if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave, *cælum terræ miscent*, they become so impatient in an instant, that a whole kingdome cannot contain them; they will set all in a combustion, all at variance, to be revenged of their adversaries. <sup>a</sup>Donatus, when he saw Cecilianus preferred before him in the bishoprick of Carthage, turned heretick; and so did Arian, because Alexander was advanced: we have examples at home, and too many experiments of such persons. If they be lay-men of better note, the same engines of pride, ambition, emulation and jealousie take place; they will be gods themselves. <sup>b</sup>Alexander in India after his victories became so insolent, he would be adored for a god, and those Roman emperours came to that height of madness, they must have temples built to them; sacrifices to their deities; Divus Augustus, D. Claudius, D. Adrianus: <sup>c</sup>*Helioabalus put out that Vestall fire at Rome, expelled the virgins, and banished all other religions all over the world, and would be the sole god himself.* Our Turkes, China kings, great Chams, and Mogors do little less; assuming divine and bombast titles to themselves; the meaner sort are too credulous, and led with blind zeal, blind obedience, to prosecute and maintain whatsoever their sottish leaders shall pro-

<sup>a</sup> Austin.<sup>b</sup> Curtius lib. 8.<sup>c</sup> Lampridius vita ejus. Virgines vestales, et sacrum ignem Romæ extinxit, et omnes ubique per orbem terræ religiones, unum hoc studens ut solus Deus coleretur.



pose : what they in pride and singularity, revenge, vain glory, ambition, spleen, for gain, shall rashly maintain and broach, their disciples make a matter of conscience, of hell and damnation, if they do it not; and will rather forsake wives, children, house and home, lands, goods, fortunes, life it self, than omit or abjure the least tittle of it; and to advance the common cause, undergo any miseries, turn traitors, assassinate, pseudo-martyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for saints.

Now when they are truly possessed with blind zeal, and nusled with superstition, he hath many other baits to inveagle and infatuate them farther yet; to make them quite mortified and mad; and that under colour of perfection, to merit by penance, going wollward, whipping, almes, fastings, &c. An. 1320. there was a sect of <sup>a</sup>whippers in Germany, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these workes so done are meritorious, *ex opere operato, ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis et umbrá*, those evangelicall counsells are propounded, as our pseudocatholicks call them; canonicall obedience, wilfull poverty, <sup>b</sup>vowes of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to Turkes, Chinese, Gentiles, Abyssines, Greeks, Latins, and all countreys. Amongst the rest, fasting, contemplation, solitariness are, as it were, certain rams by which the divel doth batter and work upon the strongest constitutions. *Nonnulli* (saith Peter Forestus) *ob longas inedias, studia et meditationes cœlestes, de rebus sacris et religione semper agitant*; by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it self to be discommended; for it is an excellent meanes to keep the body in subjection, a preparative to devotion, the physick of the soule, by which chast thoughts are ingendred, true zeal, a divine spirit, whence wholesome counsells do proceed, concupiscence is restrained, vicious and predominant lusts and humours are expelled. The fathers are very much in commendation of it, and as Calvin notes, *sometimes immoderate*. <sup>c</sup>*The mother of health, key of heaven, a spirituall wing to erear us, the chariot of the Holy Ghost, banner of faith, &c.* And 'tis true they say of it, if it be moderately and seasonably used, by such

<sup>a</sup> Flagellatorum secta. Munster. lib. 3. Cosmog. cap. 19. <sup>b</sup> Votum cœlibatûs monachatûs. <sup>c</sup> Mater sanitatis, clavis cœlorum, ala animæ quæ leves pennas producat, ut in sublime ferat; currus Spiritûs Sancti, vexillum fidei, porta paradisi, vita angelorum, &c.

parties as Moses, Elias, Daniel, CHRIST, and as his <sup>a</sup> apostles made use of it: but when by this meanes they will supererogate, and as <sup>b</sup> Erasmus well taxeth, *Cœlum non sufficere putant suis meritis*, heaven is too small a reward for it; they make choyce of times and meates, buy and sell their merits, attribute more to them than the ten commandments; and count it a greater sin to eat meat in Lent, than to kill a man; and as one saith, *Plus respiciunt, assum piscem, quam Christum crucifixum; plus salmonem quam Salomonem; quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such workes of theirs than to Christ's death and passion; the divel sets in a foot, strangely deludes them, and by that meanes makes them to overthrow the temperature of their bodies, and hazard their soules. Never any strange illusions of divels amongst hermites, anchorites, never any visions, phantasmes, apparitions, enthusiasmes, prophets, any revelations, but immoderate fasting, bad dyet, sickness, melancholy, solitariness, or some such things were the precedent causes, the forerunners, or concomitants of them. The best opportunity and sole occasion the divel takes to delude them. Marcilius Cognatus (*lib. 1. cont. cap. 7.*) hath many stories to this purpose, of such as after long fasting have been seduced by divels: and <sup>c</sup> 'tis a miraculous thing to relate (as Cardan writes) *what strange accidents proceed from fasting; dreames, superstition, contempt of torments, desire of death, prophesies, paradoxes, madness; fasting naturally prepares men to these things.* Monkes, anchorites, and the like, after much emptiness become melancholy, vertiginous; they think they hear strange noyses, conferr with hobgoblins, divels, rivell up their bodies, *et dum hostem insequimur*, saith Gregory, *civem quem diligimus trucidamus*, they become bare skeletons, skin and bones: *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem et ossa sit reliquum*: Hilarion, as <sup>d</sup> Hierom reports in his life, and Athanasius of Antonius, was so bare with fasting, *that the skin did scarce stick to the bones*; for want of vapours he could not sleep, and for want of sleep, became idle headed, *heard every night infants cry, oxen low, wolves howl, lions rore (as he thought) clattering of chains, strange voyces, and the like illusions of divels.* Such symptomes are common to those that fast long, are solitary, given to contemplation, over much solitariness and

<sup>a</sup> Castigo corpus meum. Paul.      <sup>b</sup> Mor. encom.      <sup>c</sup> Lib. 8. cap. 10. de rerum varietate. Admiratione digna sunt quæ per jejunium hoc modo contingunt: somnia, superstitio, contemptus tormentorum, mortis desiderium, obstinata opinio, insania: jejunium naturaliter præparat ad hæc omnia.      <sup>d</sup> Epist. l. 3. Ita attenuatus fuit jejunio et vigiliis, in tantum exeso corpore ut ossibus vix hærebat, unde nocte infantum vagitus, balatus pecorum, mugitus boum, voces et ludibria dæmonum, &c.



meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behovefull, in some cases and good: sobriety and contemplation joyn our soules to God, as that heathen <sup>a</sup> Porphyry can tell us, <sup>b</sup> *Extasis is a taste of future happiness, by which we are united unto God; a divine melancholy, a spirituall wing, Bonaventure terms it, to lift us up to heaven: But as it is abused, a meer dotage, madness, a cause and symptome of religious melancholy.* <sup>c</sup> *If you shall at any time see (saith Guatinerius) a religious person over superstitious, too solitary or much given to fasting, that man will certainly be melancholy; thou maist boldly say it, he will be so.* P. Forestus hath almost the same words, and <sup>d</sup> Cardan (*subtil. lib. 18. et cap. 40. lib. 8. de rerum varietate;*) *solitariness, fasting, and that melancholy humour, are the causes of all hermites illusions.* Lavater, (*de spect. part. 1. cap. 10. and 19.*) puts solitariness a main cause of such spectrums and apparitions; none, saith he, so melancholy as monkes and hermites, the diuels bath is melancholy; <sup>e</sup> *none so subject to visions and dotage in this kinde, as such as live solitary lives; they hear and act strange things in their dotage.* <sup>f</sup> Polydore Virgil (*lib. 2. de prodigiis,*) holds, that those propheties and monkes revelations, *minus dreames, which they suppose come from God, do proceed wholly ab instinctu dæmonum, by the diuels meanes: and so those enthusiasts, auabaptists, pseudo prophets from the same cause.* <sup>g</sup> Fracastorius (*lib. 2. de intellect.*) will have all your Pythonissæ, Sibyls, and pseudo prophets to be mere melancholy; so doth Wierus prove, (*lib. 1. cap. 8. et l. 3. cap. 7.*) and Arculanus (*in 9. Rhasis,*) that melancholy is a sole cause, and the diuel together, with fasting and solitariness, of such Sibylline propheties, if there were ever such; which with <sup>h</sup> Casaubon and others I justly except at! for it is not likely that the spirit of God should ever reveal such manifest revelations and predictions of Christ, to those Pythonissæ, witches, Apollo's priests, the diuels ministers, (they were no better) and conceal them from

<sup>a</sup> Lib. de abstinentiâ. Sobrietas et continentia mentem Deo conjungunt. <sup>b</sup> Extasis nihil est aliud quam gustus futuræ beatitudinis. Erasmus epist. ad Dorpium, in quâ toti absorbemur in Deum. <sup>c</sup> Si religiosum nimis jejunia videris observantem, audacter melancholicum pronunciabis. Tract. 5. cap. 5. <sup>d</sup> Solitudo ipsa, mens ægra laboribus anxiiis et jejuniis, tum temperatura cibus mutata agrestibus, et humor melancholicus Heremitis illusionum causæ sunt. <sup>e</sup> Solitudo est causa apparitionum; nulli visionibus et huic delirio magis obnoxii sunt quam qui collegiis et ereino soli vivunt monachi; tales plerumque melancholici ob victum, et solitudinem. <sup>f</sup> Monachi sese putant prophetare ex Deo, et qui solitariam agunt vitam, quum sit instinctu dæmonum; et sic falluntur fatidicæ; a malo genio habent, quæ putant a Deo, et sic enthusiastæ. <sup>g</sup> Sybillæ, Pythii, et Prophetæ qui divinare solent, omnes phanatici sunt melancholici. <sup>h</sup> Exercit. c. 1.

his own prophets. For these Sibyls set down all particular circumstances of Christ's coming, and many other future accidents, far more perspicuous and plain than ever any prophet did. But howsoever there be no Phæbades or Sibyls, I am assured there be other enthusiasts, prophets, *Dii Fatidici*, *Magi*, (of which read Jo. Boissardus, who hath laboriously collected them into a great <sup>a</sup> volume of late, with elegant pictures, and epitomized their lives) &c. ever have been in all ages, and still proceeding from those causes, <sup>b</sup> *qui visiones suas enarrant, somniant futura, prophetisant, et ejusmodi deliriis agitati, Spiritum Sanctum sibi communicari putant.* That which is written of Saint Francis five wounds, and other such monasticall effects, of him and others, may justly be referred to this our melancholy. And that which Matthew Paris relates of the <sup>c</sup> monke of Evesham, who saw heaven and hell in a vision: Of <sup>d</sup> Sir Owen, that went down into Saint Patrick's purgatory in king Stephen's dayes, and saw as much: Walsingham of him that was shewed as much by Saint Julian. Beda (*lib. 5. cap. 13. 14. 15 et 20.*) reports of king Sebba, (*lib. 4. cap. 11. eccles. hist.*) that saw strange <sup>e</sup> visions: and Stumphius Helvet. Cornic. a cobbler of Basil, 1520, that beheld rare apparitions at Ausborough <sup>f</sup> in Germany. Alexander ab Alexandro, (*gen. dier. lib. 6. cap. 21.*) of an enthusiasticall prisoner, (all out as probable as that of Eris Armenius, in Plato's tenth dialogue *de Repub.* that revived again ten dayes after he was killed in a battel, and told strange wonders, like those tales Ulysses related to Alcinoüs, in Homer; or Lucian's *vera historia* it self) was still after much solitariness, fasting, or long sickness, when their brains were addle, and their bellies as empty of meat as their heads of wit. Florilegus hath many such examples, *fol. 191.* one of Saint Gultlake of Crowalde that fought with divels, but still after long fasting, overmuch solitariness, <sup>g</sup> the divel perswaded him therefore to fast, as Moses and Elias did, the better to delude him. <sup>h</sup> In the same author is recorded Carolus Magnus vision *an. 885.* or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the divel of old with Apollo's priests. Amphiaraus and his fellowes, those Ægyptians, still enjoyn long fasting

<sup>a</sup> De divinatione et magicis præstigiis.

<sup>b</sup> Idem.

<sup>c</sup> Post 15 dierum

preces et jejunia, mirabiles videbat visiones.

<sup>d</sup> Fol. 84. vita Stephani et fol.

177. Post trium mensium inedia et languorem per 9 dies nihil comedens aut bibens.

<sup>e</sup> After contemplation in an extasis; so Hierom was whipped for reading Tullie; see millions of examples in our Annals.

<sup>f</sup> Bede, Gregory,

Jacobus de Voragine, Lippomanus. Hieronymus, John Major de vitis Patrum, &c.

<sup>g</sup> Fol. 199. Post abstinentie curas miras illusiones daemonum audivit.

<sup>h</sup> Fol. 255. Post seriam meditationem in vigiliis diei dominicæ visionem habuit de purgatorio.



before he would give any oracles, *triduum acibo et vino absterent*, <sup>a</sup> before they gave any answers; as Volateran (*lib. 13. cap. 4.*) records, and Strabo *Geog. lib. 14.* describes Charon's den, in the way betwixt Tralles and Nissum, whither the priests led sick and fanatick men: but nothing performed without long fasting, no good to be done. That scoffing <sup>b</sup> Lucian conducts his Menippus to hell, by the directions of that Chaldean Mitrobarzanes, but after long fasting, and such like idle preparation. Which the Jesuites right well perceiving of what force this fasting and solitary meditation is, to alter mens mindes, when they would make a man mad, ravish him, improve him beyond himself, to undertake some great business of moment, to kill a king, or the like, <sup>c</sup> they bring him into a melancholy dark chamber, where he shall see no light for many dayes together, no company, little meat, ghastly pictures of divels all about him, and leave him to lye as he will himself, on the bare floor in this chamber of meditation, as they call it, on his back, side, belly, till by his strange usage they make him quite mad and beside himself. And then after some ten dayes, as they find him animated and resolved, they make use of him. The divel hath many such factours, many such engines, which, what effect they produce, you shall hear in these following symptoms.

### SUBSECT. III.

*Symptomes generall.* Love to their own sect; hate of all other religions; obstinacy; peevishness; ready to undergo any danger or cross for it. *Martyrs:* blind zeal, blind obedience. *fastings, vows, belief of incredibilities, impossibilities:* Particular of Gentiles, Mahometans, Jewes, Christians; and in them, Hereticks old and new, Schismatics, Schoolmen, Prophets, Enthusiasts, &c.

**F**LEAT *Heraclitus, an rideat Democritus?* in attempting to speak of these symptoms, shall I laugh with Democritus, or weep with Heraclitus? they are so ridiculous and absurd on the one side, so lamentable and tragicall on the other; a mixt scene offers it self, so full of errors, and a promiscuous variety of objects, that I know not in what strain to represent it. When I think of that Turkish paradise, those Jewish fables, and pontificall rites; those pagan superstitions,

<sup>a</sup> Ubi multos dies manent jejuni, consilio sacerdotum, auxilia invocantes. <sup>b</sup> In Necromant. Et cibus quidem glandes erant, potus aqua, lectus sub dio, &c. <sup>c</sup> John Everardus Britanno-Romanus lib. edit. 1611. describes all the manner of it.

their sacrifices, and ceremonies, as to make images of all matter, and adore them when they have done; to see them kiss the pyx, creep to the cross, &c. I cannot choose but laugh with Democritus. But, when I see them whip and torture themselves, grind their soules for toyes and trifles, desperate, and now ready to dye, I cannot choose but weep with Heraclitus. When I see a priest say mass, with all those apish gestures, murmurings; &c. read the customes of the Jewes synagogue, or Mahometan Meskites, I must needs <sup>a</sup> laugh at their folly, *risum teneatis, amici?* but when I see them make matters of conscience of such toyes and trifles, to adore the divel, to endanger their soules, to offer their children to their idols, &c. I must needs condole their miserie. When I see two superstitious orders contend *pro aris et focis*, with such have and hold, *de lana caprina*, some write such great volumes to no purpose, take so much pains to so small effect, their satyres, invectives, apologies, dull and gross fictions; when I see grave learned men rayl and scold like butter-women, methinks 'tis pretty sport, and fit <sup>b</sup> for Calphurnius and Democritus to laugh at. But when I see so much blood spilt, so many murders and massacres, so many cruel battels fought, &c. 'tis a fitter subject for Heraclitus to lament. <sup>c</sup> As Merlin when he sate by the lake side with Vortiger, and had seen the white and red dragon fight, before he began to interpret or to speak, *in fletum prorupit*; fell a weeping, and then proceeded to declare to the king what it meant: I should first pitty and bewail this miserie of humane kinde with some passionate preface, wishing mine eys a fountain of tears, as Jeremy did, and then to my task. For it is that great torture, that infernall plague of mortall men, *omnium pestium pestilentissima superstitio*, and able of it self alone to stand in opposition to all other plagues, miseries and calamities whatsoever; far more cruell, more pestiferous, more grievous, more generall, more violent; of a greater extent. Other feares and sorrows, grievances of body and minde, are troublesome for the time; but this is for ever, eternall damnation, hell it self, a plague, a fire. An inundation hurts one province alone, and the loss may be recovered; but this superstition involves all the world almost; and can never be remedied. Sicknes and sorrows come and go, but a superstitious soule hath no rest: <sup>d</sup> *superstitione inbutus animus nunquam quietus esse potest*, no peace, no quietness. True religion and superstition are quite opposite, *longe diversa carnificina et pietas*, as Lactantius describes, the one erears, the other dejects; *illorum pietas, mera impietas*; the

<sup>a</sup> Varius mappa componere risum vix poterit.  
ors. Hor.

<sup>c</sup> Alanus de Insulis.

<sup>b</sup> Pleno ridet Calphurnius

<sup>d</sup> Cicero l. de finibus.



one is an easy yolk, the other an intolerable burden, an absolute tyranny; the one a sure anchor, an haven; the other a tempestuous ocean; the one makes, the other marrs; the one is wisdom, the other is folly, madness, indiscretion; the one unfaigned, the other a counterfeit; the one a diligent observer, the other an ape; one leads to heaven, the other to hell. But these differences will more evidently appear by these particular symptoms. What religion is, and of what parts it doth consist, every catechism will tell you, what symptoms it hath, and what effects it produceth. But for their superstitions, no tongue can tell them, no pen express, they are so many, so diverse, so uncertain, so unconstant, and so different from themselves. *Tot mundo superstitiones, quot cœlo stellæ*, one saith, there be as many superstitions in the world, as there be stars in heaven, or divels themselves that are the first founders of them: with such ridiculous, absurd symptoms and signs, so many severall rites, ceremonies, torments and vexations accompanying, as may well express and bescem the divel to be the author and maintainer of them. I will only point at some of them, *ex ungue leonem* guess at the rest, and those of the chiefe kinds of superstition, which besides us Christians, now domineer and crucifie the world, Gentiles, Mahometans, Jewes, &c.

Of these symptoms some be generall, some particular to each private sect. Generall to all, are, an extraordinary love and affection they bear and shew to such as are of their own sect, and more than Vatinian hate to such as are opposite in religion, as they call it; or disagree from them in their superstitious rites, blind zeal, (which is as much a symptom as a cause,) vain feares, blind obedience, needless workes, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first, which is love and hate, as <sup>a</sup> Montanus saith, *nulla firmior amicitia quam quæ contrahitur hinc; nulla discordia major, quam quæ a religione fit*; no greater concord, no greater discord than that which proceeds from religion. It is incredible to relate, did not our dayly experience evince it, what factions, *quam teterrimæ factiones*, (as <sup>b</sup> Rich. Dinoth writes) have been of late, for matters of religion in France, and what hurly burlies all over Europe, for these many yeares. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio; siquidem pro ea omnes gentes corpora et animas devovere solent, et arctissimo necessitudinis vinculo se invicem colligare*. We are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably

<sup>a</sup> In Micah comment.<sup>b</sup> Gall. hist. lib. 1.

allied in the greatest bond of love and familiarity; united partakers not only of the same cross, but coadjutors, comforters, helpers, at all times, upon all occasions: as they did in the primitive church, *Acts* the 5. they sold their patrimonies, and laid them at the apostles feet, and many such memorable examples of mutuall love we have had under the ten generall persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against son, &c. In imitation of whom the divel, belike (*nam<sup>a</sup> superstitio irrepsit veræ religionis imitatrix*, superstition is still religious ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and dye together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old Romans were affected, those ten persecutions may be a witness, and that cruel executioner in Eusebius, *aut lita aut morere*, sacrifice or dye. No greater hate, more continue, bitter faction, wars, persecution in all ages, than for matters of religion; no such ferall opposition, father against son, mother against daughter, husband against wife, city against city, kingdome against kingdome: as of old at Tentira and Combos:

<sup>b</sup> Immortale odium, et nunquam sanabile vulnus,  
Inde furor vulgo, quod numina vicinorum  
Odit uterque locus, quum solos credit habendos  
Esse Deos quos ipse colat.—

Immortall hate it breeds, a wound past cure,  
And fury to the commons still to endure:  
Because one city t'others gods as vain  
Deride, and his alone as good, maintain.

The Turkes at this day, count no better of us than of dogs; so they commonly call us *gaures*, infidels, miscreants, make that their mean quarrel and cause of Christian persecution. If he will turn Turke, he shall be entertained as a brother, and had in good esteem, a Muselman or a beleever, which is a greater tye to them than any affinity or consanguinity. The Jewes stick together like so many burrs, but as for the rest whom they call Gentiles, they do hate and abhor, they cannot endure their Messiah should be a common Saviour to us all, and rather as <sup>c</sup> Luther writes, *than they that now scoffe at them, curse them, persecute and revile them, shall be coheirs and brethren with*

<sup>a</sup> Lactantius. <sup>b</sup> Juv. Sat. 15. <sup>c</sup> Comment. in Micah. Ferre non possunt ut illorum Messias communis servator sit, nostrum gaudium, &c. Messias vel decem decies crucifixuri essent, ipsumque Deum, si id fieri posset, una cum angelis et creaturis omnibus, *non* absterrerentur ab hoc facto, etsi mille inferna subeunda forent.



them, or have any part of fellowship with their Messiah, they would crucifie their Messiah ten times over, and God himself, his angels, and all his creatures, if it were possible, though they endure a thousand hells for it. Such is their malice towards us. Now for Papists, what in a common cause for the advancement of their religion they will endure, our traitors and pseudocatholicks will declare unto us; and how bitter on the other side to their adversaries, how violently bent, let those Marian times record, as those miserable slaughters at Merindol and Cabriers, the Spanish inquisition, the duke of Alva's tyranny in the Low-countries, the French massacres and civil wars.

\* *Tantum religio potuit suadere malorum.*

Not there only, but all over Europe, we read of bloody battels, racks and wheels, seditions, factions, oppositions,

—————<sup>b</sup> *obvia signis*  
*Signa, pares aquilas, et pila minantia pilis,*

Invectives and contentions. They had rather shake hands with a Jew, Turke, or as the Spaniards do, suffer Moors to live amongst them, and Jewes than Protestants; *My name*, (saith <sup>c</sup> Luther) *is more odious to them than any thief or murderer.* So it is with all hereticks and schismaticks whatsoever: And none so passionate, violent in their tenents, opinions, obstinate, wilful, refractory, peevish, factious, singular and stiffe in defence of them; they do not only persecute and hate, but pittie all other religions, account them damned, blind; as if they alone were the true church, they are the true heirs, have the feesimple of heaven by a peculiar donation, 'tis entailed on them and their posterities, their doctrine sound, *per funem aureum de cælo delapsa doctrina*; they alone are to be saved. The Jewes at this day are so *incomprehensibly proud and churlish*, (saith <sup>d</sup> Luther,) that *solī salvari, solī domini terrarum salvari volunt.* And, as <sup>e</sup> Buxtorfius adds, *so ignorant and self-willed withall, that amongst their most understanding rabbins you shall finde nought but gross dotage, horrible hardness of heart, and stupend obstinacy, in all their actions, opinions, conversations: and yet so zealous withall, that no man living can be more, and vindicate themselves for the elect people of GOD.* 'Tis so with all other superstitious sects, Mahometans, Gentiles in China, and Tartary; our ignorant Papists,

<sup>a</sup> Lucet.    <sup>b</sup> Lucan.    <sup>c</sup> Ad Galat. comment. Nomen odiosius meum, quam ullus homicida aut fur.    <sup>d</sup> In comment. Micah. Adeo incomprehensibilis et asperorum superbia, &c.    <sup>e</sup> Synagog. Judæorum ca. 1. Inter eorum intelligentissimos Rabbinos nil præter ignorantiam et insipientiam grandem invenies, horrendam indurationem, et obstinationem, &c.

Anabaptists, Separatists, and peculiar Churches of Amsterdam, they alone, and none but they, can be saved. <sup>a</sup>Zealous (as Paul saith, Rom. 10. 2.) *without knowledge*, they will endure any miserie, any trouble, suffer and do that which the sun beames will not endure to see, *Religionis acti Furiis*, all extremities, losses and dangers, take any pains, fast, pray, vow chastity, wilful poverty, forsake all and follow their idols, dye a thousand deaths, as some Jewes did to Pilate's souldiers, in like case, *exertos præbentes jugulos, et manifeste præ se ferentes*, (as Josephus hath it) *chariorem esse vitá sibi legis patricæ observationem*; rather than abjure, or denye the least particle of that religion which their fathers profess, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiously false, they will beleeve it: they will take much more pains to go to hell, than we shall do to heaven. Single out the most ignorant of them, convince his understanding, shew him his errours, grossness, and absurdities of his sect, *Non persuadebis etiamsi persuaseris*, he will not be perswaded. As those pagans told the Jesuites in Japona, <sup>b</sup> they would do as their fore-fathers have done; and with Ratholde the Frisian prince, go to hell for company, if most of their friends went thither: they will not be moved, no perswasion, no torture can stir them. So that Papists cannot brag of their vowes, poverty, obedience, orders, merits, martyrdomes, fastings, almes, good workes, pilgrimages: much and more than all this, I shall shew you, is, and hath been done by these superstitious Gentiles, Pagans, Idolaters and Jewes: their blind zeal and idolatrous superstition in all kindes is much at one; little or no difference, and it is hard to say, which is the greatest, which is the grossest. For if a man shall duly consider those superstitious rites amongst the Ethnicks in Japan, the Bannians in Gnsart, the Chinese idolaters, <sup>c</sup> Americans of old, (in Mexico especially) Mahometan priests, he shall finde the same government almost, the same orders and ceremonies, or so like, that they may seem apparently to be derived from some heathen spirit, and the Roman hierarchy no better than the rest. In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible, which they will not beleeve, observe, and diligently perform as much as in them lyes; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake.

<sup>a</sup> Great is Diana of the Ephesians, Acts 19.  
cum aliis bene sentire.

<sup>c</sup> Acosta. l. 5.

<sup>b</sup> Malunt cum illis insanire, quam



So powerful a thing is superstition. <sup>a</sup> *O Ægypt* (as Trismegistus exclaims) *thy religion is fables, and such as posterity will not beleeve.* I know that in true religion it self, many mysteries are so apprehended alone by faith, as that of the Trinity, which Turkes especially deride; Christ's incarnation, resurrection of the body at the last day, *quod ideo credendum* (saith Tertullian) *quod incredibile, &c.* many miracles not to be controverted or disputed of. *Mirari non rimari sapientia vera est*, saith <sup>b</sup> Gerhardus; *et in divinis* (as a good father informs us) *quædam credenda, quædam admiranda, &c.* some things are to be beleved, embraced, followed with all submission and obedience, some again admired. Though Julian the apostate, scoffe at Christians in this point, *quod captivemus intellectum in obsequium fidei*, saying, that the Christian Creed is like the *Pythagorean Ipse dixit*, we make our will and understanding too slavishly subject to our faith, without farther examination of the truth; yet as Saint Gregory truly answers, our creed is *altioris præstantiæ*, and much more divine: and as Thomas will, *pie consideranti semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturalibus*, we do absolutely beleve it, and upon good reasons; for, as Gregory well informeth us; *Fides non habet meritum, ubi humana ratio, quærit experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certain demonstration: we must and will beleve God's word; and if we be mistaken or err in our generall belief, as <sup>c</sup> *Richardus de sancto Victore*, vows he will say to Christ himself at the day of judgement; *Lord, if we be deceived, thou alone hast deceived us*: thus we plead. But for the rest, I will not justifie that pontificiall consubstantiation, that which <sup>d</sup> Mahometans and Jewes justly except at, as Campanella confesseth: (*Atheismi triumphat. cap. 12. fol. 125.*) *Difficillimum dogma esse, nec aliud subjectum magis hæreticorum blasphemis, et stultis irrisionibus politicorum reperiri.* They hold it impossible, *Deum in pane manducari*; and besides they scoffe at it, *vide gentem comedentem Deum suum, inquit quidam Maurus.* <sup>e</sup> *Hunc Deum muscæ et vermes irrident, quum ipsum polluant et devorant; subditus est igni, aquæ, et latrones furantur; pixidem auream humi prosternunt, et se tamen non defendit hic Deus. Qui fieri potest, ut sit integer in singulis hostiæ particulis, idem corpus numero, tam multis locis, cælo, terrâ? &c.* But he that shall read the <sup>f</sup> Turkes Alcoran,

<sup>a</sup> *O Ægypte, religionis tuæ solæ supersunt fabulæ æque incredibiles posteris tuis.*

<sup>b</sup> *Meditat. 19. de cœnâ domin.*      <sup>c</sup> *Lib. 1. de trin. cap. 2. Si decepti sumus. &c.*

<sup>d</sup> *Vide Samsatis Isphocanis objectiones in monachum Milesium.*      <sup>e</sup> *Lege Hoffman. Mus exenteratus.*

<sup>f</sup> *As true as Homer's Iliads, Ovid's Metamorphosis, Æsop's Fables.*

the Jewes Talmud, and Papists Golden Legend, in the mean time will swear that such gross fictions, fables, vain traditions, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the diuel himself, who is the author of confusion and lyes; and wonder withall, how such wise men as have been of the Jewes, such learned understanding men as Averröes, Avicenna, or those heathen philosophers, could ever be perswaded to beleeve, or to subscribe to the least part of them: *aut fraudem non detegere*; but that as <sup>a</sup>Vanninus answers, *ob publicæ potestatis formidinem allatrare philosophi non audebant*, they durst not speak for feare of the law. But I will descend to particulars: read their severall symptomes and then guess.

Of such symptomes as properly belong to superstition, or that irreligious religion, I may say as of the rest, some are ridiculous, some again ferall to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy dayes, sacrifices, adorations, and the like. The Ægyptians that pretended so great antiquity, 300 kings before Amasis: and as Mela writes, 13000 yeares from the beginning of their chronicles, that brag'd so much of their knowledge of old, for they invented arithmetick, astronomy, geometry: of their wealth and power, that vaunted of 20000 cities: yet at the same time their idolatry and superstition was most gross. They worshipped, as Diodorus Siculus records, sun and moon under the name of Isis and Osyris; and after, such men as were beneficiall to them, or any creature that did them good. In the city of Bubasti they adored a cat, saith Herodotus; Ibis and storks, an oxe (saith Pliny); <sup>b</sup>lecks and onyons, Macrobius;

<sup>c</sup> Porrum et cæpe Deos imponere nubibus ausi,  
Hos tu Nile Deos colis —

Scoffing <sup>d</sup>Lucian in his *vera Historia*: which as he confesseth himself, was not persuasively written as a truth, but in comicall fashion to glance at the monstrous fictions, and gross absurdities of writers and nations, to deride, without doubt, this prodigious Ægyptian idolatry, faigns this story of himself; that when he had seen the Elysian fields, and was now coming away, Radamanthus gave him a mallow-root, and bade him pray to that when he was in any peril or extremity; which he did accordingly; for when he came to Hydamordia in the island of treacherous women, he made his prayers to his root, and was instantly delivered. The Syrians, Chaldeans, had as

<sup>a</sup> Dial. 52. de oraculis.  
Juven. Sat. 15.

<sup>b</sup> O sanctas gentes quibus hæc nascuntur in hæto Numinâ!  
<sup>c</sup> Prudentius. <sup>d</sup> Praefat. ver. hist.



many proper gods of their own invention; see the said Lucian *de Dea Syriá*. Morny (*cap. 23. de veritat. relig.*) Guliel. Stuekius (*ⁱ Sacrorum Sacrificiorumque Gentil. descript.*) Peter Faber Semester. (*l. 3. c. 1, 2, 3.*) Selden *de Diis Syris*; Purchas Pilgrimage; <sup>b</sup> Rosinus of the Romans, and Lilius Giraldus of the Greeks. The Romans borrowed from all, besides their own gods, which were *majorum* and *minorum gentium*, as Varro holds, certain and uncertain; some cœlestiall, select and great ones; others *Indigites* and *Semi-Dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastatæ*, *Dii tutelares* amongst the Greeks: gods of all sorts, for all functions; some for the land, some for sea; some for heaven, some for hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchyards, &c. All actions and offices, Pax, Quies, Salus, Libertas, Fœlicitas, Strenua, Stimula, Horta, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercutius, Febris, Pallor, Invidia, Protervia, Risus, Angerona, Volupia, Vacuna, Viriplaca, Veneranda, Pales, Neptunia, Doris. Kings, emperours, valiant men that had done any good offices for them, they did likewise canonize and adore for gods; and it was usually done, *usitatum apud antiquos*, as <sup>c</sup> Jo. Boissardus well observes, *deificare homines qui beneficiis mortales juvarent*, and the diuel was still ready to second their intents, *statim se ingessit illorum sepulchris, statuis, templis, aris, &c.* he crept into their temples, statues, tombes, altars, and was ready to give oracles, cure diseases, do miracles, &c. as by Jupiter, Æsculapius, Tiresias, Apollo, Mopsus, Amphiarus, &c. *Dii et Semi-Dei*. For so they were *Semi-Dei*, demi-gods, some *medii inter Deos et homines*, as Max. <sup>d</sup> Tyrius, the Platonist, *ser. 26 et 27.* maintains and justifies in many words. *When a good man dyes, his body is buryed, but his soule ex homine dæmon evadit, becomes forthwith a demi-god, nothing disparaged with malignity of ayr, or variety of forms: rejoyceth, exults and sees that perfect beauty with his eys. Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, informs, succours, &c. punisheth those that are bad, and do amiss, as a good genius to protect and govern mortall men appointed by the gods; so they will have it; ordaining some for provinces, scme for private men, some for one office, some for another. Hector and Achilles assist souldiers to this*

<sup>a</sup> Tiguri fol. 1494. <sup>b</sup> Rosin. antiq. Rom. l. 2. c. 1. et deinceps. <sup>c</sup> Lib. de divinatione et magicis præstigiis in Mopso. <sup>d</sup> Cosmo Paecio Interpret. Nihil ab aeris caligine aut figurarum varietate impeditus merain pulchritudinem meruit, exultans et misericordiâ motus, cognatos amicos qui adhuc morantur in terra tuetur, errantibus succurrit. &c. Deus hoc jussit ut essent genii, Dii tutelares hominibus, bonos juvantes, malos punientes, &c.

day; Æsculapius all sick men, the Dioscuri seafaring men, &c. and sometimes upon occasion, they shew themselves. The Dioscuri, Hercules and Æsculapius, he saw himself (or the divel in his likeness) *non somnians sed vigilans ipse vidi*: So far Tyrius. And not good men only do they thus adore, but tyrants, monsters, divels, (as <sup>a</sup> Stuckius inveighs) Neros, Domitians, Heliogables, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assign gods;

Et domibus, tectis, thermis, et equis soleatis  
Assignare solent genios ———

saith Prudentius. Cuna for cradles; Diverra for sweeping houses; Nodina knots; Prema, Premunda, Hymen, Hymeneus, for weddings; Comus the god of good fellowes; gods of silence, of comfort; Hebe goddess of youth; *Mena menstruarum*, &c. male and female gods of all ages, sexes, and dimensions, with beards, without beards, marryed, unmarried, begot, not born at all, but as Minerva start out of Jupiter's head. Hesiodus reckons up at least 30000 gods; Varro 300 Jupiters. As Jeremy told them, their gods were to the multitude of cities.

Quicquid humus, pelagus, cœlum miserabile gignit,  
Id dixêre Deos, colles, freta, flumina, flammas.

What ever heavens, sea and land begat,  
Hills, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions; *As children make babies* (so saith <sup>b</sup> Morneus) *their poets make gods; et quos adorant in templis ludunt in theatris*, as Lactantius scoffes. Saturn a man, gelded himself, did eat his own children, a cruell tyrant driven out of his kingdome by his son Jupiter, as good a god as himself, a wicked, lascivious, paltry king of Crete, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. Venus, a notorious strumpet, as common as a barbers chair; Mars, Adonis, Anchises whore, is a great she-goddess as well as the rest; as much renowned by their poets; with many such. And these gods, so fabulously and foolishly made, *ceremoniis, Hymnis, et Canticis celebrant*; their errours, *luctus et gaudia, amores, iras, nuptias et liberorum procreationes*, (<sup>c</sup> as Eusebius well taxeth) weddings, mirth and mournings, loves, angers, and quarrelling they did celebrate in hymns, and sing

<sup>a</sup> Sacrorum gent. descript. Non bene meritos solum, sed et tyrannos pro Diis colunt, qui genus humanum horrendum in modum portentosa immunitate divexarunt, &c. fœdas mer trices, &c.

<sup>b</sup> Cap. 22. de ver. rel. Deos finxerunt eorum Poete,

ut infantium puppas. <sup>c</sup> Proem. lib. Contra philos.



of in their ordinary songs, as it were publishing their villanies. But see more of their originals. When Romulus was made away by the sedition of the senators, to pacifie the people, <sup>a</sup>Julius Proculus gave out that Romulus was taken up by Jupiter into Heaven; and therefore, to be ever after adored for a God amongst the Romans. Syrophanes of Ægypt, had one only son, whom he dearly loved; he erected his statue in his house, which his servants did adorn with crowns and garlands, to pacifie their masters wrath when he was angry, so by little and little he was adored for a god. This did Semiramis for her husband Belus; and Adrian the emperor by his minion Antinoüs. Flora was a rich harlot in Rome, and for that she made the commonwealth her heir, her birth day was solemnized long after; and to make it a more plausible holyday, they made her goddess of flowers, and sacrificed to her amongst the rest. The matrons of Rome, as Dionysius Halicarnassæus relates, because at their entreaty, Coriolanus desisted from his wars, consecrated a church *Fortunæ muliebri*: and <sup>b</sup>Venus Barbata had a temple erected, for that somewhat was amiss about hair; and so the rest. The citizens <sup>c</sup>of Alabanda, a small town in Asia minor, to curry favour with the Romans, (who then warred in Greece with Perseus of Macedon, and were formidable to these parts) consecrated a temple to the city of Rome, and made her a goddess, with annual games and sacrifices. So a town of houses was deified, with shameful flattery of the one side to give, and intolerable arrogance on the other to accept, upon so vile and absurd an occasion. Tullie writes to Atticus, that his daughter Tulliola might be made a goddess, and adored as Juno and Minerva, and as well she deserved it. Their holydayes and adorations were all out as ridiculous. Those Lupercals of Pan, Florales of Flora, Bona Dea, Anna Perenna, Saturnals, &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, <sup>d</sup>by what bawdy priests, how they hang their noses over the smoke of sacrifices, saith <sup>e</sup>Lucian, and lick blood that was spilled about the altars, like flies. Their carved idols, gilt images of wood, iron, ivory, silver, brass, stone, *olim truncus eram, &c.* were most absurd, as being their own workmanship; for as Seneca notes, *adorant ligneos Deos, et fabros interim qui fecerunt, contemnunt*, they adore work, contemn the workman; and as Tertullian follows it, *Si homines*

<sup>a</sup> Livius lib. I. Deus vobis in posterum propitius, Quirites. <sup>b</sup> Anth. Verdure Imag. Deorum. <sup>c</sup> Mulieris candido splendentibus amicimine varioque lætantes gestiminc, verno florentes conanime, solum stementes, &c. Apuleius lib. II. de Asino aureo. <sup>d</sup> Magna religione quæritur quæ possit adulteria plura numerare. Minut. <sup>e</sup> Lib. de sacrificiis; Fumo inhiantes, et muscarum in morem szuguinem exuentes circum aras effusum.

*non essent Diis propitii, non essent Dii*, had it not been for men, they had never been gods, but blocks still, and stupid statues, in which mice, swallows, birds made their nests, spiders their webs, and in their very mouths laid their excrements. Those images, I say, were all out as gross, as the shapes in which they did represent them: Jupiter with a rams head; Mercurie a dogs, Pan like a goat, Hecate with three heads, one with a beard, another without; see more in Carterius and <sup>a</sup>Verdurius of their monstrous forms and ugly pictures: and which was absurder yet, they told them these images came from heaven; as that of Minerva in her temple at Athens, *quod e caelo cecidisse credebant accolæ*, saith Pausanias. They formed some like storks, apes, bulls, and yet seriously beleaved; and that which was impious, and abominable, they made their gods notorious whoremasters, incestuous sodomites, (as commonly they were all as well as Jupiter, Mars, Apollo, Mercurie, Neptune, &c.) theeves, slaves, drudges, (for Apollo and Neptune made tiles in Phrygia,) kept sheep, Hercules empty'd stables, Vulcan a black-smith, unfit to dwell upon the earth for their villanies, much less in heaven, as <sup>b</sup>Mornay well saith, and yet they gave them out to be such; so weak and bruitish, some to whine, lament, and rore, as Isis for her son and Cenocephalus, as also all her weeping priests; Mars in Homer to be wounded, vexed; Venus run away crying, and the like; than which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas?* (which <sup>c</sup>Minutius objects) *Si Dii, cur plangitis? si mortui, cur adoratis?* that it is no marvail if <sup>d</sup>Lucian, that adamantine perscutour of superstition, and Pliny could so scoffe at them and their horrible idolatry as they did. Diagoras took Hercules image, and put it under his pot to seeth his pottage, which was, as he said, his 13<sup>th</sup> labour. But see more of their fopperies in Cypr. (4. tract. de Idol. varietat.) Chrysostome (*advers. Gentil.*) Arnobius (*adv. Gentes.*) Austin. (*de civ. Dei.*) Theodoret. (*de curat. Græc. affect.*) Clemens Alexandrinus, Minutius Fœlix, Eusebius, Lactantius, Stuckius, &c. Lamentable, tragicall, and fearful those symptomes are, that they should be so far forth affrighted with their fictitious gods, as to spend the goods, lives, fortunes, precious time, best dayes in their honour, to <sup>e</sup>sacrifice unto them, to their inestimable loss, such hecatombes, so many

<sup>a</sup> *Imagines Deorum lib. sic. inscript.*  
<sup>c</sup> *Ostaviano.*

<sup>b</sup> *De ver. relig. cap. 22. Indigni qui*

<sup>d</sup> *Jupiter Tragædus, de sacrificiis, et passim alias.*  
<sup>e</sup> 666 severall kindes of sacrifices in Ægypt Major reckons up, Tom. 2. coll. of which read more in cap. 1. of Laurentius Pignorius his Ægypt characters, a cause of which, Sanubius gives, subcis. lib. 3. cap. 1.



thousand sheep, oxen, with gilded horns, goats, as <sup>a</sup> Cræsus king of Lydia, <sup>b</sup> Marcus Julianus, surnamed *ob crebras hostias, Victivarius et Tauricremus*; and the rest of the Roman emperours usually did with such labour and cost: and not Emperours only, and great ones, *pro communi bono*, were at this charge, but private men for their ordinary occasions. Pythagoras offered an hundred oxen for the invention of a Geometricall Probleme, and it was an ordinary thing to sacrifice in <sup>c</sup> Lucian's time, *a heifer for their good health, four oxen for wealth, an hundred for a kingdom, nine bulls for their safe return from Troja to Pylus, &c.* Every god almost had a peculiar sacrifice: the sun horses, Vulcan fire, Diana a white hart, Venus a turtle, Ceres an hog, Proserpina a black lamb, Neptune a bull, (read more in <sup>d</sup> Stuckius at large) besides sheep, cocks, corals, frankincense, to their undoings, as if their gods were affected with blood or smoke. *Aud surely* (<sup>e</sup> saith he) *if one should but repeat the fopperies of mortall men, in their sacrifices, feasts, worshipping their gods, their rites and ceremonies, what they think of them, of their dyet, houses, orders, &c. what prayers and vowes they make; if one should but observe their absurdities and madness, he would burst out a laughing, and pittie their folly.* For what can be more absurd than their ordinary prayers, petitions, <sup>f</sup> requests, sacrifices, oracles, devotions? of which we have a taste in Maximus Tyrius *serm.* 1. Plato's *Alcibiades Secundus*, Persius *Sat.* 2. Juvenal. *Sat.* 10. there likewise exploded, *Mactant opimas et pingues hostias Deo quasi esurienti, profundunt vina tanquam sitiendi, lumina accendunt velut in tenebris agenti,* (Lactantius *lib.* 2. *cap.* 6.) as if their gods were an hungry, a thirst, in the dark, they light candles, offer meat and drink. And what so base as to reveal their counsells and give oracles *e viscerum sterquiliniis*, out of the bowells and excrementall parts of beasts? *sordidos Deos* Varro truly calls them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majesticall structures. To the roof of Apollo Didymus temple, *ad Branchidas*, as <sup>g</sup> Strabo writes, a thousand okes did not suffice. Who can relate the glorious splendour, and stupend magnificence, the

<sup>a</sup> Herod. Clie. *Immolavit lecta pecora ter mille Delphis, una cum lectis phialis tribus.* <sup>b</sup> Superstitiosus Julianus innumeras sine parsimoniâ pecudes mactavit. Ammianus. 25 *Boves albi. M. Casari salutem, si tu viceris perimus; lib. 3. Romani observantissimi sunt ceremoniarum, bello præsertim.* <sup>c</sup> De sacrificiis: *Buculam pro bona valetudine, boves quatuor pro divitiis, centum tauros pro sospite a Trojæ reditu, &c.* <sup>d</sup> De sacris Gentil. et sacrific. Tyg. 1596. <sup>e</sup> Enimvero si quis recenseret quæ stulti mortales in festis, sacrificiis, Diis adorandis, &c. quæ vota faciant, quid de iis statuunt, &c. haud scio an risurus, &c. <sup>f</sup> Max. Tyrius ser. 1. *Cræsus regum omnium stultissimus de lebetæ consulit, alius de numero arenarum, dimensione mais, &c.* <sup>g</sup> Lib. 4.

sumptuous building of Diana at Ephesus, Jupiter Ammon's temple in Africk, the Pantheon at Rome, the Capitoll, the Serapium at Alexandria, Apollo's temple at Daphne in the suburbs of Antioch. The great temple at Mexico so richly adorned, and so capacious (for 10000 men might stand in it at once) that faire pantheon of Cusco, described by Acosta in his Indian History, which eclipses both Jewes and Christians. There were in old Jerusalem as some write, 408 synagogues; but new Cairo reckons up (if <sup>a</sup> Radzivilius may be beleevd) 6800 meskites. Fessa 400, whereof 50 are most magnificent, like Saint Pauls in London. Helena built 300 faire churches in the holy land, but one Bassa hath built 400 meskites. The Mahometans have 1000 monkes in a monastery; the like saith Acosta of Americans; Riccius of the Chineses, for men and wömen, fairly built, and more richly endowed some of them, than Arras in Artois, Fulda in Germany or Saint Edmunds-Bury in England with us. Who can describe those curious and costly statues, idols, images, so frequently mentioned in Pausanias? I conceal their donaries, pendants, other offerings, presents, to these their fictitious gods daily consecrated. <sup>b</sup>Alexander, the son of Amyntas, K. of Macedonia, sent two statues of pure gold to Apollo at Delphos. <sup>c</sup>Cræsus, king of Lydia dedicated an hundred golden tiles in the same place, with a golden altar. No man came empty-handed to their shrines. But these are base offerings in respect; they offered men themselves alive. The Leucadians, as Strabo writes, sacrificed every year a man, *averruncandæ Deorum iræ causa*, to pacifie their gods; *de montis præcipitio dejecerunt*, &c. and they did voluntarily undergo it. The Decii did so sacrifice *Diis manibus*; Curtius did leap into the gulf. Were they not all strangely deluded to go so far to their oracles, to be so gulled by them, both in war and peace, as Polybius relates, (which their augures, priests, vestall virgins can witness) to be so superstitious, that they would rather lose goods and lives, than omit any ceremonies, or offend their heathen gods? Nicias, that generous and valiant captain of the Greeks, overthrew the Athenian navy, by reason of his too much superstition, <sup>d</sup>because the Augures told him it was ominous to set sayl from the haven of Syracuse whilst the moon was eclipsed, he tarryed so long till his enemies besieged him, he and all his army was overthrown. The <sup>e</sup>Parthians of old were so sottish in this kinde, they would rather lose a victory, nay lose their own lives, than fight in the night; 'twas against their religion. The Jewes would make no resistance on the sabbath, when Pompeius

<sup>a</sup>Peregr. Hierosol.  
lib. 2. cap. 16.

<sup>b</sup>Solinus.  
<sup>c</sup>Plutarch. vit. Crassi.

<sup>d</sup>Herodotus.

<sup>e</sup>Boterus polit.



besieged Jerusalem; and some Jewish Christians in Africk, set upon by the Goths, suffered themselves, upon the same occasion, to be utterly vanquished. The superstition of the Dibrenses, a bordering town in Epirus, besieged by the Turkes, is miraculous almost to report. Because a dead dog was flung into the only fountain which the city had, they would dye of thirst all, rather than drink of that <sup>a</sup>unclean water, and yeeld up the city upon any conditions. Though the Prætor and chiefe citizens began to drink first, using all good perswasions, their superstition was such; no saying would serve, they must all forthwith dye or yeeld up the city. *Vix ausum ipse credere* (saith <sup>b</sup>Barletius) *tantam superstitionem, vel affirmare levissimam hanc causam tantæ rei vel magis ridiculam, quam non dubitem risum potius quam admirationem posteris excitaturam.* The story was too ridiculous, he was ashamed to report it, because he thought no body would beleve it. It is stupend to relate what strange effects this idolatry and superstition hath brought forth of the latter yeares in the Indies and those bordering parts: <sup>c</sup>in what ferall shapes the <sup>d</sup>divel is adored, *ne quid mali intentet*, as they say; for in the mountains betwixt Scanderone and Aleppo, at this day, there are dwelling a certain kinde of people called Coordes, coming of the race of the ancient Parthians, who worship the divel, and alledge this reason in so doing; God is a good man and will do no harm, but the divel is bad and must be pleased, lest he hurt them. It is wonderful to tell how the divel deludes them, how he terrifies them, how they offer men and women sacrifices unto him, an hundred at once, as they did infants in Crete to Saturn of old, the finest children, like Agamemnon's Iphigenia, &c. At <sup>e</sup>Mexico, when the Spaniards first overcame them, they dayly sacrificed *viva hominum corda e viventium corporibus extracta*, the hearts of men yet living, 20000 in a year (Acosta *lib. 5. cap. 20.*) to their idols made of flour and mens blood; and every year six thousand infants of both sexes: And, as prodigious to relate <sup>f</sup>how they bury their wives with husbands deceased, 'tis fearfull to report, and harder to beleve.

<sup>g</sup>Nam certamen habent læthi quæ viva sequatur  
Conjugium, pudor est non licuisse mori,

and burn them alive, best goods, servants, horses, when a grandie dies; <sup>h</sup>12000 at once amongst the Tartars, when a

<sup>a</sup> They were of the Greek Church. <sup>b</sup> Lib. 5. de gestis Scanderbegis. <sup>c</sup> In templis immania idolorum monstra conspiciuntur, marmorea, lignea, lutea, &c. Riccius. <sup>d</sup> Deum enim placare non est opus, quia non nocet; sed dæmonem sacrificiis placant, &c. <sup>e</sup> Fer. Cortesius. <sup>f</sup> M. Polus. Lod. Vertmannus navig. lib. 6. cap. P. Martyr, Ocean. dec. <sup>g</sup> Propertius lib. 3. eleg. 12  
<sup>h</sup> Matthias a Michou.

great Cham departs, or an emperour in America: how they plague themselves, who abstain from all that hath life, like those old Pythagoreans; with immoderate fastings, <sup>a</sup>as the Bannians about Surat; they of China, that for superstitions sake never eat flesh nor fish all their lives, never marry, but live in deserts and by-places, and some pray to their idols 24 hours together, without any intermission, biting of their tongues when they have done, for devotions sake. Some again are brought to that madness by their superstitious priests, (that tell them such vain stories of immortality, and the joyes of heaven in that other life)<sup>b</sup> that many thousands voluntarily break their own necks, as Cleombrotus Amborcatus' auditours of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poysons, another strangleth himself; and the king of China hath done as much, deluded with this vain hope, had he not been detained by his servant. But who can sufficiently tell of their severall superstitions, vexations, follies, torments? I may conclude with <sup>c</sup>Possevinus, *Religio facit asperos mites, homines e feris; superstitio ex hominibus feras*, Religion makes wild beasts civil, superstition makes wise men beasts and fools; and the discreetest that are, if they give way to it, are no better than dizards; nay more, if that of Plotinus be true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drift of religion to make us like him whom we worship: what shall be the end of idolaters, but to degenerate into stocks and stones? of such as worship these heathen Gods, (for *Dii gentium dæmonia*)<sup>d</sup> but to become divels themselves? 'Tis therefore *exitiosus error, et maxime periculosus*, a most perilous and dangerous error of all others, as <sup>e</sup>Plutarch holds, *turbulenta passio hominem consternans*, a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, <sup>f</sup>Pliny calls it, *morte non finitur*; death takes away life, but not superstition. Impious and ignorant men are far more happy than they which are superstitious, no torture like to it, none so continueate, so generall, so destructive, so violent.

In this superstitious row, Jewes for antiquity may go next to Gentiles; what of old they have done, what idolatries they

<sup>a</sup> Epist. Jesuit. ann. 1549 a Xaverio et sociis. Idemque Riccius expedit. ad Sinas l. 1. Per totum Jejunatores apud eos toto die carnibus abstinent et piscibus ob religionem; nocte et die Idola colentes; nusquam egredientes.

<sup>b</sup> Ad immortalitatem morte aspirant summi magistratus, &c. Et multi mortales hac iusania, et præpostero immortalitatis studio laborant, et misere pereunt: rex ipse clam venenum hausisset, nisi a servo faisset detentus.

<sup>c</sup> Canticone in lib. 10. Bodini de repub. fol. 111.

<sup>d</sup> Quin ipsius diaboli ut nequitiam referant.

<sup>e</sup> Lib. de superstit.

<sup>f</sup> Hominiibus vitæ finis mors, non autem superstitionis, profert hæc suos terminos ultra vitæ finem.



have committed in their groves and high places, what their Pharisees, Sadducees, Scribes, Essei, and such sectaries have maintained, I will not so much as mention: for the present, I presume no nation under heaven can be more sottish, ignorant, blind, superstitious, wilfull, obstinate and pcevish, tiring themselves with vain ceremonies to no purpose; he that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly beleeve, will think they be scarce rationally creatures; their foolish<sup>a</sup> customes, when they rise in the morning; and how they prepare themselves to prayer, to meat, with what superstitious washings; how to their sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their Messias, and those figments, miracles, vain pomp that shall attend him; as how he shall terrifie the gentiles, and overcome them by new diseases; how Michael the Archangel shall sound his trumpet, how he shall gather all the scattered Jewes into the holy land, and there make them a great banquet, <sup>b</sup>*Wherein shall be all the birds, beasts, fishes, that ever God made; a cup of wine that grew in Paradise, and that hath been kept in Adam's cellar ever since.* At the first course shall be served in that great ox in Psal. 50. 10. *that every day feeds on a thousand hills*; Job 41. that great Leviathan; and a great bird that laid an egg so big, <sup>c</sup>*that by chance tumbling out of the nest, it knockt down 300 tall cedars, and breaking as it fell, drowned 160 villages.* This bird stood up to the knees in the sea, and the sea was so deep, that a hatchet would not fall to the bottom in seaven yeares. Of their Messias<sup>d</sup> wives and children; Adam and Eve, &c. and that one stupend fiction amongst the rest: When a Roman prince asked of Rabbi Jehosua ben Hanania, why the Jewes God was compared to a lion; he made answer, he compared himself to no ordinary lion, but to one in the wood Ela, which when he desired to see, the Rabbin pray'd to God he might, and forthwith the lion set forward; <sup>e</sup>*But when he was 400 miles from Rome, he so rored that all the great-bellyed women in Rome made aborts; the city walls fell down; and when he came an hundred miles nearer, and rored*

<sup>a</sup> Buxtorfius Synagog. Jud. c. 4. Inter precandum nemo pediculos attingat, vel pulicem, aut per guttur inferius ventum emittas, &c. Id. c. 5. et seq. cap. 36.

<sup>b</sup> Illic omnia animalia, pisces, aves, quos Deus unquam creavit mastabuntur, et vinum generosum, &c. <sup>c</sup> Cujus lapsu cedri altissimi 300 dejecti sunt, quumque lapsu ovum fuerat contractum, pagi 160 inde submersi, et alluvione inundati.

<sup>d</sup> Every king in the world shall send him one of his daughters to be his wife, because it is written Psal. 45. 10. kings daughters shall attend on him, &c.

<sup>e</sup> Quum quadringentis adhuc miliaribus ab imperatore leo hic abesset, tam fortiter rugiebat, ut mulieres Romanæ abortierint omnes, murique, &c.

*the second time, their teeth fell out of their heads, the emperor himself fell down dead, and so the lion went back.* With an infinite number of such lyes and forgeries, which they verily beleeve, feed themselves with vain hope, and in the mean time will by no perswasions be diverted, but still crucifie their soules with a company of idle ceremonies, live like slaves and vagabonds, will not be relieved or reconciled.

Mahometans are a compound of Gentiles, Jewes, and Christians; and so absurd in their ceremonies, as if they had taken that which is most sottish out of every one of them; full of idle fables in their superstitious law; their Alcoran it self a gallimaufry of lyes, tales, ceremonies, traditions, precepts stole from other sects, and confusedly heaped up, to delude a company of rude and barbarous clowns. As how birds, beasts, stones saluted Mahomet when he came from Mecha, the moon came down from heaven to visit him; <sup>a</sup> how God sent for him, spake to him, &c. with a company of stupend figments of the angels, sun, moon, and stars, &c. Of the day of judgement, and three sounds to prepare to it, which must last 50000 yeares; of Paradise, which wholly consists in *coeundi et comedendi voluptate*, and *pecorinis hominibus scriptum, bestialis beatitudo*, is so ridiculous, that Virgil, Dante, Lucian, nor any poet can be more fabulous. Their rites and ceremonies are most vain and superstitious; wine and swines flesh are utter forbidden by their law; <sup>b</sup> they must pray five times a day; and still towards the south; wash before and after, all their bodies over, with many such. For fasting, vowes, religious orders, peregrinations, they go far beyond any papists. <sup>c</sup> They fast a moneth together many times, and must not eat a bit till sun be set. Their Kalenders, Dervises, and Torlachers, &c. are more <sup>d</sup> abstemious, some of them, than Carthusians, Franciscans, Anachorites; forsake all, live solitary, fare hard, go naked, &c. <sup>e</sup> Their pilgrimages are as far as to the river <sup>f</sup> Ganges (which the Gentiles of those tracts likewise do) to wash themselves; for that river, as they hold, hath a soveraign vertue to purge them of all sins, and no man can be saved that hath not been washed in it. For which reason they come far and near from the Indies;

<sup>a</sup> Strozius Cicogna omnif. mag. lib. 1. c. 1. Putida multa recenset ex Alcorano, de cælo, stellis, Angelis, Lonicerus c. 21. 22. l. 1.

<sup>b</sup> Quinquies in die orare Turcæ tenentur ad meridiem. Bredenbachius cap. 5.

<sup>c</sup> In quolibet anno mensem integrum jejnant interdium, nec comedentes nec bibentes, &c. <sup>d</sup> Nullis unquam multi per totam aetatem carnibus vescuntur. Leo Afer.

<sup>e</sup> Lonicerus om. 1. cap. 17. 18. <sup>f</sup> Gotardus Arthus cap. 33, hist. orient. India: Opinio est expiatorium esse Gangem; et nec mundum ab omni peccato nec salvum fieri posse, qui non hoc flumine se abluit; quam ob causam ex tota India, &c.



*Maximus gentium omnium confluxus est*, and infinite numbers yearly resort to it. Others go as far as Mecha to Mahomet's tombe, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the divel; of eating a camell at Cairo by the way; their fastings, their running till they sweat, their long prayers, Mahomet's temple, tombe, and building of it, would ask a whole volume to dilate: and for their pains taken in this holy pilgrimage, all their sins are forgiven, and they reputed for so many Saints. And divers of them with hot bricces, when they return, will put out their eys, <sup>a</sup> *that they never after see any prophane thing, bite out their tongues, &c.* They look for their prophet Mahomet as Jewes do for their Messias. Read more of their customes, rites, ceremonies, in Lonicerus (*Turcic. hist. tom. 1. from the 10th to the 24th chapter.*) Bredenbachius (*cap. 4. 5. 6.*) Leo Afer *lib. 1.* Busbequius, Sabellicus, Purchas (*lib. 3. cap. 3. et 4. 5.*) Theodorus Bibliander, &c. Many foolish ceremonies you shall finde in them; and which is most to be laniented, the people are generally so curious in observing of them, that if the least circumstance be omitted, they think they shall be damned; 'tis an irremissible offence, and can hardly be forgiven. I kept in my house, amongst my followers (saith <sup>b</sup> Busbequius, sometimes the Turke's oratour in Constantinople) a Turkey boy that by chance did eat shell-fish, a meat forbidden by their law; but the next day when he knew what he had done, he was not only sick to cast and vomit, but very much troubled in minde, would weep and <sup>c</sup>grieve many dayes after, torment himself for his fowl offence. Another Turke being to drink a cup of wine in his cellar, first made a huge noyse and filthy faces, <sup>d</sup> *to warn his soule, (as he said) that it should not be guilty of that fowl fact which he was to commit.* With such toyes as these, are men kept in awe, and so cowed that they dare not resist, or offend the least circumstance of their law, for conscience sake misled by superstition, which no humane edict otherwise, no force of arms could have enforced.

In the last place are Pseudo-Christians: in describing of whose superstitious symptomes, as a mixture of the rest, I may say that which S<sup>t</sup>. Benedict once saw in a vision; one divel in the market place, but ten in a monastery, because there was more work; in populous cities, they would swear and forswear, lye, falsifie, deceive fast enough of themselves, one divel could circumvent a thousand; but in their religious houses a thousand divels could scarce tempt one silly monke.

<sup>a</sup> Quia nil volunt deinceps videre.

<sup>b</sup> The German Ambassadour in Turkey.

<sup>c</sup> Nulli in se conflictandi suum facit.

<sup>d</sup> Ut in aliquem angulum se reciperet, ne reus fieret ejus delicti quod ipse erat admissurus.

All the principall divels I think busy themselves in subverting Christians; Jewes, Gentiles, and Mahometans are *extra caulem*, out of the fold, and need no such attendance; they make no resistance; <sup>a</sup>*eos enim pulsare negligit, quos quieto jure possidere se sentit*, they are his own already; but Christians have the shield of faith, sword of the spirit to resist, and must have a great deal of battery before they can be overcome. That the divel is most busy amongst us that are of the true Church, appears by those severall oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of Rome especially, wherein Antichrist himself now sits and plays his prize. This mystery of iniquity began to work even in the Apostles time; many Antichrists and hereticks were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens mindes, to seduce and captivate their soules. Their symptomes I know not how better to express, than in that twofold division, of such as lead, and are led. Such as lead are hereticks, schismaticks, false prophets, impostours, and their ministers: they have some common symptomes, some peculiar. Common; as madness, folly, pride, insolence, arrogancy, singularity, peevishness, obstinacy, impudence, scorn and contempt of all other sects:

Nullius addicti jurare in verba magistri;

They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none shall be *in secundis*, no not *in tertiis*, they are only wise, only learned in the truth; all damned but they and their followers; *cædem scripturarum faciunt ad materiam suam*, saith Tertullian; they make a slaughter of Scriptures, and turn it as a nose of wax to their own ends. So irrefragable, in the mean time, that what they have once said, they must and will maintain, in whole tomes, duplications, triplications, never yeeld to death, so self-conceited, say what you can. As <sup>b</sup>Bernard (erroneously some say) speaks of P. Aliardus, *omnes patres sic, atque ego sic*. Though all the fathers, councils, the whole world contradict it, they care not, they are all one: and as <sup>c</sup>Gregory well notes *of such as are vertiginous, they think all turns round and moves, all err; when as the error is wholly in their own brains*. Magallianus the Jesuite in his Comment on the first of Timothy *cap. 6. vers. 20.* and Alphonsus (*de Castro lib. 1. adversus hæreses,*) gives two more eminent notes, or probable conjectures to know such men by, (they might have taken themselves by the noses when

<sup>a</sup> Gregor. Hom.

<sup>b</sup> Epist. 190.

<sup>c</sup> Orat. 8. Ut vertigine correptis videntur omnia moveri, omnia iis falsa sunt, quum error in ipsorum cerebro sit.



they said it) <sup>a</sup> *First they affect novelties and toys, and prefer falsehood before truth.* <sup>b</sup> *Secundly, they care not what they say; that which rashness and folly hath brought out, pride afterward, peevishness and contumacy shall maintain to the last gasp.* Peculiar symptomes are prodigious paradoxes, new doctrines, vain phantasmes, which are many and diverse as they themselves. <sup>c</sup> *Nicolaites of old would have wives in common. Montanists would not marry at all, nor Tatians; forbidding all flesh. Severians, wine. Adamians go naked,* <sup>d</sup> *because Adam did so in Paradise; and some <sup>e</sup> barefoot all their lives, because God, Exod. 3. and Joshua 5. bid Moses so to do; and Isay 20. was bid put off his shoes. Manichees hold that Pythagorean transmigration of soules from men to beasts.* <sup>f</sup> *The Circumcellions in Africk, with a mad cruelty made away themselves, some by fire, water, breaking their necks, and seduced others to do the like, threatning some if they did not; with a thousand such: as you may read in <sup>g</sup> Austin, (for there were fourscore and eleven heresies in his times, besides schismes and smaller factions) Epiphanius, Alphonsus de Castro, Danæus, Gab. Prateolus, &c. Of prophets, enthusiasts and impostours, our ecclesiasticall stories afford many examples; of Elias and Christs, as our <sup>h</sup> Eudo de stellis, a Brittain in King Stephen's time, that went invisible, translated himself from one to another in a moment, fed thousands with good chear in the wilderness, and many such; nothing so common as miracles, visions, revelations, prophecies. Now what these brain-sick hereticks once broach, and impostours set on foot, be it never so absurd, false, and prodigious, the common people will follow and beleve. It will run along like murrain in cattel, scab in sheep. *Nulla scabies,* <sup>i</sup> *as he said, superstitione scabiosior; as he that is bitten with a mad dog bites others, and all in the end become mad. Either out of affection of novelty, simplicity, blind zeal, hope and feare, the giddy-headed multitude will embrace it, and without farther examination approve it.**

*Sed vetera querimur,* these are old, *hæc prius fuere.* In our dayes we have a new scene of superstitious impostours and hereticks, a new company of actors, of Antichrists, that great Antichrist himself: A rope of Popes, that by their greatness and authority bear down all before them: who from that time they

<sup>a</sup> *Res novas affectant et inutiles, falsa veris præferunt. 2. Quod temeritas effutierit, id superbia post modum turbatur et contumacia, &c.* <sup>b</sup> See more in Vincent.  
<sup>c</sup> *Leviti* <sup>e</sup> *Aust. de hæres. usus mulierum indifferens.* <sup>d</sup> *Quod ante peccavit Adam, nudus erat.* <sup>e</sup> *Alii nudis pedibus semper ambulant.* <sup>f</sup> *Insana feritæ sibi non parcunt, nam per mortes varias præcipitiorum aquarum et ignium, seipos necant, et in istum furorem alios cogunt, mortem minantes ni faciant.*  
<sup>g</sup> *Blench. hæret. ab orbe condito.* <sup>h</sup> *Nubrigensis, lib. 1. cap. 19.* <sup>i</sup> *Jovian. Pont. Ant. Dial.*

proclaimed themselves universall bishops, to establish their own kingdome, soveraignty, greatness, and to enrich themselves, brought in such a company of humane traditions, purgatory, *Limbus Patrum, Infantum*, and all that subterranean geography, mass, adoration of saints, almes, fastings, bulls, indulgences, orders, fryers, images, shrines, musty reliques, excommunications, confessions, satisfactions, blind obediences, vows, pilgrimages, peregrinations, with many such curious toyes, intricate subtleties, gross errors, obscure questions, to vindicate the better and set a gloss upon them, that the light of the Gospel was quite eclipsed, darkness over all, the Scriptures concealed, legends brought in, religion banished, hypocritical superstition exalted, and the church it self<sup>a</sup> obscured and persecuted. Christ and his members crucified more, saith Benzo, by a few necromanticall, atheisticall popes, than ever it was by<sup>b</sup> Julian the apostate, Porphyrius the platonist, Celsus the physician, Libanius the sophister; by those heathen emperours, Hunnes, Goths, and Vandals. What each of them did, by what meanes, at what times, *quibus auxiliis*, superstition climbed to this height, traditions encreased, and Antichrist himself came to his estate, let Magdeburgenses, Kemnisius, Osiander, Bale, Mornay, Fox, Usher, and many others relate. In the mean time, he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of saints, images, that rabble of Romish deities, for trades, professions, diseases, persons, offices, countreys, places; St. George for England; St. Denis for France; Patrick, Ireland; Andrew, Scotland; Iago, Spain; &c. Gregory for students; Luke for painters; Cosmus and Damian for philosophers; Crispin, shoemakers; Katherine, spinners; &c. Anthony for pigs; Gallus, geese; Wenceslaus, sheep; Pelagius, oxen; Sebastian, the plague; Valentine, falling sickness; Apollonia, tooth-ake; Petronella for agues; and the Virgin Mary for sea and land, for all parties, offices. He that shall observe these things, their shrines, images, oblations, pendants, adorations, pilgrimages they make to them; what creeping to crosses, our lady of Lauretta's rich<sup>c</sup> gowns, her donaries, the cost bestowed on images, and number of suters; St. Nicholas Burge in France; our St. Thomas shrine of old at Canterbury; those reliques at Rome, Jerusalem, Genoa, Lions, Pratum, St. Denis; and how many thousands come yearly to offer to them, with what cost, trouble, anxiety, superstition,

<sup>a</sup> Cum per Paganos nomen ejus persequi non poterat, sub specie religionis fraudulenter subvertere disponebat. <sup>b</sup> That writ de professo against Christians, et Palestinum Deum (ut Socrates lib. 3. cap. 19.) scripturam augis plenam, &c. vide Cyrillum in Julianum, Originem in Celsum, &c. <sup>c</sup> One image had one gown worth 400,000 crowns and more.



(for forty severall masses are daily said in some of their<sup>a</sup> churches, and they rise at all hours of the night to mass, come bare-foot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for 40000 yeares to come; their processions on set dayes, their strict fastings, monkes, anachorites, fryer mendicants, Franciscans, Carthusians, &c. Their vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, Palm-sunday, Blase, S<sup>t</sup>. Martin, S<sup>t</sup>. Nicholas-day; their adorations, exorcismes, &c. will think all those Greecian, Pagan, Mahometan superstitions, gods, idols, and ceremonies, the name, time and place, habit only altered, to have degenerated into Christians. Whilst they prefer traditions before scriptures; those evangelicall councils, poverty, obedience, voves, almes, fasting, supererogations, before God's commandments; their own ordinances in stead of his precepts, and keep them in ignorance, blinduess. They have brought the common people into such a case, by their cunning contrivances, strict discipline and servile education, that upon pain of damnation they dare not break the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, than kill a man: their consciences are so terrified, that they are ready to despair if a small ceremony be omitted; and will accuse their own father, mother, brother, sister, nearest and dearest friends of heresie, if they do not as they do; will be their chiefe excutioners, and help first to bring a faggot to burn them. What mulct, what penance soever is enjoyned, they dare not but do it; tumble with S<sup>t</sup>. Francis in the mire amongst hogs, if they be appointed; go wollward, whip themselves, build hospitalls, abbies, &c. go to the East or West Indies, kill a king, or run upon a sword point: they perform all, without any muttering or hesitation, beleve all.

<sup>b</sup> Ut pueri infantes credunt signa omnia athena  
Vivere, et esse homines, et sic isti omnia ficta  
Vera putant, credunt signis cor inesse athenis.

As children think their babies live to be,  
Do they these brazen images they see.

And whilst the ruder sort are so carryed headlong with blind zeal, are so gulled and tortured by their superstitions, their own too credulous simplicity and ignorance, their Epicurean popes, and hypocriticall cardinals laugh in their sleeves, and are merry in their chambers with their punks; they do *indulgere genio*,

<sup>a</sup> As at our Lady's church at Bergamo in Italy.  
falsa relig.

<sup>b</sup> Lucilius lib. 1. cap. 22. de

and make much of themselves. The middle sort, some for private gain, hope of ecclesiasticall preferment, (*quis expedit psittaco suum* χαίρει) popularity, base flattery, must and will believe all their paradoxes and absurd tenents without exception; and as obstinately maintain, and put in practice, all their traditions and idolatrous ceremonies (for their religion is half a trade) to the death; they will defend all, the golden legend it self, with all the lyes and tales in it: as that of St. George, St. Christopher, St. Winifred, St. Denis, &c. It is a wonder to see how Nic. Harpsfield that pharisaicall impostour amongst the rest, (*Ecclesiast. hist. cap. 22. sæc. prim. sex*) puzzles himself to vindicate that ridiculous fable of St. Ursula and the eleven thousand virgins; as, when they lived, how they came to Cullen, by whom martyred, &c. though he can say nothing for it, yet he must and will approve it: *nobilitavit* (inquit) *hoc sæculum Ursula cum comitibus, cujus historia utinam tam mihi esset expedita et certa, quam in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in cælis virginem.* They must and will (I say) either out of blind zeal belecve, vary their compass with the rest, as the latitude of religion varies; apply themselves to the times and seasons, and for feare and flattery are content to subscribe and do all that in them lyes to maintain and defend their present government, and slavish religious schoolmen, canonists, jesuites, fryers, priests, oratours, sophisters, who either for that they had nothing else to do, luxuriant wits knew not otherwise how to busy themselves in those idle times, (for the church then had few or no open adversaries) or better to defend their lyes, fictions, miracles, transubstantiations, traditions, popes pardons, purgatories, masses, impossibilities, &c. with glorious shewes, faire pretences, big words, and plausible wits have coyned a thousand idle questions, nice distinctions, subtleties, obs and sols, such tropologicall, allegoricall expositions, to salve all appearances, objections, such quirkes and quiddities, *Quodlibetaries*, as Bale saith of Ferribrugge and Strode, instances, ampliatiions, decrees, glosses, canons; that in stead of sound commentaries, good preachers, are come in a company of mad sophisters, *primo secundo secundarii*, sectaries, canonists, *Sorbonists*, *Minorites*, with a rabble of idle controversies and questions, <sup>b</sup>*an Papa sit Deus, an quasi Deus? An participet utramque Christi naturam?* Whether it be as possible for God to be a humble-bee, or a gourd as a man? Whether he can produce respect without

<sup>a</sup> An. 441.      <sup>b</sup> Hospinian. Osiander. An hæc propositio Deus sit cucurbita vel scarabeus, sit æque possibilis ac Deus et homo? An possit respectum producere sine funtamento et termino. An levius sit hominem jugulare quam die dominico calceum consuere?



a foundation or terme, make a whore a virgin? Fetch Trajan's soule from hell, and how? with a rabble of questions about hell fire: whether it be a greater sin to kill a man, or to clout shooes upon a Sunday? Whether God can make another God like unto himself? Such, saith Kemnisius, are most of your schoolmen, (mere alchymists) 200 commentatours on Peter Lambard; (*Pitsius catal. scriptorum Anglic.* reckons up 180 English commentatours alone, on the matter of the sentences) Scotists, Thomists, Reals, Nominals, &c. and so perhaps that of Saint <sup>a</sup>Austin may be verified. *Indocti rapiunt cælum, docti interim descendunt ad infernum.* Thus they continued in such error, blindness, decrees, sophismes, superstitious; idle ceremonies and traditions were the sum of their new coyned holiness and religion, and by these knaveries and stratagemes they were able to involve multitudes, to deceive the most sanctified soules, and if it were possible, the very elect. In the mean time the true church, as wine and water mixt, lay hid and obscure to speak of, till Luther's time, who began upon a suddain to defecate, and as another sun, to drive away those foggy mists of superstition, to restore it to that purity of the primitive church. And after him, many good and godly men, divine spirits, have done their endeavours, and still do.

<sup>b</sup> And what their ignorance esteem'd so holy,  
Our wiser ages do account as folly.

But see the divel, that will never suffer the church to be quiet or at rest: no garden so well tilled but some noxious weeds grow up in it; no wheat but it hath some tares; we have a mad giddy company of precisians, schismaticks, and some hereticks even in our own bosomes in another extream.

Dum vitant stulti vitia in contraria currunt;

That out of too much zeal in opposition to Antichrist, humane traditions, those Romish rites and superstitions will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no cross in baptisme, kneeling at communion, no church musick, &c. no bishops courts, no church government, rayl at all our church discipline, will not hold their tongues, and all for the peace of thee, O Sion. No, not so much as degrees, some of them will tolerate, or universities: all humane learning, ('tis *cloaca diaboli*) hoods, habits, cap and surpless, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a bear: they make matters of conscience of them, and will rather for-

<sup>a</sup> De doct. Christian.

<sup>b</sup> Daniel.

sake their livings than subscribe to them : They will admit of no holydayes, or honest recreations, as of hawking, hunting, &c. no churches, no bells, some of them, because papists use them : no discipline, no ceremonies but what they invent themselves : no interpretations of scriptures, no comments of fathers, no councils, but such as their own phantasticall spirits dictate, or *Recta ratio*, as Socinians, by which spirit misled, many times they broach as prodigious paradoxes as papists themselves. Some of them turn prophets, have secret revelations, will be of privy council with God himself, and know all his secrets ; <sup>a</sup> *Per capillos Spiritum sanctum tenent, et omnia sciunt cum sint asini omnium obstinatissimi.* A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish ; where they shall sit in heaven, interpret apocalypses, (*Commentatores præcipites et vertiginosos*, one calls them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest ; and precisely set down when the world shall come to an end, what year, what moneth, what day. Some of them again have such strong faith, so presumptuous, they will go into infected houses, expell divels, and fast forty dayes, as Christ himself did. Some call God and his attributes into question, as Vortius and Socinus ; some princes, civil magistrates, and their authorities, as Anabaptists ; will do all their own private spirit dictates, and nothing else. Brownists, Barrowists, Familists, and those Amsterdamian sects and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages Sleidan relates in his Commentaries, of Cretinke, Knipperdoling, and their associates, those mad men of Munster in Germany ; what strange enthusiasmes, sottish revelations they had, how absurdly they carryed themselves, deluded others ; and as prophane Machiavel in his politicall disputations holds of christian religion, in generall it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so courageous souldiers as that Roman ; we may say of these peculiar sects, their religion takes away not spirits only, but wit and judgement, and deprives them of their understanding. For some of them are so far gone with their private enthusiasmes and revelations, that they are quite mad, out of their wits. What greater madness can there be, than for a man to take upon him to be God, as some do? to be the Holy Ghost, Elias, and what not ? In <sup>b</sup> Po-

<sup>a</sup> Agrip. ep. 26.  
populum decepit.

<sup>b</sup> Alex. Gaguin. 22. Discipulis ascitis mirum in modum



land 1518. in the reign of king Sigismund, one said he was Christ, and got him 12 apostles, come to judge the world, and strangely deluded the commons. <sup>a</sup> One David George, an illiterate painter, not many yeares since, did as much in Holland, took upon him to be the Messias, and had many followers. Benedictus Victorinus Faventinus *consil.* 15. writes as much of one Honorius, that thought he was not only inspired as a prophet, but that he was a god himself, and had <sup>b</sup> familiar conference with God and his angels. Lavat. (*de spect. c. 2. part. 1.*) hath a story of one John Sartorius, that thought he was the prophet Elias, and *cap. 7.* of divers others that had conference with angels, were saints, prophets; Wierus (*lib. 3. de Lamiis c. 7.*) makes mention of a prophet of Groning that said he was God the Father; of an Italian and Spanish prophet that held as much. We need not rove so far abroad; we have familiar examples at home. Hacket that said he was Christ; Coppinger and Arthington his disciples: <sup>c</sup> Burchet and Hovatus burned at Norwich. We are never likely seaven yeares together, without some such new prophets that have severall inspirations, some to convert the Jewes; some fast forty dayes; go with Daniel to the lions den; some foretell strange things, some for one thing, some for another. Great precisians of mean conditions and very illiterate, most part by a preposterous zeal, fasting, meditation, melancholy, are brought into those gross errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, *læsam habent imaginationem*, they are like comets, round in all places, but only where they blaze, *cætera sani*, they have impregnable wits many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, *in infinitum erumpit stultitia*. They are certainly far gone with melancholy, if not quite mad; and have more need of physick than many a man that keeps his bed; more need of hel-lebor than those that are in bedlam.

<sup>a</sup> Guicciard. descrip. Belg. com. Plures habuit assecas ab iisdem honoratus.

<sup>b</sup> Hen. Nicholas at Leiden 1580, such a one.  
& 285.

<sup>c</sup> See Cambden's Annals f. 242.

## SUBSECT. IV.

*Prognosticks of Religious Melancholy.*

YOU may guess at the prognosticks, by the symptomes. What can these signs foretell otherwise than folly, dotage, madness, gross ignorance, despair, obstinacy, a reprobate sense, a<sup>a</sup> bad end? What else can superstition, heresie produce, but wars, tumults, uprores, torture of soules, and despair, a desolate land, as Jeremy teacheth *cap. 7. 34.* when they commit idolatry, and walk after their own wayes? how should it be otherwise with them? What can they expect but *blasting, famine, dearth*, and all the plagues of Ægypt, as Amos denounceth, *cap. 4. vers. 9. 10.* to be led into captivity? If our hopes be frustrate, *we sow much and bring in little, eat and have not enough, drink and are not filled, clothe and be not warm, &c.* Haggai 1. 6. *we look for much and it comes to little, whence is it? His house was waste, they came to their own houses, vers. 10. therefore the heaven staid his dew, the earth his fruit.* Because we are superstitious, irreligious, we do not serve God as we ought, all these plagues and miseries come upon us; what can we look for else but mutuall wars, slaughters, fearfull ends in this life, and in the life to come eternall damnation? What is it that hath caused so many ferall battles to be fought, so much christian blood shed, but superstition? That Spanish inquisition, racks, wheels, tortures, torments, whence do they proceed? from superstition. Bodine the Frenchman in his <sup>b</sup>*method. hist.* accounts Englishmen Barbarians, for their civil wars: but let him but read those Pharsalian fields<sup>c</sup> fought of late in France for religion, their massacres, wherein, by their own relations in 24 yeares, I know not how many millions have been consumed, whole families and cities, and he shall finde ours to have been but velitations to theirs. But it hath ever been the custome of hereticks and idolaters, when they are plagued for their sins, and God's just judgements come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In Cyprian's time, it was much controverted betwixt him and Demetrius, an idolater, who should be the cause of those present calamities. Demetrius laid all the fault on Christians, (and so they did

<sup>a</sup> Arius his bowells burst. Montanus hanged himself, &c. Eudo de stellis, his disciples, *ardere potius quam ad vitam corrigi maluerunt; tanta vis infixi semel erroris, they dyed blaspheming.* Nubrigensis c. 9<sup>o</sup> lib. 1. Jer. 7. 23. Amos. 5. 5.

<sup>b</sup> 5. Cap.

<sup>c</sup> Poplimerius Leriens præf. hist. Rich. Dinoth.



ever in the primitive church, as appears by the first book of <sup>a</sup> Arnobius) <sup>b</sup> that there were not such ordinary showers in winter, the ripening heat in summer, so seasonable springs, fruitfull autumns, no marble mines in the mountains, less gold and silver than of old; that husbandmen, seamen, souldiers, all were scanted; justice, friendship, skill in arts, all was decayed, and that through Christians default, and all their other miseries from them, *quod Dii nostri a vobis non colantur*, because they did not worship their gods. But Cyprian retorts all upon him again, as appears by his tract against him. 'Tis true the world is miserably tormented and shaken with wars, dearth, famine, fire, inundations, plagues, and many serall diseases rage amongst us, *sed non ut tu quereris ista accidunt quod Dii vestri a nobis non colantur, sed quod a vobis non colatur Deus, a quibus nec quæritur, nec timetur*. Not as thou complainest, that we do not worship your gods, but because you are idolaters, and do not serve the true God, neither seek him, nor feare him as you ought. Our papists object as much to us, and account us hereticks, we them; the Turkes esteem of both as infidels, and we them as a company of Pagans, Jewes against all; When indeed there is a generall fault in us all, and something in the very best, which may justly deserve God's wrath, and pull these miseries upon our heads. I will say nothing here of those vain cares, torments, needless workes, penance, pilgrimages, pseudomartyrdome, &c. We heap upon our selves unnecessary troubles, observations; we punish our bodies, as in Turkie, (saith <sup>c</sup> Busbequius *leg. Turcic. ep. 3.*) one did, that was much affected with musick, and to hear boys sing, but very superstitious; an old sibyl coming to his house or an holy woman (as that place yeelds many) took him down for it, and told him, that in that other world he should suffer for it; thereupon he flung his rich and costly instruments which he had bedeckt with jewells, all at once into the fire. He was served in silver plate, and had goodly houshold-stuffe: a little after, another religious man reprehended him in like sort, and from thenceforth he was served in earthen vessels. Last of all, a decree came forth because Turkes might not drink wine themselves, that neither Jew nor

<sup>a</sup> Avers. gentes lib. 1. Postquam in mundo Christiana gens cæpit, terrarum orbem periisse, et multis malis affectum esse genus humanum videmus. <sup>b</sup> Quod nec hyeme, nec æstate tanta imbrium copia, nec frugibus torrendis solita flagrantia, nec vernali temperie sata tam læta sint, nec arboreis fœtibus autumni fœcundi, minus de montibus marinor eruatur, minus aurum, &c. <sup>c</sup> Solitus erat oblectare se fidibus, et voce musicâ canentium; sed hoc omne sublatum Sybillæ cujusdam interventu, &c. Inde quicquid erat instrumentorum symphoniacorum, auræ gemisque egregio opere distinctorum comminuit, et in ignem injectit, &c.

Christian, then living in Constantinople, might drink any wine at all. In like sort, amongst papists, fasting at first was generally proposed as a good thing; after, from such meats at set times, and then last of all so rigourously proposed, to bind the consciences upon pain of damnation. *First, Fryday*, saith Erasmus, *then Saturday, et nunc periclitatur dies Mercurii*, and Wednesday now is in danger of a fast. <sup>a</sup> *And for such like toyes, some so miserably afflict themselves, to despair, and death it self, rather than offend; and think themselves good Christians in it, when as indeed they are superstitious Jewes.* So saith Leonardus Fuchsius, a great physitian in his time. <sup>b</sup> *We are so tortured in Germany with these popish edicts, our bodies so taken down, our goods so diminished, that if God had not sent Luther, a worthy man, in time to redress these mischiefes, we should have eaten hay with our horses before this.* <sup>c</sup> As in fasting, so in all other superstitious edicts, we crucifie one another without a cause, barring our selves of many good and lawfull things, honest disports, pleasures and recreations: For wherefore did God create them but for our use? Feasts, mirth, musick, hawking, hunting, singing, dancing, &c. *non tam necessitatibus nostris Deus inservit, sed in delicias amamur*, as Seneca notes, God would have it so. And as Plato 2. *de legibus* gives out, *Deos laboriosam hominum vitam miseratos*, the gods in commiseration of humane estate sent Apollo, Bacchus, and the Muses, *qui cum voluptate tripudia et saltationes nobis ducant*, to be merry with mortalls, to sing and dance with us. So that he that will not rejoyce and enjoy himself, making good use of such things as are lawfully permitted, *non est temperatus*, as he will, *sed superstitiosus*. *There is nothing better for a man, than that he should eat and drink, and that he should make his soule enjoy good in his labour, Eccles. 2. 24.* And as <sup>d</sup> one said of hawking and hunting, *tot solatia in hæc ægri orbis calamitate mortalibus tædiis Deus objecit*, I say of all honest recreations; God hath therefore indulged them to refresh, ease, solace and comfort us. But we are some of us too stern, too rigid, too precise, too grossly superstitious; and whilst we make a conscience of every toy, with touch not, taste not, &c. as those Pythagoreans of old, and some Indians now (the Bannians about Guzerat) that will eat no flesh, or suffer any living crea-

<sup>a</sup> Ob id genus observatiunculas videmus homines misere affligi, et denique mori, et sibi ipsis Christianos videri quum revera sint Judæi. <sup>b</sup> Ita in corpora nostra fortunasque decretis suis sævit, ut parum abfuerit, nisi Deus Lutherum virum perpetuam memoriâ dignissimum excitasset, quin nobis fano mox communi cum jumentis cibo utendum fuisset. <sup>c</sup> The Gentiles in India will eat no sensible creatures, or ought that hath blood in it. <sup>d</sup> Vandormilius de Aucupio, cap. 27.



ture to be killed; we tyrannize over our brothers soule, lose the right use of many good gifts; honest <sup>a</sup> sports, games and pleasant recreations, <sup>b</sup> punish our selves without a cause, lose our liberties, and sometimes our lives. Anno 1270, at <sup>c</sup> Magdeburge in Germany, a Jew fell into a privy upon a Saturday, and without help could not possibly get out; he called to his fellowes for succour, but they denied it, because it was their sabbath, *non licebat opus manuum exercere*; the bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the mean time the wretch dyed before Monday. We have myriades of examples in this kinde amongst those rigid sabbatarians; and therefore, not without good cause, <sup>d</sup> *Intolerabilem perturbationem* Seneca calls it, as well he might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soule, and hell it self.

## SUBSECT. V.

*Cure of Religious Melancholy.*

**T**O purge the world of idolatry and superstition, will require some monster-taming Hercules, a divine Æsculapius, or CHRIST himself to come in his own person, to raign a thousand yeares on earth before the end, as the millenaries will have him. They are generally so refractory, self-conceited, obstinate, so firmly addicted to that religion in which they have been bred and brought up, that no persuasion, no terrour, no persecution can divert them. The consideration of which, hath induced many commonwealths to suffer them to enjoy their consciences as they will themselves; a toleration of Jewes is in most provinces of Europe: In Asia they have their synagogues: Spaniards permit Moors to live amongst them: the Mogullians, Gentiles: the Turkes all religions. In Europe, Poland and Amsterdam are the common sanctuaries. Some are of opinion, that no man ought to

<sup>a</sup> Some explode all humane authors, arts, and sciences, poets, histories, &c. so precise, their zeal overruns their wits; and so stupid, they oppose all humane learning, because they are ignorant themselves and illiterate; nothing must be read but scriptures. But these men deserve to be pittied, rather than confuted. Others are so strict, they will admit of no honest game and pleasure; no dancing, singing, other playes, recreations and games, hawking, hunting, cock-fighting, bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c.

<sup>b</sup> *Nuda ac tremebunda cruentis Erepet genibus si candida jusserit Io.* Juvenalis, Sat. 6.  
<sup>c</sup> Munster Cosmog. lib. 3. cap. 444. *Incidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant, &c.*  
<sup>d</sup> *De benefic. 7. 2.*

be compelled for conscience sake, but let him be of what religion he will, he may be saved, as Cornelius was formerly accepted, Jew, Turk, Anabaptists, &c. If he be an honest man, live soberly and civilly in his profession, (Volkelius, Crellius, and the rest of the Socinians, that now nestle themselves about Crakowe and Rakowe in Poland, have renewed this opinion) and serve his own god, with that feare and reverence as he ought. *Sua cuique civitati (Læli) religio sit, nostra nobis;* Tullie thought fit every city should be free in this behalf, adore their own *Custodes et Topicos Deos*, tutelar and locall gods, as Symmachus calls them. Isocrates adviseth Demonicus, *when he came to a strange city, to<sup>a</sup> worship, by all meanes, the gods of the place, et unumquemque Topicum Deum sic coli oportere, quomodo ipse præceperit:* which Cecilius in <sup>b</sup> Minutius labours, and would have every nation, *sacrorum ritus gentiles habere, et Deos colere municipales*, keep their own ceremonies, worship their peculiar gods; which Pomponius Mela reports of the Africans, *Deos suos patrio more venerantur;* they worship their own gods according to their own ordination. For why should any one nation, as he there pleads, challenge that universality of God, *Deum suum quem nec ostendunt, nec vident, discurrentem scilicet et ubique præsentem, in omnium mores, actus, et occultas cogitationes inquirentem, &c.* as Christians do? Let every province enjoy their liberty in this behalf, worship one god, or all as they will, and are informed. The Romans built altars *Diis Asiæ, Europæ, Lybiæ, Diis gnotis et peregrinis:* others otherwise, &c. Plinius Secundus, as appears by his epistle to Trajan, would not have the Christians so persecuted, and in some time of the raign of Maximinus, as we finde it registred in Eusebius (*lib. 9. cap. 9.*) there was a decree made to this purpose, *Nullus cogatur invitus ad hunc vel illum Deorum cultum;* and by Constantine in the 19 year of his raign, as <sup>c</sup> Baronius informeth us; *Nemo alteri exhibeat molestiam, quod cujusque animus vult, hoc quisque transigat,* new gods, new lawgivers, new priests will have new ceremonies, customes and religions, to which every wise man, as a good formalist, should accommodate himself.

<sup>d</sup> Saturnus periit, perierunt et sua jura;  
Sub Jove nunc mundus, jussa sequare Jovis.

The said Constantine the emperour, as Eusebius writes, flung down and demolished all the heathen gods silver and gold statues, altars, images and temples, and turned them all to Christian churches, *infestus gentilium monumentis ludibrio exposuit;*

<sup>a</sup> Numen venerare præsertim quod civitas colit. <sup>b</sup> Octavio dial. <sup>c</sup> Annał.  
tom. 3. ad annum 324. 1. <sup>d</sup> Ovid.



the Turke now converts them again to Mahometan Meskites. The like edict came forth in the raigñ of Arcadius and Honorius. <sup>a</sup> Symmachus the oratour in his dayes, to procure a generall toleration used this argument, <sup>b</sup> *Because God is immense and infinite, and his nature cannot perfectly be known, it is convenient he should be as diversly worshipped, as every man shall conceive or understand.* It was impossible, he thought, for one religion to be universall: you see that one small province can hardly be ruled by one law civill or spirituall; and *how shall so many distinct and vast empires of the world be united into one? It never was, never will be.* Besides, if there be infinite planetary and firmamentall worlds, as <sup>c</sup> some will, there be infinite genii or commanding spirits belonging to each of them: and so *per consequens*, (for they will be all adored) infinite religions. And therefore, let every territory keep their proper rites and ceremonies, as their *Dii tutelares* will, so Tyrius calls them, *and according to the quarter they hold*, their own institutions, revelations, orders, oracles, which they dictate to from time to time, or teach their priests or ministers. This tenent was stiffly maintained in Turkie not long since, as you may read in the third Epistle of Busbequius, <sup>d</sup> *that all those should participate of eternall happiness, that lived an holy and innocent life, what religion soever they professed:* Rustan Bassa was a great patron of it; though Mahomet himself was sent *virtute gladii*, to enforce all, as he writes in his Alcoran, to follow him. Some again will approve of this for Jewes, Gentiles, Infidels, that are out of the fold, they can be content to give them all respect and favour, but by no meanes to such as are within the precincts of our own church, and called Christians; to no hereticks, schismatics, or the like; let the Spanish inquisition, that fourth Fury, speak for some of them, the civill wars and massacres in France, our Marian times. <sup>e</sup> Magallianus the Jesuite, will not admit of conference with an heretick, but severity and rigour to be used, *non illis verba reddere, sed furcas figere oportet*; and Theodosius is commended in Nicephorus *lib. 12. cap. 15.* <sup>f</sup> *That he put all hereticks to silence.* Bernard. *Epist. 190.* will have club law, fire and sword for hereticks, <sup>g</sup> *compell them, stop their mouths not with disputations, or refute them with reasons, but with fists*; and this is their ordi-

<sup>a</sup> In epist. Sym.      <sup>b</sup> Quia Deus immensum quiddam est, et infinitum cujus natura perfecte cognosci non potest, æquum ergo est, ut diversâ ratione colatur prout quisque aliquid de Deo percipit aut intelligit.      <sup>c</sup> Campanella, Calcagninus, and others.      <sup>d</sup> Æternæ beatitudinis consortes fore, qui sancte innocenterque hanc vitam traduxerint, quancunque illi religionem sequuti sunt.      <sup>e</sup> Comment. in C. Tim. 6. ver. 20 et 21. Severitate cum hæreticis agendum, et non aliter.      <sup>f</sup> Quod silentium hæreticis indixerit.      <sup>g</sup> Igne et fuste potius agendum cum hæreticis quam cum disputationibusque os alia loquens, &c.

nary practice. Another company are as mild on the other side: to avoid all heart-burning, and contentious wars and uprores, they would have a generall toleration in every kingdome; no mulct at all, no man for religion or conscience be put to death; which <sup>a</sup>Thuanus the French historian much favours: our late Socinians defend; Vaticanus against Calvin in a large treatise in behalf of Servetus, vindicates; Castalio, &c. Martin Bellius and his companions maintained this opinion not long since in France, whose error is confuted by Beza in a just volume. The *medium* is best, and that which Paul prescribes, Gal. 6. 1. *If any man shall fall by occasion, to restore such a one with the spirit of meekness, by all faire meanes, gentle admonitions*: but if that will not take place, *Post unam et alteram admonitionem hæreticum devita*, he must be excommunicate, as Paul did by Hymenæus; delivered over to Satan. *Immedicabile vulnus ense recidendum est*. As Hippocrates said in physick, I may well say in divinity. *Quæ ferro non curantur, ignis curat*. For the vulgar, restrain them by lawes, mulcts, burn their bookes, forbid their conventicles: for when the cause is taken away, the effect will soon cease. Now for prophets, dreamers, and such rude silly fellowes, that through fasting, too much meditation; preciseness, or by melancholy are distempered: the best meanes to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions, to intermix physick. Hercules de Saxonîa had such a prophet committed to his charge in Venice, that thought he was Elias, and would fast as he did: he dressed a fellow in angels attire, that said he came from heaven to bring him divine food, and by that meanes staid his fast, administred his physick; so by the mediation of this forged angel he was cured. <sup>b</sup>Rhasis an Arabian, (*cont. lib. 1. cap. 9.*) speaks of a fellow that in like case complained to him, and desired his help: *I asked him (saith he) what the matter was; he replyed, I am continually meditating of heaven and hell, and me thinks I see and talk with fiery spirits, smell brimstone, &c. and am so carryed away with these conceits; that I can neither eat, nor sleep, nor go about my business: I cured him (saith Rhasis) partly by perswasion, partly by physick, and so I have done by many others.* We have frequently such prophets and dreamers amongst us, whom we persecute with fire and faggot: I think the most compendious cure for some of them at least, had been in Bedlam. *Sed de his satis.*

<sup>a</sup> Præfat hist. <sup>b</sup> Quidam conquestus est mihi de hoc morbo, et deprecatus est ut ego illum curarem; ego quæsi ab eo quid sentiret; respondit, semper imaginor et cogito de Deo et angelis, &c. et ita demersus sum hac imaginatione, ut nec edam nec dormiam, nec negotis, &c. Ego curavi medicina et persuasione; et sic plures alios.



## MEMB. II. SUBSECT. I.

*Religious Melancholy in defect; Parties affected, are Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious Persons, impenitent Sinners, &c.*

**I**N that other extream, or defect of this love of God, knowledge, faith, feare, hope, &c. are such as err both in doctrine and manners, Sadducees, Herodians, Libertines, politicians; all manner of atheists, epicures, infidels, that are secure, in a reprobate sense, feare not God at all, and such are too distrustfull and timorous, as desperate persons be. That grand sin of atheisme or impiety, <sup>a</sup> Melancthon calls it *monstrosam melancholiam*, monstrous melancholy; or *venenatam melancholiam*, poysoned melancholy. A company of Cyclops or gyants, that war with the gods, as the poets faigned; Antipodes to Christians, that scoffe at all religion, at God himself, denye him and all his attributes, his wisdom, power, providence, his mercy and judgement:

Esse aliquos manes, et subterranea regna,  
Et contum, et Stygio ranas ingurgite nigras,  
Atque unâ transire vadum tot millia cymba,  
Nec pueri credunt, nisi qui nondum ære lavantur.

That there is either heaven or hell, resurrection of the dead, pain, happiness, or world to come, *credat Judæus Appella*: for their parts, they esteem them as so many poets tales, bugbears. Lucian's Alexander, Moses, Mahomet and Christ are all as one in their creed. When those bloody wars in France for matters of religion, (saith <sup>c</sup> Richard Dinot) were so violently pursued betwixt Hugonotes and Papists, there was a company of good fellowes laughed them all to scorn, for being such superstitious fools, to lose their lives and fortunes, accounting faith, religion, immortality of the soule, mere fopperies and illusions. Such loose <sup>d</sup> atheisticall spirits are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselves that will, for their parts, they feare neither God nor divel; but with that Cyclops in Euripides,

<sup>a</sup> De animâ, c. de humoribus.      <sup>b</sup> Juvenal.      <sup>c</sup> Lib. 5. Gal. hist. Quamplurimi reperti sunt qui tot pericula subeuntes irridebant; et quæ de fide, religione &c. dicebant, ludibrio habebant, nihil eorum admittentes de futurâ vitâ.      <sup>d</sup> 50,000  
Atheists at this day in Paris, Marcennus thinks.

Haud ulla numina expavescent calitum,  
Sed victimas uni Deorum maximo,  
Ventri offerunt, Deos ignorant cæteros.

They feare no god but one,  
They sacrifice to none,  
But belly, and him adore,  
For gods they know no more.

*Their god is their belly, as Paul saith, Sancta mater saturitas;*

———quibus in solo vivendi causa palato est.

The idol which they worship and adore, is their mistriss, with him in Plautus; *mallem hæc mulier me amet quam Dii*, they had rather have her favour than the gods. Satan is their guide, the flesh is their instructour, hypocrisie their counsellour, vanity their fellow-souldier, their will their law, ambition their captain, custome their rule, temerity, boldness, impudence their art, toyes their trading, damnation their end. All their endeavours are to satisfie their lust and appetite, how to please their genius, and to be merry for the present;

Ede, lude, bibe, post mortem nulla voluptas.

*The same condition is of men and of beasts; as the one dyeth, so dyeth the other, Eccles. 3. 19. the world goes round;*

———truditur dies die,  
Novæque pergunt interire Lunæ:

<sup>b</sup> they did eat and drink of old; marry, bury, bought, sold, planted, built, and will do still. <sup>c</sup> *Our life is short and tedious, and in the death of a man there is no recovery, neither was any man known that hath returned from the grave: for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c. and the spirit vanisheth as the soft ayr.* <sup>d</sup> *Come let us enjoy the pleasures that are present, let us chearfully use the creatures as in youth, let us fill our selves with costly wine and oyntments, let not the flower of our life pass by us, let us crown our selves with rose buds before they are withered, &c.* <sup>e</sup> *Vivamus mea Lesbia et amemus, &c.* <sup>f</sup> *Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.*

<sup>a</sup> Hor. 1. 2. od. 18.  
<sup>c</sup> Catullus.

<sup>b</sup> Luke 17.

<sup>e</sup> Prov. 7. 18.

<sup>d</sup> Wisd. 2. 2.

<sup>f</sup> Vers. 6, 7, 8.



Tempora labuntur, tacitisque senescimus annis.

For the rest of heaven and hell, let children and superstitious fools beleve it: for their parts, they are so far from trembling at the dreadful day of judgement, that they wish with Nero, *Me vivo fiat*, let it come in their times: so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as Paterculus said of some caitiffes in his time, in Rome, *Quod nequiter ausi, fortiter executi*: it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for God's restraining grace, feare and shame, temporall punishment, and their own infamy, they would Lycaon-like exenterate, as so many canibals eat up, or Cadmus souldiers, consume one another. These are most impious, and commonly professed atheists, that never use the name of God but to swear by it: that express naught else but epicurisme in their carriage, or hypocrisie; with Pentheus, they neglect and contemn these rites and religious ceremonies of the gods; they will be gods themselves, or at least *socii Deorum*.

Divisum imperium cum Jove Cæsar habet,

Aproyis an Ægyptian tyrant, grew, saith <sup>a</sup> Herodotus, to that height of pride, insolency and impiety, to that contempt of God and men, that he held his kingdome so sure, *ut a nemine Deorum aut hominum sibi eripi posset*, neither God nor men could take it from him. <sup>b</sup>A certain blasphemous king of Spain, (as <sup>c</sup> Lansius reports) made an edict, that no subject of his for ten yeares space, should beleve in, call on, or worship any god. And as <sup>d</sup> Jovius relates of Mahomet the secund, *that sacked Constantinople, he so behaved himself, that he beleaved neither Christ nor Mahomet; and thence it came to pass, that he kept his word and promise no farther than for his advantage; neither did he care to commit any offence to satisfie his lust*. I could say the like of many princes, many private men (our stories are full of them) in times past, this present age, that love, feare, obey, and perform all civill duties, as they shall finde them expedient or behoveful to their own ends. *Securi adversus Deos, securi adversus homines, votis non est opus*, which <sup>e</sup> Tacitus reports of some Germans; they need not pray, feare, hope, for they are secure to their thinking, both from God and men. Bulco Opiliensis, sometimes duke of

<sup>a</sup> Lib. 1. <sup>b</sup> M. Montan. lib. 1. cap. 4. <sup>c</sup> Orat. Cont. Hispan. Ne proximo decennio Deum adorarent, &c. <sup>d</sup> Talem se exhibuit, ut nec in Christum, nec Mahometem crederet, unde effectum ut promissa nisi quatenus in suum commodum cederent minime servaret, nec ullo scelere peccatum statueret, ut suis desiderijs, satisfaceret. <sup>e</sup> Lib. de mor. Germ.

<sup>a</sup> Silesia, was such a one to an hair, he lived (saith <sup>b</sup> Æneas Sylvius) at <sup>c</sup> Uratislavia, *and was so mad to satisfie his lust, that he beleev'd neither heaven nor hell, or that the soule was immortall; but he married wives, and turned them up as he thought fit; did murder and mischiefe, and what he list himself.* This duke hath too many followers in our days: say what you can, dehort, exhort, perswade to the contrary, they are no more moved,

——quam si dura silex aut stet Marpesia cautes,

than so many stockes, and stones; tell them of heaven and hell, 'tis to no purpose; *laterem lavas*, they answer as Ataliba, that Indian prince did fryer Vincent, <sup>d</sup> *when he brought him a book, and told him all the mysteries of salvation, heaven and hell were contained in it: he looked upon it, and said, he saw no such matter; asking withall how he knew it; they will but scoffe at it, or wholly reject it.* Petronius, in Tacitus, when he was now by Nero's command bleeding to death, *audiebat amicos nihil referentes de immortalitate animæ, aut sapientum placitis, sed levia carmina et faciles versus*, in stead of good counsell and divine meditations, he made his friends sing him bawdy verses and scurrile songs. Let them take heaven, paradise, and that future happiness that will, *bonum est esse hic*, it is good being here. There is no talking to such; no hope of their conversion; they are in a reprobate sense, mere carnalists, fleshly minded men, which howsoever they may be applauded in this life, by some few parasites, and held for worldly wise men, <sup>e</sup> *They seem to me* (saith Melancthon) *to be as mad as Hercules was, when he raved and killed his wife and children.* A milder sort of these atheisticall spirits there are, that profess religion, but *timide et hæsitanter*, tempted thereunto out of that horrible consideration of diversity of religions, which are and have been in the world, (which argument Campanella, *Atheismi Triumphati cap. 9.* both urgeth and answers;) besides the covetousness, imposture and knavery of priests, *quæ faciunt* (<sup>f</sup> as Postellus observes) *ut rebus sacris minus faciant fidem*; and those religions, some of them, so phantasticall, exorbitant, so violently maintained with equall constancy and assurance; whence they inferr, that if there be

<sup>a</sup> Or Breslaw. <sup>b</sup> *Usque adeo insanus, ut nec inferos. nec superos esse dicat, animasque cum corporibus interire credat, &c.* <sup>c</sup> *Europæ deser. cap. 21.* <sup>d</sup> *Fratres a Bry Amer. par. 6. Librum a Vincentio monacho datum abjecit, nihil se viderat ibi hujusmodi dicens, rogansque unde hæc sciret, quum de cælo et Tartaro contineri ibi diceret.* <sup>e</sup> *Non minus hi furent quam Hercules, qui conjugem, et liberos interfecit; habet hæc ætas plura hujusmodi portentosa monstra.* <sup>f</sup> *De orbis con. lib. 1. cap. 7.*



so many religious sects, and denied by the rest, why may they not be all false? or why should this or that be preferred before the rest? The scepticks urge this, and amongst others, it is the conclusion of Sextus Empericus *lib. 8. advers. Mathematicos*: after many philosophicall arguments and reasons *pro* and *con* that there are gods, and again that there are no gods, he so concludes, *cum tot inter se pugnent, &c. Una tantum potest esse vera*, as Tullie likewise disputes: Christians say, they alone worship the true God; pittie all other sects, lament their case; and yet those old Greeks and Romans that worshipped the divel, as the Chinese do now, *aut Deos Topicos*, their own gods; as Julian the apostate, <sup>a</sup> Cecilius in Minutius, Celsus and Porphyrius the philosopher, object: and as Machiavel contends, were much more noble, generous, victorious, had a more flourishing common-wealth, better cities, better souldiers, better schollars, better wits. Their gods often overcame our gods; did as many miracles, &c. Saint Cyril, Arnobius, Minutius, with many other ancients; of late Lessius, Morneus, Grotius (*de verit. Relig. Christianæ*;) Savanarola (*de verit. fidei Christianæ*;) well defend; but Zanchius, <sup>b</sup> Campanella, Marinus Marcennus, Bozius, and Gentilletus answer all these atheisticall arguments at large. But this again troubles many as of old; wicked men generally thrive, professed atheists thrive.

• Nullos esse Deos, inane cœlum,  
Affirmat Selius: probatque, quod se  
Factum, dum negat hæc, videt beatum.

There are no gods, heavens are toys,  
Selius in publike justifies;  
Because that whil'st he thus denyes  
Their deities, he better thrives.

This is a prime argument: and most part your most sincere, upright, honest, and <sup>d</sup>good men are depressed; *The race is not to the swift, nor the battel to the strong: (Eccles. 9. 11.) nor yet bread to the wise, favour nor riches to men of understanding; but time and chance comes to all.* There was a great plague in Athens (as Thucydides *lib. 2.* relates) in which at last, every man with great licentiousness, did what he list,

<sup>a</sup> Nonne Romani sine Deo vesiro regnant et fruuntur orbe toto, et vos et Deus vestros captivos tenent, &c. Minutius Octaviano. <sup>b</sup> Comment. in Genesiu copiosus in hoc subjecto. <sup>c</sup> Ecce pars vestrum et major et melior alget, fame laborat, et Deus patitur, dissimulat, non vult, non potest opitulari suis, et vel invalidus vel iniquus est. Cecilius in Minut. Dum rapiunt mala fata bonos, ignoscite fasso; sollicitor nullos esse putare Deos. Ovid; Vidi ego Diis fretos, multos decipi. Plautus Casina act. 2. scen. 5. <sup>d</sup> Martial. l. 4. Epig. 21.

not caring at all for God's or mens lawes. *Neither the feare of God nor lawes of men, (saith he) awed any man; because the plague swept all away alike, good and bad; they thence concluded it was alike to worship or not worship the Gods, since they perished all alike.* Some cavil and make doubts of Scripture itself; it cannot stand with God's mercy, that so many should be damned; so many bad, so few good; such have and hold about religions; all stiffe on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other. *It cannot stand with God's goodness, protection and providence (as <sup>a</sup>Saint Chrysostome, in the dialect of such discontented persons) to see and suffer one man to be lame, another mad, a third poor and miserable all the dayes of his life, a fourth grievously tormented with sickness and akes, to his last hour. Are these signs and workes of God's providence, to let one man be deaf, another dumb? A poor honest fellow lives in disgrace, wo and want, wretched he is; when as a wicked caitiffe abounds in superfluity of wealth, keeps whores, parasites, and what he will himself. Audis Jupiter hæc? Talia multa connectentes, longum reprehensionis sermonem erga Dei providentiam contexunt.* Thus they mutter and object, (see the rest of their arguments in Marcennus in *Genesis*, and in Campanella, amply confuted) with many such vain cavils, well known, not worthy the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no religion.

Cosen-germans to these men, are many of our great philosophers and deists; who though they be more temperate in this life, give many good morall precepts, honest, upright, and sober in their conversation, yet in effect they are the same, (accounting no man a good schollar that is not an atheist) *nimis altum sapiunt*, too much learning makes them mad. Whiles they attribute all to naturall causes, <sup>b</sup> contingence of all things, as Melancthon calls them, *Pertinax hominum genus*, a peevish generation of men, that mis-led by philosophy, and the divels suggestion, their own innate blindness, denye God as much as the rest; hold all religion a fiction, opposite to reason and philosophy, though for feare of magistrates, saith <sup>c</sup> Vaninus, they durst not publikely profess it. Ask one of them of what religion he is, he scoffingly replies, a philosopher, a Galenist, an <sup>d</sup> Averroist, and with Rabelais a physitian, a Peripatetick, an Epicure. In spirituall things, God must

<sup>a</sup> Ser. 30. in 5. cap. ad Ephes. Hic fractis est pedibus; alter furit; alius ad extremam senectam progressus, omnem vitam paupertate peragit; ille morbis gravissimis: sunt hæc providentiæ opera? hic surdus, ille mutus, &c. <sup>b</sup> Omnia

contingenter fieri volunt. Melancthon in præceptum primum. <sup>c</sup> Dial. 1. lib. 4. de admir. nat. Arcanis. <sup>d</sup> Anima mea sit cum animis Philosophorum.



demonstrate all to sense, leave a pawn with them, or else seek some other creditour. They will acknowledge nature and fortune, yet not God: though in effect they grant both: for as Scaliger defines, Nature signifies God's ordinary power; or as Calvin writes, Nature is God's order, and so things extraordinary may be called unnaturall. Fortune his unrevealed will; and so we call things changeable that are beside reason and expectation. To this purpose <sup>a</sup> Minutius in Octavio, and <sup>b</sup> Seneca well discourseth with them, (*lib. 4. de beneficiis cap. 5. 6. 7.*) *They do not understand what they say; what is nature but God? call him what thou wilt, Nature, Jupiter, he hath as many names as offices: it comes all to one pass; God is the fountain of all, the first giver and preserver, from whom all things depend, c a quo, et per quem omnia.*

Nam quodcunque vides Deus est, quocunque moveris;

God is all in all, God is everywhere, in every place. And yet this Seneca that could confute and blame them, is all out as much to be blamed and confuted himself, as mad himself; for he holds *fatum Stoicum*, that inevitable necessity, in the other extream, as those Chaldean astrologers of old did, against whom the Prophet Jeremy so often thunders; and those heathen mathematicians, Nigidius Figulus, magicians, and Priscilianists, whom St. Austin so eagerly confutes; those Arabian questionaries, *Novem Judices*, Albumazer, Dorotheus, &c. and our countreyman Estuidus<sup>d</sup>; that take upon them to define out of those great conjunctions of stars, (with Ptolomæus) the periods of kingdomes, or religions, of all future accidents, wars, plagues, schismes, heresies, and what not? all from stars, and such things, saith Maginus, *Quæ sibi et intelligentiis suis reservavit Deus*, which God hath reserved to himself and his angels, they will take upon them to foretell; as if stars were immediate, inevitable causes of all future accidents. Cæsar Vaninus, (in his book *de admirandis naturæ Arcanis, dial. 52. de oraculis,*) is more free, copious and open in the explication of this astrological tenent of Ptolomy, than any of our modern writers, Cardan excepted; a true disciple of his master Pomponatius: according to the doctrine of Peripateticks, he refers all apparitions, prodigies, miracles, oracles, accidents, alterations of religions, kingdomes, &c. (for which he is soundly lashed by Marinus Marcennus, as well he deserves) to naturall causes; (for spirits he will not acknowledge); to that light, motion, influences of heavens

<sup>a</sup> Deum unum multis designant nominibus, &c. <sup>b</sup> Non intelligis te quum hæc dicis, mutare te ipsum nomen Dei; quid enim est aliud natura quam Deus? &c. tot habet appellationes quot munera. <sup>c</sup> Austin. <sup>d</sup> Principio Ephemer.

and stars, and to the intelligences that move the orbs. *Intelligentia quæ movet orbem, mediante Cælo, &c.* Intelligences do all: and after a long discourse of miracles done of old, *si hæc dæmones possint, cur non et intelligentiæ cælorum motrices?* And as these great conjunctions, aspects of planets begin or end, vary, are verticall and predominant, so have religions, rites, ceremonies, and kingdoms their beginning, progress, periods; *in Urbibus, Regibus, Religionibus, ac in particularibus hominibus hæc vera ac manifesta sunt, ut Aristoteles innuere videtur, et quotidiana docet experientia, ut historias perlegens videbit; quid olim in Gentili lege Jove sanctius et illustrius? Quid nunc vile magis et execrandum? Ita cælestia corpora pro mortalium beneficio religiones ædificant, et cum cessat influxus, cessat lex, &c.* And because, according to their tenents, the world is eternall, intelligences eternall, influences of stars eternall, kingdomes, religions, alterations shall be likewise eternall, and run round after many ages. *Atque iterum ad Trojam magnus mittetur Achilles; renascentur Religiones, et Ceremoniæ, res humanæ in idem recident, nihil nunc quod non olim fuit, et post sæculorum revolutiones alias est, erit, &c. idem specie,* saith Vaninus, *non individuo quod Plato significavit.* These (saith mine <sup>a</sup> author) these are the decrees of Peripateticks, which though I recite, *in obsequium Christianæ fidei, detestor,* as I am a Christian, I detest and hate. Thus Peripateticks and astrologians held in former times; and to this effect of old in Rome, saith Dionysius Halicarnassæus, *lib. 7.* when those meteors and prodigies appeared in the ayr, after the banishment of Coriolanus, <sup>b</sup> *Men were diversely affected; some said, they were God's just judgements for the execution of that good man; some referred all to naturall causes; some to stars; some thought they came by chance; some by necessity decreed ab initio,* and could not be altered. The two last opinions of chance and necessity, were, it seems, of greater note than the rest.

•Sunt qui in Fortunæ jam casibus omnia ponunt;  
Et mundum credunt nullo rectore moveri;  
Naturâ volvente vices, &c.

For the first of chance, as <sup>d</sup> Sallust likewise informeth us, those old Romans generally received. *They supposed fortune alone*

• Vaninus dial. 52, de oraculis. <sup>b</sup> Varie homines affecti; alii Dei judicium ad tam pii exilium; alij ad naturam referebant; nec ab indignatione Dei, sed humanis causis, &c. 12. Natural. quæst. 33. 39. <sup>c</sup> Juv. Sat. 13. <sup>d</sup> Epist. ad C. Cæsar. Romani olim putabant fortunam regna et imperia dare: Credebant antea mortales fortunam solam opes et honores largiri, idque duabus de causis; primum, quod indignus quisque dives honoratus, potens; alterum, vix quisquam perpetuo bonis iis frui visus. Postea prudentiores didicere fortunam suam quemque fingere.



gave kingdoms and empires, wealth, honours offices, and that for two causes; first, because every wicked, base, unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after, they began upon better advice, to think otherwise; that every man made his own fortune. The last of necessity was Seneca's tenent, that God was *alligatus causis secundis*; so tyed to secund causes, to that inexorable necessity, that he could alter nothing of that which was once decreed, *sic erat in fatis*, it cannot be altered; *semel jussit, semper paret Deus, nulla vis rumpit, nullæ preces, nec ipsum fulmen*; God hath once said it, and it must for ever stand good; no prayers, no threats, nor power, nor thunder it self can alter it. Zeno, Chrysippus, and those other Stoicks, as you may read in Tullie 2. *de divinatione*, Gellius, *lib. 6. cap. 2. &c.* maintained as much. In all ages, there have been such, that either denye God in all, or in part; some deride him; they could have made a better world, and rule it more orderly themselves; blaspheme him, derogate at their pleasure from him. 'Twas so in <sup>a</sup> Plato's time; *Some say there be no gods; others that they care not for men; a middle sort grant both. Si non sit Deus, unde bona? si sit Deus, unde mala?* So Cotta argues in Tullie, why made he not all good; or at least tenders not the welfare of such as are good? As the woman told Alexander, if he be not at leasure to hear causes, and redress them, why doth he raign? <sup>b</sup>Sextus Empiricus hath many such arguments. Thus perverse men cavil. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarm, libertines, atheists, &c. They will see these religious sectaries agree amongst themselves, be reconciled all, before they will participate with, or beleve any. They think in the meantime, (which <sup>c</sup>Celsus objects, and whom Origen confutes) *we Christians adore a person put to <sup>d</sup>death with no more reason than the barbarous Getes worshipped Zamolxis, the Cilicians Mopsus, the Thebans Amphiaraus, and the Lebadians Trophonius; one religion is as true as another; new faugled devices, all for humane respects; great witted Aristotle's workes are as much authentick to them as scriptures: subtle Seneca's epistles as canonicall as Saint Paul's; Pindarus Odes as good as the prophet David's Psalms; Epictetus Enchiridion equivalent to wise Solomon's Proverbs. They do openly and boldly*

<sup>a</sup> 10 de legib. Alii negant esse Deos; alii Deos non curare res humanas; alii utraque concedunt. <sup>b</sup> Lib. 8 ad mathem. <sup>c</sup> Origines contra Celsum l. 3. Hos immerito nobiscum conferrî fuse declarat. <sup>d</sup> Crucifixum Deum ignominiose Lucianus, (vita peregrini) Christum vocat.

speak this and more, some of them, in all places and companies. <sup>a</sup> *Claudius the emperour was angry with heaven, because it thundred, and challenged Jupiter into the field: with what madness, saith Seneca? he thought Jupiter could not hurt him, but he could hurt Jupiter.* Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius,

——Contemptorque Deum Mezentius,

professed atheists all in their times: though not simple atheists neither, as Cicogna proves, *lib. 1. cap. 1.* they scoffed only at those Pagan gods, their plurality, base and fictitious offices. Gilbertus Cognatus labours much, and so doth Erasmus, to vindicate Lucian from scandall; and there be those that apologize for Epicurus; but all in vain: Lucian scoffes at all; Epicurus he denyes all; and Lucretius his schollar defends him in it.

<sup>b</sup> *Humana ante oculos fœdè cum vita jaceret,  
In terris oppressa gravi cum religione,  
Quæ caput a cœli regionibus ostendebat,  
Horribili super aspectu mortalibus instans, &c.*

When humane kinde was drencht in superstition,  
With ghastly looks aloft, which frighted mortall men, &c.

He alone as another Hercules, did vindicate the world from that monster. Unkle <sup>c</sup> Pliny, (*lib. 2. cap. 7. nat. hist. et lib. 7. cap. 5.*) in express words, denyes the immortality of the soule. <sup>d</sup> Seneca doth little less, (*lib. 7. epist. 55. ad Lucilium; et lib. de consol. ad Martiam*) or rather more. Some Greek Commentatours would put as much upon Job, that he should denye resurrection, &c. whom Pineda copiously confutes in *cap. 7. Job vers. 9.* Aristotle is hardly censured of some, both divines and philosophers. <sup>e</sup> Justin (*in Perænetica ad gentes*) Greg. Nazianzen, (*in disput. adversus Eun.*) Theodoret. (*lib. 5. de curat. græc. affec.*) Origen. (*lib. de principiis*). Pomponatius justifies him in his Tract (so stiled at least) *De immortalitate Animæ*, Scaliger, (who would forswear himself at any time, saith Patricius, in defence of his great master Aristotle) and Dandinus, (*lib. 3. de animâ*) acknowledge as much. Averrões oppugns all spirits and supream powers; of late Brunus, (*infælix Brunus*, <sup>e</sup> Kepler calls him) Machiavel, Cæsar Vaninus lately burned at Tolouse in France, and Pet. Aretine, have publikely maintained such atheisticall paradoxes, <sup>f</sup> with that Italian Bocace, with his fable of three rings, &c.

<sup>a</sup> De ira 16. 34. Iratus cœlo quod obstreperet. ad pugnam vocans Jovem; quantâ dementiâ? putavit sibi nocere non posse, et senocere tamen Jovi posse. <sup>b</sup> Lib. 1. 1.  
<sup>c</sup> Idem status post mortem, ac fuit antequam nasceremur et Seneca. Idem enim post me quod ante me fuit. <sup>d</sup> Lucernæ eadem conditio quàm extinguitur, ac fuit antequam accenderetur; ita et hominis. <sup>e</sup> Dissert. cum nunc syder. <sup>f</sup> Campanella cap. 18. Atheism, triumphat.



*ex quo infert haud posse internosci, quæ sit verior religio, Judaica, Mahometana, an Christiana, quoniam eadem signa, &c.* <sup>a</sup> Marinus Marcennus suspects Cardan for his subtleties; Campanella, and Charron's book of Wisdome, with some other tracts to savour of <sup>b</sup>atheisme: but amongst the rest, that pestilent book *de tribus mundi impostoribus, quem sine horrore (inquit) non legas; et mundi Cymbalum dialogis quatuor contentum, Anno 1538, auctore Peresio, Parisiis excusum<sup>c</sup>, &c.* And as there have been in all ages such blasphemous spirits, so there have not been wanting their patrons, protectours, disciples and adherents. Never so many atheists in Italy and Germany, saith <sup>d</sup>Colerus, as in this age: the like complaint Marcennus makes in France, 50000 in that one city of Paris. Frederick the emperour, as <sup>e</sup>Matthew Paris records, *licet non sit recitabile* (I use his own words) is reported to have said, *Tres præstigiatores, Moses, Christus, et Mahomet, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse.* (Henry the Lanegrave of Hessen heard him speak it); *Si principes imperii institutioni meæ adhærerent, ego multo meliorem modum credendi et vivendi ordinarem.*

To these professed atheists we may well add that impious and carnall crew of worldly-minded men, impenitent sinners, that go to hell in a lethargy, or in a dream; who though they be professed Christians, yet they will *Nulla pallescere culpa*, make a conscience of nothing they do; they have cauterized consciences, and are indeed in a reprobate sense, *past all feeling, have given themselves over to wantonness, to work all manner of uncleanness even with greediness*, Ephes. 4. 19. They do know there is a God, a day of judgement to come, and yet for all that, as Hugo saith, *ita comedunt ac dormiunt, ac si diem judicii evasissent; ita ludunt ac rident, ac si in cælis cum Deo regnarent*; they are as merry for all the sorrow, as if they had escaped all dangers, and were in heaven already:

—————<sup>f</sup> *Metus omnes, et inexorabile fatum  
Subjecit pedibus, strepitumque Acherontis avari.*

Those rude ideots and ignorant persons, that neglect and contemn the meanes of their salvation, may march on with these; but, above all others, those Herodian temporizing statesmen, politick Machiavelians and hypocrites, that make a shew of

<sup>a</sup> Comment. in Genes. cap. 7.  
his study as in the street.

<sup>b</sup> So that a man may meet an atheist as soon in  
<sup>c</sup> Simonis religio incerto auctore Craconiae edit. 1588.  
conclusio libri est. Ede itaque, bibe, lude, &c. Jam Deus figmentum est.

<sup>d</sup> Lib. de  
immortal. animæ.

<sup>e</sup> Pag. 615. an 1238. ad finem Henrici tertii. Idem  
Pisterius pag. 743. in compilat. sua.

<sup>f</sup> Virg.

religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, *that fashion themselves to this world*, which <sup>a</sup> Paul forbids, and like Mercurie the planet, are good with good, bad with bad. When they are at Rome, they do there as they see done; Puritans with Puritans, Papists with Papists; *omnium horarum homines*, Formalists, Ambodexters, lukewarm Laodiceans. <sup>b</sup> All their study is to please, and their god is their commodity, their labour to satisfie their lusts, and their endeavours to their own ends. Whatsoever they pretend, or in publike seem to do, <sup>c</sup> *With the fool, in their hearts they say there is no God.*

Heus tu———de Jove quid sentis?

Their words are as soft as oyl, but bitterness is in their hearts, like <sup>d</sup> Alexander the sixth so cunning 'dissemblers, that what they think they never speak. Many of them are so close you can hardly discern it, or take any just exceptions at them; they are not factious, oppressours as most are, no bribers, no simoniacall contractors, no such ambitious, lascivious persons as some others are; no drunkards, *sobrii Solem vident orientem, sobrii vident occidentem*; they rise sober, and go sober to bed; plain dealing, upright honest men; they do wrong to no man, and are so reputed (in the worlds esteem at least) very zealous in religion, very charitable, meek, humble, peacc-makers, keep all duties, very devout, honest, well spoken of, beloved of all men; but he that knows better how to judge, he that examines the heart, saith they are hypocrites; *Cor dolo plenum; sonant vitium percussa maligne*, they are not sound within. As it is with writers <sup>e</sup> oftentimes, *Plus sanctimonice in libello, quam libelli authore*, more holiness is in the book than in the author of it: So 'tis with them; many come to church with great bibles, whom Cardan said he could not choose but laugh at; and will now and then *dare operam Augustino*, read Austin, frequent sermons, and yet professed usurers, mere gripes, *tota vitæ ratio Epicurea est*; all their life is epicurisme and atheisme, come to church all day, and lye with a curtesan at night.

Qui Curios simulant et Bacchanalia vivunt,

They have Esau's hands, and Jacob's voyce. Yea, and many of those holy fryers, sanctified men; *Cappam*, saith Hierom, *et cilicium induunt, sed intus latronem tegunt*. They are wolves in sheeps clothing,

Introrsum turpes, speciosi pelle decorà,

<sup>a</sup> Rom. 12. 2.  
14. 1.

<sup>d</sup> Guicciardine.

<sup>b</sup> Oranis Aristippum decuit color, et status et res.

<sup>e</sup> Erasmus.

<sup>c</sup> Psal.



faire without, and most fowl within. <sup>a</sup> *Latet plerumque sub tristi amictu lascivia, et deformis horror vili veste tegitur*; oft-times under a mourning weed lyes lust it self, and horrible vices under a poor coat. But who can examine all those kindes of hypocrites, or dive into their hearts? if we may guess at the tree by the fruit, never so many as in these dayes; shew me a plain dealing true honest man? *Et pudor, et probitas, et timor omnis abest.* He that shall but look into their lives, and see such enormous vices, men so immoderate in lust, unspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely think they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse upon their own heads, *thesaurisant iram Dei.* Besides, all such as are *in Deos contumeliosi*, blaspheme, contemn, neglect God, or scoffe at him, as the poets feign of Salmoneus, that would in derision imitate Jupiter's thunder, he was precipitated for his pains, Jupiter *intonuit contra &c.* so shall they certainly rue it in the end, (<sup>b</sup> *in se sput, qui in cælum sput*) their doom's at hand, and hell is ready to receive them.

Some are of opinion, that it is in vain to dispute with such atheisticall spirits in the mean time; 'tis not the best way to reclaim them. Atheisme, idolatry, heresie, hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different; they have divers symptoms, occasions, and must have severall cures and remedies. 'Tis true, some denye there is any God; some confess, yet beleeve it not; a third sort confess and beleeve, but will not live after his lawes, worship and obey him. Others allow God and Gods subordinate, but not one God, no such general God, *non talem Deum*, but severall topick gods for severall places; and those, not to prosecute one another for any differences, as Socinus will, but rather love and cherish.

To describe them in particular, to produce their arguments and reasons would require a just volume; I referr them therefore, that expect a more ample satisfaction, to those subtile and elaborate treatises, devout and famous tracts of our learned divines (schoolmen amongst the rest, and casuists) that have abundance of reasons to prove there is a God, the immortality of the soule, &c. out of the strength of wit and philosophy bring irrefragable arguments to such as are ingenious and well disposed; at the least, answer all cavils and objections to confute

<sup>a</sup> Hierom.<sup>b</sup> Senec. consol. ad Polyb. cap 21.

their folly and madness, and to reduce them, *si fieri posset, ad sanam mentem*, to a better minde, though to small purpose many times. Amongst others, consult with Julius Cæsar Lagalla, professour of philosophy in Rome, who hath written a large volume of late, to confute atheists: of the immortality of the soule, Hierom. Montanus *de immortalitate Animæ*: Lelius Vincentius of the same subject: Thomas Giaminus; and Franciscus Collius *de Paganorum animabus post mortem*, a famous doctor of the Ambrosian colledge in Millan. Bishop Fotherby, in his *Atheomastix*, Doctor Dove, Doctor Jackson, Abernethy, Corderoy, have written well of this subject in our mother tongue: In Latin; Colerus, Zanchius, Paleareus, Illyricus, <sup>a</sup> Philippus, Faber Faventinus, &c. But *instar omnium*, the most copious confuter of atheists, is Marinus Marcennus in his Commentaries on Genesis, <sup>b</sup> with Campanella's *Atheismus Triumphatus*. He sets down at large the causes of this brutish passion (seaventeen in number I take it) answers all their arguments and sophismes, which he reduceth to twenty-six heads, proving withall his own assertion: *There is a God, such a God, the true and sole God*, by 35 reasons. His Colophon is how to resist and repress Atheisme, and to that purpose he adds four especiall meanes or wayes, which who so will may profitably peruse.

## SUBSECT. II.

## DESPAIR.

*Despairs; Æquivocations; Definitions, parties and parts affected.*

THERE be many kindes of desperation; whereof some be holy, some unholy, as <sup>c</sup> one distinguisheth; that unholy he defines out of Tullie, to be *Ægritudinem animi sine ullâ rerum expectatione meliore*, a sickness of the soule without any hope or expectation of amendment: which commonly succeeds feare; for whilst evil is expected, we feare; but when it is certain, we despair. According to Thomas (2. 2<sup>æ</sup>. distinct. 40. art. 4.) it is *Recessus à re desiderata, propter impossibilitatem existimatam*; a restraint from the thing desired, for some impossibility supposed. Because they cannot obtain what they would, they become desperate, and many times either

<sup>a</sup> Disput. 4. Philosophiæ adver. Atheos Venetiis 1627. quarto. Romæ fol. 1631.

<sup>c</sup> Abernethy c. 24. of his physick of the Soule.

<sup>b</sup> Edit.



yeeld to the passion by death it self; or else attempt impossibilities, not to be performed by men. In some cases, this desperate humour is not much to be discommended, as in wars it is a cause, many times, of extraordinary valour; as Joseph. (*lib. 1. de bello Jud. cap. 14.*) L. Danæus (*in Aphoris. polit. pag. 226.*) and many politicians hold. It makes them improve their worth beyond it self, and of a forlorn impotent company become conquerours in a moment.

Una salus victis nullam sperare salutem.

In such courses, when they see no remedy, but that they must either kill or be killed, they take courage, and often times *præter spem*, beyond all hope, vindicate themselves. Fifteen thousand Locrenses, fought against a hundred thousand Crotonienses, and seeing now no way but one, they must all dye, <sup>a</sup> thought they would not depart unrevenged, and thereupon desperately giving an assault, conquered their enemies. *Nec alia causa victoriæ* (saith Justin mine author) *quam quod desperaverant*. William the Conquerour, when he first landed in England, sent back his ships, that his souldiers might have no hope of retiring back. <sup>b</sup> Bodine excuseth his countreymens overthrow at that famous battel at Agencourt, in Henry the Fifth his time, (*cui simile*, saith Froissard, *tota historia producere non possit*, which no history can parallel almost, wherein one handful of Englishmen overthrew a royal army of Frenchmen) with this refuge of despair, *pauci desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many divels; and gives a caution, that no souldiers hereafter set upon desperate persons, which <sup>c</sup> after Frontinus and Vigetius, Guicciardine likewise admonisheth, (*Hypomnes. part. 2. pag. 25.*) not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any sùte, or in despair of better fortune; *Desperatio facit Monachum*, as the saying is, and desperation causeth death it self. How many thousands, in such distress, have made away themselves, and many others? For he that cares not for his own, is master of another mans life. A Tuscan soothsayer, as <sup>d</sup> Paterculus tells the story, perceiving himself and Fulvius Flaccus his dear friend, now both carryed to prison by Opimius, and in despair of pardon, seeing the yong man weep, *quin tu potius hoc, inquit, facis*, do as I do; and with that knockt out his brains

<sup>a</sup> Omissâ spe victoriæ in destinatam mortem conspirant, tantusque ardor singulos cepit, ut victores se putarent, si non inulti morerentur. Justin. l. 20.

<sup>b</sup> Method. hist. cap. 5.

<sup>c</sup> Hosti abire volenti iter minime interscindas, &c.

<sup>d</sup> Poster. volum.

against the door check, as he was entering into prison; *protinusque illiso capite in carceris januam effuso cerebro expiravit*, and so desperately dyed. But these are equivocall, unproper. *When I speak of despair*, saith <sup>a</sup> Zanchy, *I speak not of every kinde, but of that alone which concerns God. It is opposite to hope, and a most pernicious sin, wherewith the diuel seeks to entrap men.* Musculus makes four kindes of desperation; of God, our selves, our neighbour, or any thing to be done; but this division of his may be reduced easily to the former; all kindes are opposite to hope, that sweet moderatour of passions, as Simonides calls it; I do not mean that vain hope which phantasticall fellowes faign to themselves, which according to Aristotle is *insomnium vigilantium*, a waking dream; but this divine hope which proceeds from confidence, and is an anchor to a floating soule; *spes alit agricolas*, even in our temporall affairs, hope revives us, but in spirituall it farther animateth; and were it not for hope, *we of all others were the most miserable*, as Paul saith, in this life; were it not for hope, the heart would break; *for though they be punished in the sight of men*, (Wisdom 3. 4.) yet is *their hope full of immortality*: yet doth it not so rear, as despair doth deject; this violent and sower passion of despair, is of all perturbations most grievous, as <sup>b</sup> Patricius holds. Some divide it into finall and temporall; <sup>c</sup> finall is incurable, which befallerh reprobates; temporall is a rejection of hope and comfort for a time, which may befall the best of God's children; and it commonly proceeds <sup>d</sup> *from weakness of faith*, as in David, when he was oppressed he cryed out, *O Lord, thou hast forsaken me*, but this for a time. This ebbs and flows with hope and feare; it is a grievous sin howsoever: although some kinde of despair be not amiss, when, saith Zanchius, we despair of our own meanes, and rely wholly upon God: but that species is not here meant. This pernicious kinde of desperation is the subject of our discourse, *homicida animæ*, the murderer of the soule, as Austin terms it; a fearful passion, wherein the party oppressed thinks he can get no ease but by death, and is fully resolved to offer violence unto himself; so sensible of his burthen; and impatient of his cross, that he hopes by death alone to be freed of his calamity (though it prove otherwise) and chuseth with Job 6. 8, 9. & 7. 15. *Rather to be strangled and dye, than to be in his bonds.* <sup>e</sup> The part affected is the whole soule, and all the faculties of it; there is a privation of joy, hope, trust, confidence, of present

<sup>a</sup> Super præceptum primum de Relig. et partibus ejus. Non loquor de omni desperatione, sed tantum de eâ quâ desperare solent homines de Deo; opponitur spei. et est peccatum gravissimum, &c.

<sup>b</sup> Lib. 5. tit. 21. de regis institut. Omnium perturbationum deterrima.

<sup>c</sup> Reprobi usque ad finem pertinaciter persistunt. Zanchius.

<sup>d</sup> Vitium ab infidelitate proficiscens.

<sup>e</sup> Abernethy.



and future good, and in their place succeed feare, sorrow, &c. as in the symptomes shall be shewed. The heart is grieved, the conscience wounded, the mind eclipsed with black fumes arising from those perpetuall terrours.

### SUBSECT. III.

*Causes of Despair. The Diuel, melancholy, meditation, distrust, weakness of faith, rigid ministers, misunderstanding Scriptures, guilty consciences, &c.*

**T**HE principall agent and procurer of this mischief, is the diuel; those whom God forsakes, the diuel by his permission lays hold on. Sometimes he persecutes them with that worm of conscience, as he did Judas, <sup>a</sup> Saul, and others. The poets call it Nemesis; but it is indeed God's just judgement *sero sed serio*, he strikes home at last, and setteth upon them *as a thief in the night*, 1 Thes. 5. 2. <sup>b</sup> This temporary passion made David crye out, *Lord, rebuke me not in thine anger, neither chasten me in thine heavy displeasure; for thine arrows have light upon me, &c.* There is nothing sound in my flesh, because of thine anger. Again, *I rore for the very griefe of my heart; and Psalm 22. My God, my God, why hast thou forsaken me, and art so far from my health, and the words of my crying? 14. I am like to water poured out, my bones are out of joynt, mine heart is like wax, that is molten in the midst of my bowells.* So Psal. 88. 15 and 16. vers. and Psal. 102. *I am in misery at the point of death, from my youth I suffer thy terrours, doubting for my life; thine indignations have gone over me, and thy feare hath cut me off.* Job doth often complain in this kinde; and those God doth not assist, the diuel is ready to try and torment, *still seeking whom he may devour.* If he finde them merry, saith Gregory, *he tempts forthwith to some dissolute act; if pensive and sad, to a desperate end.* *Aut suadendo blanditur, aut minando terret*, sometimes by faire meanes, sometimes again by fowl, as he perceives men severally inclined. His ordinary engin by which he produceth this effect, is the melancholy humour it self, which is *balneum Diaboli*, the diuels bath; and as in Saul, those evil spirits get in <sup>c</sup> as it were, and take possession of us. Black choler is a shoing-horn, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a symptome of despair, for that such men are most apt (by reason of their ill-disposed temper) to distrust, feare, griefe; mistake, and

<sup>a</sup> 1 Sam. 2. 16.  
Lib. 1. cap. 16.

<sup>b</sup> Psal. 38.

<sup>c</sup> Immiscent se mali genii, I. em.

amplifie whatsoever they preposterously conceive, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexione melancholicá* (saith Navarrus *cap. 27. num. 282. Tom. 2. cas. conscien.*) The body works upon the minde, by obfuscating the spirits and corrupted instruments, which<sup>a</sup> Perkins illustrates by simile of an artificer, that hath a bad tool, his skill is good, ability correspondent; by reason of ill tools his work must needs be lame and imperfect. But melancholy and despair though often, do not alwayes concurr; there is much difference; melancholy fears without a cause, this upon great occasion; melancholy is caused by feare and griefe, but this torment procures them all extremity of bitterness; much melancholy is without affliction of conscience, as<sup>b</sup> Bright and Perkins illustrate by four reasons; and yet melancholy alone again may be sometimes a sufficient cause of this terrour of conscience. <sup>c</sup>Felix Plater so found it in his observations, *e melaucholicis alii damnatos se putant, Deo curæ non sunt, nec prædestinati, &c.* They think they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious; and 'tis common to be seen, *Melancholy for feare of God's judgement and hell-fire, drives men to desperation; feare and sorrow, if they be immoderate, end often with it.* Intolerable pain and anguish, long sickness, captivity, miserie, loss of goods, loss of friends, and those lesser griefes do sometimes effect it, or such dismall accidents. *Si non statim relevatur,* saith<sup>d</sup> Marcennus, *dubitant an sit Deus,* if they be not eased forthwith, they doubt whether there be any God; they rave, curse, and are desperately mad, because good men are oppressed, wicked men flourish; they have not as they think to their desert, and through impatience of calamities are so misaffected. Democritus put out his eys, *ne malorum civium prosperos videret successus,* because he could not abide to see wicked men prosper, and was therefore ready to make away himself, as<sup>e</sup> Agellius writes of him. Felix Plater hath a memorable example in this kinde, of a painters wife in Basil, that was melancholy for her sons death, and for melancholy became desperate, she thought God would not pardon her sins, <sup>f</sup>and for four months, still raved, that she was in hell-fire, already damned. When the humour is stirred up, every small object aggravates and incenseth it, as the parties are ad-

<sup>a</sup> Cases of conscience, l. 1. 16.<sup>b</sup> Tract. Melan. cap. 33 et 34.<sup>c</sup> C.

3. de mentis alien. Deo minus se curæ esse, nec ad salutem prædestinatos esse. Ad desperationem sæpe ducit hæc melancholia, et est frequentissima ob supplicii metum æternumque judicium; mœror et metus in desperationem plerumque desinunt.

<sup>d</sup> Comment in I. cap. gen. artic. 3. Quia impii florent, boni opprimuntur, &c. alius ex consideratione hujus seria desperabundus. <sup>e</sup> Lib. 20.

c. 27.

<sup>f</sup> Damnata se putavit, et per quatuor menses gehennæ pœnam sentire.



dicted. <sup>a</sup>The same author hath an example of a merchant man, that for the loss of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poor; yet a good scholar and a great divine; no persuasion would serve to the contrary, but that for this fact he was damned; in other matters very judicious and discreet. Solitariness, much fasting, divine meditations, and contemplations of God's judgements, most part accompany this melancholy, and are main causes, as <sup>b</sup>Navarrus holds; to converse with such kindes of persons so troubled, is sufficient occasion of trouble to some men. *Nonnulli ob longas in dias, studia et meditationes cœlestes, de rebus sacris et religione semper agitant, &c.* Many (saith P. Forestus) through long fasting, serious meditations of heavenly things, fall into such fits, and as Lemnius adds, (*lib. 4. cap. 21.*) <sup>c</sup>*If they be solitary given, superstitious, precise, or very devout: seldome shall you finde a merchant, a souldier, an inn-keeper, a bawd, an host, an usurer so troubled in minde; they have cheverel consciences that will stretch, they are seldome moved in this kinde or molested; yong men and middle age are more wild, and less apprehensive; but old folkes, most part, such as are timorons and religiously given.* Pet. Forestus (*observat. lib. 10. cap. 12. de morbis cerebri.*) hath a fearful example of a minister, that through precise fasting in Lent, and overmuch meditation contracted this mischiefe, and in the end became desperate, thought he saw divels in his chamber, and that he could not be saved; he smelled nothing, as he said, but fire and brimstone, was already in hell, and would ask them still, if they did not <sup>d</sup>smell as much. I told him he was melancholy; but he laughed me to scorn, and replied that he saw divels, talked with them in good earnest, would spit in my face, and ask me if I did not smell brimstone; but at last he was by him cured. Such another story I finde in Plater *observat. lib. 1.* A poor fellow had done some fowl offence, and for fourteen dayes would eat no meat, in the end became desperate; the divines about him could not ease him, <sup>e</sup>but so he dyed. Continuall meditation of God's judgements troubles many, *Multi ob timorem futuri judicii, saith Guatinerius (cap. 5. tract. 15.) et suspicionem desperabundi sunt*: David himself complains that God's judgements terrified his soule, Psal. 119. part. 15. vers. 8.

<sup>a</sup> 1566. Ob triticum diutius servatum conscientie stimulis agitatur, &c.  
<sup>b</sup> Tom. 2. c. 27. num. 282. Conversatio cum scrupulosis, vigiliæ, jejunia.  
<sup>c</sup> Solitarios et superstitiosos plerumque exagitat conscientia, non mercatores, lenones, caupones, fieneratores, &c. largiorem hi nacti sunt conscientiam. Juvenes plerumque conscientiam negligunt, senes autem, &c. <sup>d</sup> Annon sentis sulphur, inquit? <sup>e</sup> Desperabundus misere perit.

*My flesh trembleth for feare of thee, and I am afraid of thy judgements. Quoties diem illum cogito* (saith <sup>a</sup> Hierom) *toto corpore contremisco*, I tremble as often as I think of it. The terrible meditation of hell-fire and eternall punishment much torments a sinfull silly soule. What's a thousand yeares to eternity? *Ubi mæror, ubi fletus, ubi dolor sempiternus. Mors sine morte, finis sine fine*; a finger burnt by chance we may not endure; the pain is so grievous, we may not abide an hour; a night is intolerable; and what shall this unspeakable fire then be that burns for ever, innumerable infinite millions of yeares, *in omne ævum, in æternum*. O eternity!

† *Æternitas est illa vox,  
 Vox illa fulminatrix,  
 Tonitruis minacior,  
 Fragoribusque cœli,  
 Æternitas est illa vox,  
 —metâ carens et ortu, &c.  
 Tormenta nulla territant,  
 Quæ finiuntur annis;  
 Æternitas, æternitas  
 Versat coquitque pectus.  
 Auget hæc pœnas indies,  
 Centuplicatque flammæ, &c.*

This meditation terrifies these poor distressed soules, especially if their bodies be predisposed by melancholy, they religiously given, and have tender consciences; every small object affrights them; the very inconsiderate reading of scripture it self, and mis-interpretation of some places of it, *as, Many are called, few are chosen. Not every one that saith Lord. Feare not little flock. He that stands, let him take heed lest he fall. Work out your salvation with feare and trembling. That night two shall be in a bed, one received, the other left. Straight is the way that leads to heaven, and few there are that enter therein.* The parable of the seed and of the sower, *some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will have mercy on whom he will have mercy. Non est volentis nec currentis, sed miserentis Dei.* These and the like places terrifie the soules of many; election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, sol-

<sup>a</sup> In 17. Johannis. Non pauci se cruciant, et excarnificant in tantum, ut non parum absint ab insaniâ; neque tamen aliud hâc mentis anxietate efficiunt, quam ut diabolo potestatem faciunt ipsos per desperationem ad inferos producendi. <sup>b</sup> Drexelius Nicet. lib. 2 cap. 11.



licitude, wherein they trouble and puzzle themselves about those questions of grace, free-will, perseverance, God's secrets; they will know more than is revealed by God in his word, humane capacity, or ignorance can apprehend; and too importunate enquiry after that which is revealed; mysteries, ceremonies, observation of sabbaths, lawes, duties, &c. with many such which the casuists discuss, and schoolmen broach; which divers mistake, misconstrue, misapply to themselves, to their own undoing, and so fall into this gulf. *They doubt of their election, how they shall know it, by what signs. And so far forth, saith Luther, with such nice points, torture and crucifie themselves, that they are almost mad; and all they get by it is this, they lay open a gap to the diuel by desperation to carry them to hell.* But the greatest harm of all, proceeds from those thundering ministers; a most frequent cause they are of this malady; *and do more harm in the church (saith Erasmus) than they that flatter; great danger on both sides, the one lulls them asleep in carnall security, the other drives them to despair.* Whereas <sup>b</sup>S<sup>t</sup>. Bernard well adviseth, *We should not meddle with the one without the other, nor speak of judgement without mercy; the one alone brings desperation, the other security.* But these men are wholly for judgement: of a rigid disposition themselves, there is no mercy with them; no salvation, no balsome for their diseased soules; they can speak of nothing but reprobation, hell-fire, and damnation, as they did Luke 11. 46. laden men with burdens grievous to be borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, to <sup>c</sup>require charity, as Brentius observes, *of others, bounty, meekness, love, patience, when they themselves breath nought but lust, envy, covetousness.* They teach others to fast, give almes, do penance, and crucifie their minde with superstitious observations, bread and water, hair-clothes, whips, and the like, when they themselves have all the dainties the world can afford; lye on a down bed with a curtesan in their arms. *Heu quantum patimur pro Christo,* as <sup>d</sup>he said. What a cruell tyranny is this, so to insult over, and terrifie mens soules! Our indiscreet pastours, many of them come

<sup>a</sup> Ecclesiast. 1. 1. Haud scio an majus discrimen ab his qui blandiuntur, an ab his qui territant: ingens utrinque periculum: alii ad securitatem ducunt, alii afflictionum magnitudine mentem absorbent, et in desperationem trahunt. <sup>b</sup> Bern. sup. 16. Cant. 1. Alterum sine altero proferre non expedit; recordatio solius judicii in desperationem præcipitat, et misericordie fallax ostentatio pessimam generat securitatem. <sup>c</sup> In Luc. hom. 103. Exigunt ab aliis caritatem, beneficentiam, cum ipsi nil spectent præter libidinem, invidiam, avaritiam. <sup>d</sup> Leo decimus.

not far behind; whilst in their ordinary sermons they speak so much of election, predestination, reprobation *ab æterno*, subtraction of grace, præterition, voluntary permission, &c. by what signs and tokens they shall discern and try themselves; whether they be God's true children elect, *an sint reprobi, prædestinati, &c.* with such scrupulous points, they still aggravate sin, thunder out God's judgements without respect; intempestively rayl at and pronounce them damned in all auditories, for giving so much to sports and honest recreations; making every small fault and thing indifferent, an irremissible offence, they so rent, tear and wound mens consciences, that they are almost mad, and at their wits ends.

*These bitter potions* (saith <sup>a</sup>Erasmus) *are still in their mouths nothing but gall and horreur, and a mad noyse; they make all their auditours desperate*: many are wounded by this meanes, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their salvation; they that have tender consciences, that follow sermons, frequent lectures, that have indeed least cause, they are most apt to mistake, and fall into these miseries. I have heard some complain of Parson's Resolution, and other bookes of like nature (good otherwise;) they are too tragicall, too much dejecting men, aggravating offences; great care and choyce, much discretion is required in this kinde.

The last and greatest cause of this malady, is our own conscience, sense of our sins, and God's anger justly deserved: a guilty conscience for some fowl offence formerly committed.

————<sup>b</sup> O miser Oreste, quid morbi te perdit?

Or:

Conscientia, Sum enim mihi conscius de malis perpetratis.

*A good conscience is a continuall feast*, but a galled conscience is as great a torment as can possibly happen, a still baking oven, (so Pierius in his Hieroglyph. compares it) another hell. Our conscience, which is a great ledger book, wherein are written all our offences, a register to lay them up, (which those <sup>c</sup>Ægyptians in their Hieroglyphicks expressed by a mill, as well for the continuance, as for the torture of it) grinds our soules with the remembrance of some precedent sins; makes us reflect upon, accuse and condemn our own selves. <sup>d</sup>*Sin lyes at door, &c.* I know there be many other causes assigned by Zanchius, <sup>e</sup>Musculus, and

<sup>a</sup> De futuro judicio, de damnatione horrendum crepunt, et amaras illas potiones in ore semper habent, ut multos inde in desperationem cogant. <sup>b</sup> Euripides.

<sup>c</sup> Pierius.

<sup>d</sup> Gen. 4.

<sup>e</sup> 9 Causes Musculus makes.



the rest; as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent; those five grand miseries in Aristotle, ignominy, need, sickness, enmity, death, &c. but this of conscience is the greatest, <sup>a</sup> *Instar ulceris corpus jugiter percellens*. This scrupulous conscience (as <sup>b</sup> Peter Forestus calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, *accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the mean time God's mercies, they fall into these inconveniences*. The poets call them <sup>c</sup> Furies, Diræ, but it is the conscience alone which is a thousand witnesses to accuse us;

<sup>d</sup> *Nocte dieque suum gestant in pectore testem.*

A continuall testor to give in evidence, to empanel a jury to examine us, to ery guilty; a prosecutor with hue and cry to follow, a apparitor to summon us, a bayliff to carry us, a serjeant to arrest, an attorney to plead against us, a gaoler to torment, a judge to condemn, still accusing, denouncing, torturing and molesting. And as the statue of Juno in that holy city near Euphrates in <sup>e</sup> Assyria, will look still towards you; sit where you will in her temple, she stares full upon you; if you go by, she follows with her eye; in all sites, places, conventicles, actions, our conscience will be still ready to accuse us. After many pleasant dayes and fortunate adventures, merry tides, this conscience at last doth arrest us. Well he may escape temporall punishment, <sup>f</sup> bribe a corrupt judge, and avoid the censure of law, and flourish for a time; for <sup>g</sup> *who ever saw (saith Chrysostome) a covetous man troubled in minde when he is telling of his mony, an adulterer mourn with his mistriss in his arms? we are then drunk with pleasure, and perceive nothing*: yet as the prodigall son had dainty fare, sweet musick at first, merry company, joviall entertainment, but a cruell reckoning in the end, as bitter as wormwood, a fearfull visitation commonly follows. And the divel that then told thee that it was a light sin, or no sin at all, now aggravates on the other side, and telleth thee, that it is a most irremissible offence, as he did by Cain and Judas, to bring them to despair; every small circumstance before neglected and contemned, will now amplifie it self, rise up in

<sup>a</sup> Plutarch. <sup>b</sup> Alios misere castigat plena scrupulis conscientia, nodum in seirpo quærunt, et ubi nulla causa subest misericordiæ divinæ diffidentes, se orco destinant. <sup>c</sup> Cœlius lib. 6. <sup>d</sup> Juvenal. <sup>e</sup> Lucian de Deâ Syria. Si adstiteris, te aspicit; si transeas, visu te sequitur. <sup>f</sup> Prima hæc est ultio, quod se Judice nemo nocens absolvitur, improba quamvis gratia fallacis prætoris vicerit urnam. Juvenal. <sup>g</sup> Quis unquam vidit avarum ringi, dum lucrum adest; adulterum dum potitur voto; lugere in perpetrando scelere? voluptate sumus ebrii, proinde non sentimus, &c.

judgement and accuse; the dust of their shoes, dumb creatures, as to Lucian's tyrant, *lectus et candela*, the bed and candle did bear witness, to torment their soules for their sins past. Tragicall examples in this kinde are too familiar and common: Adrian, Galba, Nero, Otho, Vitellius, Caracalla, were in such horreur of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get no body to kill them: <sup>a</sup> Kennetus, king of Scotland, when he had murdered his nephew Malcolme, King Duff's son, prince of Cumberland, and with counterfeit tears and protestations, dissembled the matter a long time, <sup>b</sup> *at last his conscience accused him, his unquiet soule could not rest day or night; he was terrified with fearfull dreames, visions, and so miserably tormented all his life.* It is strange to read what <sup>c</sup> Comineus hath written of Lewes the 11. that French king; of Charles the 8; of Alphonsus king of Naples, in the fury of his passion, how he came into Sicily, and what pranks he plaid. Guicciardine, a man most unapt to beleve lyes, relates, how that Ferdinand his fathers ghost (who before had dyed for grieffe,) came and told him, that he could not resist the French king, he thought every man cryed France, France; the reason of it (saith Comineus) was because he was a vile tyrant, a murderer, an oppressour of his subjects; he bought up all commodities, and sold them at his own price; sold abbies to Jewes and Falkoners; both Ferdinand his father, and he himself, never made conscience of any committed sin; and to conclude, saith he, it was impossible to do worse than they did. Why was Pausanias the Spartan tyrant, Nero, Otho, Galba, so persecuted with spirits in every house they came, but for their murders which they had committed? <sup>d</sup> Why doth the divel haunt many mens houses after their deaths, appear to them living, and take possession of their habitations, as it were, of their palaces, but because of their severall villanies? why had Richard the 3. such fearful dreames, saith Polydore, but for his frequent murders? Why was Herod so tortured in his minde? because he had made away Mariamne his wife. Why was Theodoricus the king of the Goths so suspitious, and so affrighted with a fish head alone, but that he had murdered Symmachus, and Boethius his son-in-law, those worthy Romans? Cælius (*lib. 27. cap. 22*). See more in Plutarch, in his tract *De his qui sero a Numine puniuntur*, and in his book *De tranquillitate*

<sup>a</sup> Buchanan. lib. 6. Hist. Scot.

<sup>b</sup> Animus conscientia sceleris inquietus nullum admisit gaudium, sed semper vexatus noctu et interdiu per somnum visis horrore plenis pertremefactus, &c.

<sup>c</sup> De bello Neapol.

<sup>d</sup> Thyraeus de

locis infestis part. 1. cap. 2. Nero's mother was still in his eyes.



*animi, &c.* Yea, and sometimes GOD himself hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (divine temptation, Perkins calls it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sins. God the avenger, as <sup>a</sup>David terms him, *ultor a tergo Deus*, his wrath is apprehended of a guilty soule, as by Saul and Judas, which the poets expressed by Adrastia, or Nemesis :

Assequitur Nemesisque virtum vestigia servat,  
Ne male quid facias. —————

And she is, as <sup>b</sup>Ammianus *lib. 14.* describes her, *the queen of causes, and moderatour of things*, now she pulls down the proud; now she rears and encourageth those that are good; he gives instance in his Eusebius; Nicephorus (*lib. 10. cap. 35. eccles. hist.*) in Maximinus and Julian. Fearfull examples of God's just judgement, wrath and vengeance, are to be found in all histories; of some that have been eaten to death with rats and mice, as <sup>c</sup>Popelius the second king of Poland, ann. 830. his wife and children; the like story is of Hatto Archbishop of Mentz, ann. 969, so devoured by these vermine, which howsoever Serrarius the Jesuite (*Mogunt. rerum lib. 4. cap. 5.*) impugn by 22 arguments; Tritemius, <sup>d</sup>Munster, Magdeburgenses, and many others relate for a truth. Such another example I finde in Geraldus Cambrensis (*Itin. Cam. lib. 2. cap. 2.*) and where not?

And yet for all these terrours of conscience, affrighting punishments which are so frequent, or whatsoever else may cause or aggravate this fearfull malady in other religions, I see no reason at all why a papist, at any time should despair, or be troubled for his sins; for let him be never so dissolute a catiffe, so notorious a villain, so monstrous a sinner, out of that treasure of indulgences and merits of which the Pope is dispensatour, he may have free pardon and plenary remission of all his sins. There be so many generall pardons for ages to come, 40000 yeares to come, so many jubilies, so frequent gaol-deliveries out of purgatory for all soules, now living, or after dissolution of the body, so many particular masses dayly said in severall churches, so many altars consecrated to this purpose, that if a man have either mony or friends, or will take any pains to come to such an altar, hear a mass, say so many pater-nosters, undergo such and such penance, he cannot do amiss; it is impossible his minde should be troubled, or he have any scruple to molest him. Besides that *Taxa Cameræ*

<sup>a</sup> Psal. 44. 16.  
opprimit, &c.  
et Magde.

<sup>b</sup> Regina causarum et arbitra rerum, nunc erectas cervices

<sup>c</sup> Alex. Gaguinus catal. reg. Pol.

<sup>d</sup> Cosmog. Muuster.

*Apostolicæ*, which was first published to get mony in the dayes of Leo decimus that sharking pope, and since divulged to the same ends, sets down such easy rates and dispensations for all offences, for perjury, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sin, and provoke him to offend, me thinks, that otherwise would not) such comfortable remission, so gentle and parable a pardon, so ready at hand, with so small cost and sute obtained, that I cannot see how he that hath any friends amongst them (as I say) or mony in his purse, or will at least to ease himself, can any way miscarry or be misaffected, how he should be desperate, in danger of damnation or troubled in minde. Their ghostly fathers can so readily apply remedies, so cunningly string and unstring, wind and unwind their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage setle and remove, erect with such facility and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.

#### SUBSECT. IV.

*Symptomes of Despair, Feare, Sorrow, Suspition, Anxiety, Horrow of Conscience, fearfull Dreames and Visions.*

**A**S shoocmakers do when they bring home shooes, still cry, leather is dearer and dearer; may I justly say of those melancholy symptomes: these of despair are most violent, tragicall and grievous, far beyond the rest; not to be expressed but negatively, as it is privation of all happiness, not to be endured; *for a wounded spirit who can bear it?* Pro. 18. 14. What therefore <sup>a</sup>Timanthes did, in his picture of Iphigenia, now ready to be sacrificed, when he had painted Chalceas mourning, Ulysses sad, but most sorrowfull Menelaus, and shewed all his art in expressing variety of affections, he covered the maids father, Agamemnon's head with a vail, and left it to every spectator to conceive what he would himself; for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will do in describing the symptomes of despair. Imagine what thou canst, feare, sorrow, furics, griefe, pain, terrour, anger, dismall, ghaftly, tedious, irksome, &c. it is not

<sup>a</sup> Plinius cap. 10. l. 35 Consumptis affectibus, Agamemnonis caput velavit, ut omnes quam possent, maximum mœrorem in virginis patre cogitarent.



sufficient, it comes far short; no tongue can tell, no heart conceive it. 'Tis an epitome of hell, an extract, a quintessence, a compound, a mixture of all ferall maladies, tyrannicall tortures, plagues and perplexities. There is no sickness almost but physick provideth a remedy for it; to every sore, chirurgery will provide a salve: friendship helps poverty; hope of liberty easeth imprisonment; sute and favour revoke banishment; authority and time wear away reproach: but what physick, what chirurgery, what wealth, favour, authority can relieve, bear out, asswage, or expell a troubled conscience? A quiet minde cureth all them, but all they cannot comfort a distressed soule: who can put to silence the voyce of desperation? All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum*, concurr in this; it is more than melancholy in the highest degree; a burning fever of the soule; so made, saith <sup>a</sup>Jacchinus, by this miserie; feare, sorrow and despair he puts for ordinary symptomes of melancholy. They are in great pain and horreur of minde, distraction of soule, restless, full of continuall feares, cares, torments, anxieties; they can neither eat, drink, nor sleep for them, take no rest,

<sup>b</sup> Perpetua impietas, nec mensæ tempore cessat,  
Exagitat vesana quies, somnique furentes.

Neither at bed, nor yet at board,  
Will any rest despair afford.

Feare takes away their content, and dryes the blood, wasteth the marrow, alters their countenance, even in their *greatest delights, singing, dancing, dalliance*, they are still (saith <sup>c</sup>Lemnius) tortured in their soules. It consumes them to nought; *I am like a pelican in the wilderness* (saith David of himself, temporally afflicted) *an owle because of thine indignation*. Psal. 102, vers. 9, 10, and Psal. 55. 4. *My heart trembleth within me, and the terrours of death have come upon me; feare and trembling are come upon me, &c. at deaths door*, Psal. 107. 18. *Their soule abhorrs all manner of meats*. Their <sup>d</sup>sleep is (if it be any) unquiet, subject to fearfull dreames and terrours. Peter in his bonds, slept secure, for he knew God protected him; and Tullie makes it an argument of Roscius Amerinus innocency, that he had not killed his father, because he so securely slept. Those martyrs in the primitive

<sup>a</sup> Cap. 15 in 9. Rhasis.      <sup>b</sup> Juv. Sat. 13.      <sup>c</sup> Mentem eripit timor hic; vultum, totumque corporis habitum immutat, etiam in delitiis, in tripudiis, in symposiis in amplexu conjugis carnificinam exercet, lib. 4. cap. 21.      <sup>d</sup> Non sinit conscientia tales homines recta verba proferre, aut rectis quenquam oculis aspicere, et omni hominum cœtu eisdem exterminat, et dormientes perterrefacit. Philost. lib. 7. de vitâ Apollonii.

church were most <sup>a</sup>chearfull and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a sea, and that continually, without rest or intermission, they can think of naught that is pleasant; <sup>b</sup>*their conscience will not let them be quiet*, in perpetuall feare, anxiety; if they be not yet apprehended, they are in doubt still that they shall be ready to betray themselves, as Cain did, he thinks every man will kill him: *And rore for griefe of heart*, Psal. 38. 8. as David did, as Job did, 3. 20, 21, 22, &c. *Wherefore is light given to him that is in miserie, and life to them that have heavy hearts? Which long for death, and if it come not, search it more than treasures, and rejoyce when they can finde the grave.* They are generally weary of their lives, a trembling heart they have, a sorrowful minde, and little or no rest.

Terror ubique tremor, timor undique et undique terror.

Feares, terrours, and affights in all places, at all times and seasons. *Cibum et potum pertinaciter aversantur multi, nodum in scirpo quæritantes, et culpam imaginantes ubi nulla est*, as Wierus writes (*de Lamiis, lib. 3. c. 7.*) they refuse, many of them, meat and drink, cannot rest, aggravating still and supposing grievous offences where there are none. God's heavy wrath is kindled in their soules; and notwithstanding their continuall prayers and supplications to Christ Jesus, they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and that makes them, through impatience, to murmur against God, many times, to rave, to blaspheme, turn atheists, and seek to offer violence to themselves. Dent. 28. 67. *In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and feare of hearts.* <sup>c</sup>Marinus Marcennus in his Comment on Genesis, makes mention of a desperate friend of his, whom amongst others he came to visit, and exhort to patience, that broke out into most blasphemous atheisticall speeches, too fearfull to relate. When they wished him to trust in God; *Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim; si præsens est, cur non succurrat? cur non me carcere, inediâ, squalore confectum liberat? quid ego feci? &c. absit a me hujusmodi Deus.* Another of his acquaintance brake out into like atheisticall blasphemies; upon his wives death raved, cursed, said and did he car'd not what. And so for the most part it is with them all.

<sup>a</sup> Eusebius, Nicephorus eccles. hist. lib. 4. c. 17.

<sup>b</sup> Seneca lib. 18. epist.

106. Conscientia aliud agere non patitur, perturbatam vitam agunt, nunquam vacant, &c.

<sup>c</sup> Artic. 3. cap. 1. fol. 230 Quod horrendum distu, desperabundus

quidam me presente cum ad patientiam hortaretur. &c.



Many of them in their extremity, think they hear and see visions, out-cries, conferr with divels, that they are tormented, possessed, and in hell-fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation; their sentence of condemnation is already past, and not to be revoked, the divel will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distress of minde, no hope, no faith, past cure, reprobate, continually tempted to make away themselves. Something talks with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, beleeve, or think a good thought; so far carryed, *ut cogantur ad impia cogitandum etiam contra voluntatem*, said <sup>a</sup> Felix Plater; *ad blasphemiam erga Deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humours, to offer violence to others, their familiar and dear friends sometimes, or to mere strangers, upon very small or no occasion: For he that cares not for his own, is master of another mans life. They think evil against their wills; that which they abhor themselves, they must needs think, do, and speak. He gives instance in a patient of his, that when he would pray, had such evil thoughts still suggested to him, and wicked <sup>b</sup> meditations. Another instance he hath, of a woman that was often tempted to curse God, to blaspheme and kill her self. Sometimes the divel (as they say) stands without and talks with them, sometimes he is within them, as they think, and there speaks and talks as to such as are possessed: so Apollidorus, in Plutarch, thought his heart spake within him. There is a most memorable example of <sup>c</sup> Francis Spira, an advocate of Padua, ann. 1545, that being desperate, by no counsell of learned men could be comforted; he felt (as he said) the pains of hell in his soule, in all other things he discoursed aright; but in this most mad. Frismelica, Bullovat, and some other excellent physitians, could neither make him eat, drink, or sleep; no perswasion could ease him. Never pleaded any man so well for himself, as this man did against himself, and so he desperately dyed. Springer a lawyer hath written his life. Cardinal Crescence dyed likewise so desperate at Verona, still he thought a black dog followed him to his death-bed, no man could drive the dog away. Sleidan. (*com. 23. cap. lib. 3.*) Whilst I was writing this treatise, saith Montaltus, (*cap. 2. de mel.*) <sup>d</sup> *A nun came to me for help,*

<sup>a</sup> Lib. 1. obser. cap. 3.    <sup>b</sup> Ad maledicendum Deo.    <sup>c</sup> Goulart.    <sup>d</sup> Dum hæc scribo, implorat opem meam monacha, in reliquis sana, et judicio recta, per 5 annos in melancholica; damnatam se dicit, conscientie stimulis oppressa, &c.

well for all other matters, but troubled in conscience for five yeares last past; she is almost mad and not able to resist; thinks she hath offended God, and is certainly damned. Felix Plater hath store of instances of such as thought themselves damned,<sup>a</sup> forsaken of God, &c. One amongst the rest, that durst not go to church, or come near the Rhine, for feare to make away himself, because then he was most especially temptcd. These and such like symptomes, are intended and remitted, as the malady itself is more or less; some will hear good counsell, some will not; some desire help, some reject all, and will not be eased.

## SUBSECT. V.

*Prognosticks of Despair, Atheisme, Blasphemy, violent Death, &c.*

**M**OST part these kinde of persons<sup>b</sup> make away themselves, some are mad, blaspheme, curse, denye God; but most offer violence to their own persons, and sometimes to others. *A wounded spirit who can bear?* Prov. 18. 14. As Cain, Saul, Achitophel, Judas, blasphemed and dyed. Bede saith, Pilate dyed desperate eight yeares after Christ. <sup>c</sup> Felix Plater hath collected many examples. <sup>d</sup> *A merchants wife that was long troubled with such temptations*, in the night rose from her bed, and out of the window broke her neck into the street: another drowned himself, desperate as he was, in the Rhine; some cut their throats, many hang themselves. But this needs no illustration. It is controverted by some, whether a man so offering violence to himself, dying desperate, may be saved aye or no? If they dye so obstinately and suddenly, that they cannot so much as wish for mercy, the worst is to be suspected, because they dye impenitent. <sup>e</sup> If their death had been a little more lingring, wherein they might have some leasure in their hearts to cry for mercy, charity may judge the best; divers have been recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem*, they have been very penitent, much abhorred their former fact, confessed that they have repented in an instant, and cryed for mercy in their hearts. If a man put desperate hands upon himself, by occasion of madness or melancholy, if he have given testimony before of

<sup>a</sup> Alios conquerentes audivi se esse ex damnatorum numero; Deo non esse curæ, aliaque infinita quæ proferre non audebant, vel abhorrebant. <sup>b</sup> Musculus, Patritius, Ad vim sibi inferendam cogit homines. <sup>c</sup> 3 De mentis alienat. observ. lib. 1. <sup>d</sup> Uxor Mercatoris diu vexationibus tentata, &c. <sup>e</sup> Abernethy.



his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as <sup>a</sup>Turkes do, that think all fools and mad men go directly to heaven.

## SUBSECT. VI.

*Cure of Despair by Physick, good Counsell, Comforts, &c.*

**E**XPERIENCE teacheth us, that though many dye obstinate, and wilful in this malady, yet multitudes again are able to resist and overcome, seek for help and finde comfort; are taken *e faucibus Erebi*, from the chops of hell, and out of the divels paws, though they have by <sup>b</sup> obligation given themselves to him. Some out of their own strength, and God's assistance; *Though he kill me* (saith Job) *yet will I trust in him*; some out of good counsell, advice, and physick. <sup>c</sup> Bellovacus cured a monke by altering his habit and course of life: Plater many by physick alone. But for the most part they must concurr: and they take a wrong course that think to overcome this ferall passion by sole physick: and they are as much out, that think to work this effect by good advice alone; though both be forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this disease:

—alterius sic altera poscit opem.

For physick, the like course is to be taken with this as in other melancholy: dyet, ayr, exercise, all those passions and perturbations of the minde, &c. are to be rectified by the same meanes. They must not be left solitary, or to themselves, never idle, never out of company. Counsell, good comfort is to be applyed, as they shall see the parties inclined; or to the causes, whether it be loss, feare, grieffe, discontent, or some such ferall accident, a guilty conscience, or otherwise by frequent meditation, too grievous an apprehension, and consideration of his former life: by hearing, reading of scriptures, good divines, good advice and conference, applying God's word to their distressed soules, it must be corrected and counter-poyed. Many excellent exhortations, parænetical discourses are extant to this purpose, for such as are any way troubled in minde: Perkins, Greenham, Hayward, Bright, Abernethy, Bolton,

<sup>a</sup> Busbequius. <sup>b</sup> John Major, vitis patrum: Quidam negavit Christum per Chirographum post restitutus. <sup>c</sup> Trincavellius lib. 3. consil. 46.

Culmannus, Hemingius, Cælius Secundus, Nicholas Laurentius, are copious in this subject: Azorius, Navarrus, Sayrus, &c. and such as have written cases of conscience amongst our pontificiall writers. But because these mens workes are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some<sup>a</sup> friends, recollect out of their voluminous treatises, some few such comfortable speeches, exhortations, arguments, advice; tending to this subject, and out of God's word, knowing, as Culmannus saith upon the like occasion, <sup>b</sup>*how unavailable and vain mens counsells are to comfort an afflicted conscience, except God's word concurr and be annexed, from which comes life, ease, repentance, &c.* Presupposing first that which Beza, Greenham, Perkins, Bolton, give in charge, the parties to whom counsell is given be sufficiently prepared, humbled for their sins, fit for comfort, confessed, tryed how they are more or less afflicted, how they stand affected, or capable of good advice, before any remedies be applyed. To such therefore as are so thoroughly searched and examined, I address this following discourse.

Two main antidotes, <sup>c</sup>Hemingius observes, are opposite to despair; good hope out of God's word, is to be embraced; perverse security and presumption, from the divels treachery, are to be rejected; *Illa salus animæ, hæc pestis*; one saves, the other kills, *occidit animam*, saith Austin, and doth as much harm as despair it self. <sup>d</sup>Navarrus the casuist, reckons up ten speciall cures out of Anton. (1. *part. Tit. 3. cap. 10.*) 1. God. 2. Physick. 3. <sup>e</sup>Avoiding such objects as have caused it. 4. Submission of himself to other mens judgments. 5. Answer of all objections, &c. All which Cajetan, Gerson, (*lib. de vit. spirit.*) Sayrus, (*lib. 1. cas. cons. cap. 14.*) repeat and approve out of Emanuel Roderiques, *cap. 51 & 52.* Greenham prescribes six speciall rules; Culmannus seaven. First, to acknowledge all help to come from God. 2. That the cause of their present miserie is sin. 3. To repent, and be heartily sorry for their sins. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the church, and good mens advice. 6. Physick. 7. To commend themselves to God, and rely upon his mercy: others otherwise, but all to this effect. But forasmuch as most men, in this malady, are spiritually sick, void of reason almost, over-borne by their mise-

<sup>a</sup> My brother George Burton; Mr. James Whitehall, rector of Checkly in Staffordshire, my quondam chamber fellow, and late fellow student in Christ Church, Oxon.

<sup>b</sup> Scio quam vana sit et inefficax humanorum verborum penes afflictos consolatio, nisi verbum Dei audiatur, a quo vita, refrigeratio, solatium pœnitentia.

<sup>c</sup> Antid. adversus desperationem.

<sup>d</sup> Tom. 2. c. 27. num. 282.

<sup>e</sup> Aversio cogitationis a re scrupulosâ, contraventio scrupulorum.



ries, and too deep an apprehension of their sins, they cannot apply themselves to good counsell, pray, beleieve, repent; we must, as much as in us lyes, occur and help their peculiar infirmities, according to their severall causes and symptomes, as we shall finde them distressed and complain.

The main matter which terrifies and torments most that are troubled in minde, is the enormity of their offences, the intolerable burthen of their sins, God's heavy wrath and displeasure so deeply apprehended, that they account themselves reprobrates, quite forsaken of God, already damned, past all hope of grace, uncapable of mercy, *diaboli mancipia*, slaves of sin, and their offences so great they cannot be forgiven. But these men must know there is no sin so hainous which is not pardonable in it self; no crime so great, but by God's mercy it may be forgiven. *Where sin aboundeth, grace aboundeth much more*, Rom. 5. 20. And what the Lord said unto Paul in his extremity, 2 Cor. 12. 9. *My grace is sufficient for thee, for my power is made perfect through weakness*, concerns every man in like case. His promises are made indefinite to all beleivers; generally spoken to all, touching remission of sins, that are truly penitent, grieved for their offences, and desire to be reconciled; Matth. 9. 12, 13. *I came not to call the righteous, but sinners to repentance*, that is, such as are truly touched in conscience for their sins. Again, Mat. 11. 28. *Come unto me all ye that are heavy laden, and I will ease you*. Ezek. 18. 27. *At what time soever a sinner shall repent him of his sins, from the bottom of his heart, I will blot out all his wickedness out of my remembrance, saith the Lord*, Isay 43. 25. *I, even I am he that put away thine iniquity for mine own sake, and will not remember thy sins. As a father* (saith David, Psal. 103. 13.) *hath compassion on his children, so hath the Lord compassion on them that feare him*. And will receive them again as the prodigall son was entertained, Luk. 15. if they shall so come with tears in their eyes and a penitent heart. *Peccator agnoscat, Deus ignoscit. The Lord is full of compassion and mercy, slow to anger, of great kindness*, Psal. 103. 8. *He will not always chide, neither keep his anger for ever*. 9. *As high as the heaven is above the earth, so great is his mercy towards them that feare him*. 11. *As far as the east is from the west, so far hath he removed our sins from us*. 12. Though Cain cry out in the anguish of his soule, my punishment is greater than I can bear, 'tis not so; *Thou lyeest, Cain* (saith Austin) *God's mercy is greater than thy sins. His mercy is above all his workes*, Psal. 145. 9. able to satisfie for all mens sins, *antibutro*, 1 Tim. 2. 6. His mercy is a *panacea*, a balsome for an afflicted soule, a soveraign medicine, an alexipharmacum for

all sin, a charm for the divel; his mercy was great to Solomon, to Manasses, to Peter, great to all offenders, and whosoever thou art, it may be so to thee. For why should God bid us pray (as Austin inferrs) *Deliver us from all evil, nisi ipse misericors perseveraret*, if he did not intend to help us? He therefore that <sup>a</sup> doubts of the remission of his sins, denyes God's mercy, and doth him injury, saith Austin. Yea, but thou replyest, I am a notorious sinner; mine offences are not so great as infinite. Hear Fulgentius, <sup>b</sup> *God's invincible goodness cannot be overcome by sin; his infinite mercy cannot be terminated by any: the multitude of his mercy is equivalent to his magnitude.* Hear <sup>c</sup> Chrysostome, *Thy malice may be measured, but God's mercy cannot be defined; thy malice is circumscribed, his mercies infinite.* As a drop of water is to the sea, so are thy misdeeds to his mercy; nay, there is no such proportion to be given; for the sea though great, yet may be measured, but God's mercy cannot be circumscribed. Whatsoever thy sins be then, in quantity or quality, multitude or magnitude, feare them not, distrust not. I speak not this, saith <sup>d</sup> Chrysostome, *to make thee secure and negligent, but to chear thee up.* Yea, but thou urgest again, I have little comfort of this which is said, it concerns me not: *Inanis pœnitentia quam sequens culpa coinquinat*; 'tis to no purpose for me to repent and do worse than ever I did before, to persevere in sin, and to return to my lusts as a dog to his vomit, or a swine to the mire: <sup>e</sup> to what end is it to ask forgiveness of my sins, and yet dayly to sin again and again, to do evil out of an habit? I dayly and hourly offend in thought, word, and deed; in a relapse by mine own weakness and wilfulness: my *bonus Genius*, my good protecting angel is gone, I am faln from that I was, or would be, worse and worse, *my latter end is worse than my beginning.* *Si quotidie peccas, quotidie*, saith Chrysostome, *pœnitentiam age.* If thou dayly offend, dayly repent: <sup>f</sup> *if twice, thrice, an hundred, an hundred thousand times; twice, thrice an hundred thousand times repent.* As they do by an old house that is out of repair, still mend some part or other; so do by thy soule, still reform some vice, repair it by repentance; call to him for grace and thou shalt have it; *for we are freely justified by his grace*, Rom. 3. 24. If thine enemy repent, as our Saviour enjoyned Peter, forgive him 77 times; and why

<sup>a</sup> *Magnam injuriam Deo facit, qui diffidit de ejus misericordiâ.*

<sup>b</sup> *Bonitas*

*invicti non vincitur; infiniti misericordia non finitur.*

<sup>c</sup> *Hom. 3. De pœnitentiâ:*

*Tua quidem malitia mensuram habet; Dei autem misericordia mensuram non habet. Tua malitia circumscripta est, &c. Pelagus etsi magnum, mensuram habet; Dei autem, &c.*

<sup>d</sup> *Non ut desidiores vos faciam, sed ut alacriores reddam.*

<sup>e</sup> *Pro peccatis veniam poscere, et mala de novo iterare.*

<sup>f</sup> *Si his,*

*si ter, si centies, si centies millies, toties pœnitentiam age.*



shouldst thou think God will not forgive thee? Why should the enormity of thy sins trouble thee? God can do it, he will do it. *My conscience* (saith <sup>a</sup> Anselm) *dictates to me, that I deserve damnation, my repentance will not suffice for satisfaction; but thy mercy, O Lord, quite overcomes all my transgressions.* The gods once (as the poets feign) with a gold chain would pull Jupiter out of heaven, but they all together could not stir him, and yet he could draw and turn them as he would himself, maugre all the force and fury of these infernall fiends and crying sins, *his grace is sufficient.* Conferr the debt and the payment; Christ and Adam; sin and the cure of it; the disease and the medicine; conferr the sick man to the physitian, and thou shalt soon perceve that his power is infinitely beyond it. God is better able, as <sup>b</sup> Bernard informeth us, *to help, than sin to do us hurt; Christ is better able to save, than the diuel to destroy.* <sup>c</sup> If he be a skilful physitian, as Fulgentius adds, *he can cure all diseases; if mercifull, he will.* *Non est perfecta bonitas a qua non omnis malitia vincitur,* his goodness is not absolute and perfect, if it be not able to overcome all malice. Submit thy self unto him, as Saint Austin adviseth, <sup>d</sup> *he knoweth best what he doth; and be not so much pleased when he sustains thee, as patient when he corrects thee; he is omnipotent and can cure all diseases when he sees his own time.* He looks down from heaven upon earth, that he may hear the *mourning of prisoners, and deliver the children of death,* Psal. 102. 19, 20. *and though our sins be as red as scarlet, he can make them as white as snow,* Isay 1. 18. Doubt not of this, or ask how it shall be done; he is all-sufficient that promiseth; *qui fecit mundum de immundo,* saith Chrysostome, he that made a faire world of nought, can do this and much more for his part: do thou only beleve, trust in him, rely on him, be penitent and heartily sorry for thy sins. Repentance is a soveraign remedy for all sins, a spirituall wing to erear us, a charm for our miseries, a protecting amulet to expell sins venom, an attractive loadstone to draw God's mercy and graces unto us. <sup>e</sup> *Peccatum vulnus, pœnitentia medicinam;* sin made the breach, repentance must help it; howsoever thine offence came by error, sloth, obstinacy, ignorance, *exitur per pœnitentiam,* this is the sole

<sup>a</sup> Conscientia mea meruit damnationem, pœnitentia non sufficit ad satisfactionem: sed tua misericordia superat omnem offensionem. <sup>b</sup> Multo efficacior Christi mors in bonum, quam peccata nostra in malum. Christus potentior ad salvandum, quam dæmon ad perdendum. <sup>c</sup> Peritus medicus potest omnes infirmitates sanare; si misericors, vult. <sup>d</sup> Omnipotenti medico nullus languor insanabilis occurrit: tu tantum doceri te sine, manum ejus ne repelle: novit quid agat; non tantum delesteris cum fovet, sed tolere quum secat. <sup>e</sup> Chrys. hom. 3. de pœnit.

meanes to be relieved. <sup>a</sup> Hence comes our hope of safety, by this alone sinners are saved, God is provoked to mercy. *This unlooseth all that is bound, enlightneth darkness, mends that is broken, puts life to that which was desperately dying: Makes no respect of offences, or of persons.* <sup>b</sup> *This doth not repell a fornicatour, reject a drunkard, resist a proud fellow, turn away an idolater, but entertains all, communicates it self to all.* Who persecuted the church more than Paul, offended more than Peter? and yet by repentance (saith Chrysologus) they got both *Magisterium et ministerium sanctitatis*, the magistry of holiness. The prodigall son went far, but by repentance he came home at last. <sup>c</sup> *This alone will turn a woolf into a sheep, make a publican a preacher, turn a thorn into an olive, make a deboshed fellow religious, a blasphemersing Halleluia, make Alexander the copper-smith truly devout, make a divel a saint.* <sup>d</sup> *And him that polluted his mouth with calumnies, lying, swearing and filthy tunes and tones, to purge his throat with divine psalms.* Repentance will effect prodigious cures, make a stupend metamorphosis. *An hawk came into the ark, and went out again an hawk; a lion came in, went out a lion; a bear, a bear; a woolf, a woolf; but if an hawk come into this sacred temple of repentance, he will go forth a dove,* (saith <sup>e</sup> Chrysostome) *a woolf go out a sheep, a lion a lamb.* <sup>f</sup> *This gives sight to the blind, legs to the lame, cures all diseases, conferrs grace, expells vice, inserts vertue, comforts and fortifies the soule.* Shall I say, let thy sin be what it will, do but repent, it is sufficient.

<sup>g</sup> *Quem pœnitet peccasse, pene est innocens.*

'Tis true indeed and all sufficient this, they do confess, if they could repent, but they are obdurate, they have cauterized consciences, they are in a reprobate sense, they cannot think a good thought, they cannot hope for grace, pray, beleeve, repent, or be sorry for their sins, they finde no grieve for sin in themselves, but rather a delight, no groaning of spirit, but are carryed headlong to their own destruction, *heaping wrath to themselves against the day of wrath*, Rom. 2. 5. 'Tis a

<sup>a</sup> *Spes salutis per quam peccatores salvantur, Deus ad misericordiam provocatur.* Isidor. *Omnia ligata tu solvis, contrita sanas, confusa lucidas, desperata animas.*  
<sup>b</sup> Chrys. hom. 5. *Non fornicatorem abnuit, non ebrium avertit, non superbum repellit, non aversatur Idolatram, non adulterum, sed omnes suscipit, omnibus communicat.*  
<sup>c</sup> Chrys. hom. 5. <sup>d</sup> *Qui tarpibus cantilenis aliquando inquinavit os, divinis hymnis animum purgabit.*  
<sup>e</sup> Hom. 5. *Introivit hic quis accipiter, columba exit; introivit lupus, ovis egreditur, &c.*  
<sup>f</sup> *Omnes languores sanat, cæcis visum, claudis gressum, gratiam confert, &c.*  
<sup>g</sup> Seneca.



grievous case this I do yeeld, and yet not to be despaired of; God of his bounty and mercy calls all to repentance, Rom. 2. 4. thou maist be called at length, restored, taken to his graee as the thief upon the cross, at the last hour, as Mary Magdalen and many other sinners have been, that were buryed in sin. *God, (saith <sup>a</sup> Fulgentius) is delighted in the conversion of a sinner, he sets no time; prolixitas temporis Deo non præjudicat, aut gravitas peccati,* deferring of time or grievousness of sin do not prejudicate his grace; things past and to come are all one to him, as present, 'tis never too late to repent. <sup>b</sup> *This heaven of repentance is still open for all distressed soules;* and howsoever as yet no signs appear, thou maist repent in good time. Hear a comfortable speech of S<sup>t</sup>. Austin; <sup>c</sup> *Whatsoever thou shalt do, how great a sinner soever, thou art yet living; if God would not help thee, he would surely take thee away; but in sparing thy life, he gives thee leasure, and invites thee to repentance.* Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thy self, patiently abide the Lord's good leasure, despair not, or think thou art a reprobate; he came to call sinners to repentance, Luke 5. 32. of which number thou art one; he came to call thee, and in his time will surely call thee. And although as yet thou hast no inelination to pray, to repent, thy faith be cold and dead, and thou wholly averse from all divine functions, yet it may revive; as trees are dead in winter but flourish in the spring: these vertues may lye hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satan's policy to plead against, suppress and aggravate, to conceal those sparks of faith in thee. Thou dost not beleeve, thou saist, yet thou wouldst beleeve if thou couldst, 'tis thy desire to beleeve; then pray, <sup>d</sup> *Lord help my unbelief;* and hereafter thou shalt certainly beleeve: <sup>e</sup> *Dabitur silienti,* It shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a black cloud of sin as yet obnubilates thy soule, terrifies thy conscience, but this cloud may conceive a rain-bow at the last, and be quite dissipated by repentance. Be of good cheer; a child is rationall in power, not in act; and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartily sorry; comfort thy self,

<sup>a</sup> Delectatur Deus conversione peccatoris; omne tempus vitæ conversioni deputatur; pro præsentibus habentur tam præterita quam futura. <sup>b</sup> Austin. Semper poenitentia portus apertus est ne desperemus. <sup>c</sup> Quicquid feceris, quantumcunque peccaveris, adhuc invitâ es, undè te omnino si sanare te nollet Deus, auferret; parcendo clamat ut redeas, &c. <sup>d</sup> Matth. 6. 29. <sup>e</sup> Rev. 22. 17.

no time is overpast, 'tis never too late. A desire to repent, is repentance it self, though not in nature, yet in God's acceptance; a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousness*, Mat. 5. 6. He that is destitute of God's Grace, and wisheth for it shall have it. *The Lord* (saith David, Psal. 10. 17) *will hear the desire of the poor*, that is, of such as are in distress of body and minde. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yeeld; yet canst thou grieve thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise; 'tis thy desire to grieve, to repent and beleve. Thou lovest God's children and saints in the mean time, hatest them not, persecutes them not, but rather wishest thy self a true professour, to be as they are, as thou thy self hast been heretofore; which is an evident token thou art in no such desperate case. 'Tis a good sign of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled. *The Lord is near them that are of a contrite heart*, Luke 4. 18. <sup>a</sup> A true desire of mercy in the want of mercy, is mercy it self; a desire of grace in the want of grace, is grace it self; a constant and earnest desire to beleve, repent, and to be reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it self. For it is not thy faith and repentance, as <sup>b</sup> Chrysostome truly teacheth, that is available, but God's mercy that is annexed to it; he accepts the will for the deed: So that I conclude, to feel in our selves the want of grace, and to be grieved for it, is grace it self. I am troubled with feare my sins are not forgiven, Careless objects; but Bradford answers, they are; *For God hath given thee a penitent and beleiving heart, that is, an heart which desireth to repent and beleve; for such a one is taken of him (he accepting the will for the deed) for a truly penitent and beleiving heart.*

All this is true thou replyest, but yet it concerns not thee; 'tis verified in ordinary offenders, in common sins, but thine are of an higher strain, even against the Holy Ghost himself, irremissible sins, sins of the first magnitude, written with a pen of iron, engraven with the point of a diamond. Thou art worse than a Pagan, Infidel, Jew, or Turke, for thou art an Apostate and more, thou hast voluntarily blasphemed, renounced God and all religion, thou art worse than Judas himself, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God. Thou hast given thy soule to the divel, as witchers and conjurers

<sup>a</sup> Abernethy, Perkins.

<sup>b</sup> Non est pœnitentia, sed Dei misericordia annexa.



do *explicite* and *implicite*, by compact, band, and obligation (a desperate, a fearfull case) to satisfie thy lust, or to be revenged of thine enemies; thou didst never pray, come to church, hear, read, or do any divine duties with any devotion, but for formality and fashion sake, with a kinde of reluctancy; 'twas troublesome and painfull to thee to perform any such thing, *præter voluntatem*, against thy will. Thou never mad'st any conscience of lying, swearing, bearing false witness, murder, adultery, bribery, oppression, theft, drunkenness, idolatry, but hast ever done all duties for feare of punishment, as they were most advantageous, and to thine own ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldest love, and loving that thou shouldest hate. In stead of faith, feare and love of God, repentance, &c. blasphemous thoughts have been ever harboured in his minde, even against God himself, the blessed Trinity: the <sup>a</sup>Scripture false, rude, harsh, immethodicall: heaven, hell, resurrection, mere toyes and fables, <sup>b</sup>incredible, impossible, absurd, vain, ill contrived; religion, policy, and humane invention, to keep men in obedience; or for profit, invented by priests and law-givers to that purpose. If there be any such supream power he takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help; or else he is partiall, an excepter of persons, author of sin, a cruell, a destructive God, to create our soules, and destinate them to eternall damnation; to make us worse than our dogs and horses. Why doth he not govern things better, protect good men, root out wicked livers? why do they prosper and flourish? as she raved in the <sup>c</sup>tragedy—*pellices cælum tenent*, there they shine,

Suasque Perseus aureas stellas habet.

where is his providence? how appears it?

Marmoreo Licinus tumulo jacet, at Cato parvo,  
Pomponius nullo; quis putet esse Deos.

Why doth he suffer Turkes to overcome Christians, the enemy to triumph over his church, Paganisme to domineer in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloody wars, murders, massacres, plagues, ferall diseases? Why doth he not make us all good, able, sound? why makes he <sup>d</sup>venomous creatures,

<sup>a</sup> Cæcilius Minutio. Omnia ista figmenta male sanæ religionis, et inepta solatia a poetis inventa, vel ab aliis ob commodum, superstitiosa mysteria, &c. <sup>b</sup> These temptations and objections are well answered in John Downam's christian warfare. <sup>c</sup> Seneca. <sup>d</sup> Vid. Campanella cap. 6 Atheis. Triumphat. et c. 2. ad argumentum 12. ubi plura. Si Deus bonus unde colum, &c.

rockes, sands, deserts, this earth it self the muckhill of the world, a prison, an house of correction ?

• Mentimur regnare Jovem, &c.

with many such horrible and execrable conceits, not fit to be uttered ; *Terribilia de fide, horribilia de Divinitate*. They cannot, some of them, but think evil ; they are compelled *volentes nolentes*, to blaspheme, especially when they come to church and pray, read, &c. such fowl and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *tentationes fœdæ et impiæ* ; yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times ; the most divine spirits have been so tempted in some sort ; evil custome, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the divel is still ready to corrupt, trouble, and divert our soules ; to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits. If they come from Satan, they are more speedy, fearfull and violent, the parties cannot avoid them : they are more frequent, I say, and monstrous when they come ; for the divel he is a spirit, and hath meanes and opportunity to mingle himself with our spirits, and sometimes more slyly, sometimes more abruptly and openly, to suggest such divelish thoughts into our hearts. He insults and domineers in melancholy distempered phantasies and persons especially ; melancholy is *balneum diaboli*, as Scrapio holds, the divels bath, and invites him to come to it. As a sick man frets, raves in his fits, speaks and doth he knows not what, the divel violently compells such crazed soules, to think such damned thoughts against their wills ; they cannot but do it ; sometimes more continuat, or by fits, he takes his advantage, as the subject is less able to resist ; he aggravates, extenuates, affirms, denyes, damns, confounds the spirits, troubles heart, brain, humours, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The divel commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terrour and hor- rour into the parties own heart. For if he or they be asked whether they do approve of such like thoughts or no, they answer (and their own soules truly dictate as much) they abhor them as hell and the divel himself, they would faign



think otherwise if they could; he hath thought otherwise, and with all his soule desires so to think again; he doth resist, and hath some good motions intermixt now and then: So that such blasphemous, impious, unclean thoughts, are not his own, but the divels; they proceed not from him, but from a crazed phantasie, distempered humours, black fumes, which offend his brain; <sup>a</sup>they are thy crosses, the divels sins, and he shall answer for them; he doth enforce thee to do that which thou dost abhor, and didst never give consent to: And although he hath sometimes so slyly set upon thee, and so far prevailed, as to make thee, in some sort, to assent to such wicked thoughts, to delight in them, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhor. Therefore be not overmuch troubled and dismaid with such kinde of suggestions, at least if they please thee not; because they are not thy personall sins, for which thou shalt incur the wrath of God, or his displeasure: contemn, neglect them, let them go as they come, strive not too violently, or trouble thy self too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan, I detest thee and them.* *Satanæ est malaingere* (saith Austin) *nostrum non consentire*: as Satan labours to suggest, so must we strive not to give consent, and it will be sufficient: the more anxious and solicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and entangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sins, they are pardonable yet, through God's mercy and goodness they may be forgiven, if they be penitent and sorry for them. Paul himself confesseth, Rom. 7. 19. *He did not the good he would do, but the evil which he would not do; 'tis not I, but sin that dwelleth in me.* 'Tis not thou, but Satan's suggestions, his craft and subtilty, his malice: comfort thy self then if thou be penitent and grieved, or desirous to be so, these hainous sins shall not be laid to thy charge. God's mercy is above all sins, which if thou do not finally contemn, without doubt thou shalt be saved. <sup>b</sup>*No man sins against the Holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation; from which grievous sin, God of his infinite mercy deliver us.* Take hold of this to be thy comfort, and meditate withall on God's word, labour to pray, to repent, to be renewed in minde, *keep thine heart with all diligence,* Prov. 4. 23. resist the

<sup>a</sup> Perkins. <sup>b</sup> Hemingius. Nemo peccat in Spiritum Sanctum nisi qui finaliter et voluntarie renunciat Christo, eumque et ejus verbum extremo contemnit, sine quo nulla salus; a quo peccato liberet nos Dominus Jesus Christus. Amen.

divel and he will flye from thee, pour out thy soule unto the Lord with sorrowful Hannah, *pray continually*, as Paul enjoyns, and as David did, Psal. 1. *meditate on his law day and night.*

Yea, but this meditation is that that marrs all; and mistaken, makes many men far worse, misconceiving all they read or hear to their own overthrow. The more they search and read Scriptures, or divine treatises, the more they puzzle themselves; as a bird in a net, the more they are intangled and precipitated into this preposterous gulf. *Many are called, but few are chosen*, Mat. 20. 16. and 22. 14. with such like places of scripture misinterpreted, strike them with horreur; they doubt presently whether they be of this number or no. God's eternall decree of predestination, absolute reprobation, and such fatall tables they form to their own ruine, and impinge upon this rock of despair. How shall they be assured of their salvation, by what signs? *If the righteous scarcely be saved, where shall the ungodly and sinners appear?* 1 Pet. 4. 18. Who knows, saith Solomon, whether he be elect? This grinds their soules; how shall they discern they are not reprobates? But I say again, how shall they discern they are? From the divel can be no certainty, for he is a lyer from the beginning: If he suggest any such thing, as too frequently he doth, reject him as a deceiver, an enemy of humane kinde; dispute not with him, give no credit to him, obstinately refuse him, as St. Anthony did in the wilderness, whom the divel set upon in severall shapes, or as the collyer did, so do thou by him. For when the divel tempted him with the weakness of his faith, and told him he could not be saved, as being ignorant in the principles of religion: and urged him moreover to know what he beleaved, what he thought of such and such points and mysteries: the collyer told him, he beleaved as the church did; but what (said the divel again) doth the church beleeve? as I do (said the collyer) and what's that thou beleevest? as the church doth, &c. when the divel could get no other answer, he left him. If Satan summon thee to answer, send him to Christ: he is thy liberty, thy protectour against cruell death, raging sin, that roring lion; he is thy righteousness, thy saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still,

—hic murus aheneus esto,

Let this be as a bulwark, a brazen wall to defend thee, stay thy self in that certainty of faith; let that be thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flock, he will triumph over the law, vanquish death, over-



come the diuel, and destroy hell. If he say thou art none of the elect, no beleever, reject him, defie him, thou hast thought otherwise, and maist so be resolved again; comfort thy self; this perswasion cannot come from the diuel, and much less can it be grounded from thy self; men are lyers, and why shouldst thou distrust? A denying Peter, a persecuting Paul, an adulterous cruell David, have been received; an apostate Solomon may be converted; no sin at all but impenitency, can give testimony of finall reprobation. Why shouldst thou then distrust, misdoubt thy self, upon what ground, what suspition? This opinion alone of particularity? Against that, and for the certainty of election and salvation on the other side, see God's good will towards men; hear how generally his grace is proposed to him, and him, and them, each man in particular, and to all. 1 Tim. 2. 4. *God will that all men be saved, and come to the knowledge of the truth.* 'Tis an universall promise, *God sent not his son into the world to condemn the world, but that through him the world might be saved.* John 3. 17. He then that acknowledgeth himself a man in the world, must likewise acknowledge he is of that number that is to be saved: Ezek. 33. 11. *I will not the death of a sinner, but that he repent and live:* But thou art a sinner, therefore he wills not thy death. *This is the will of him that sent me, that every man that beleeveth in the Son, should have everlasting life,* John 6. 40. *He would have no man perish, but all come to repentance.* 2 Pet. 3. 9. Besides remission of sins is to be preached, not to a few, but universally to all men. *Go therefore and tell all nations, baptizing them, &c.* Math. 28. 19. *Go into all the world, and preach the Gospel to every creature,* Mark 16. 15. Now there cannot be contradictory wills in God; he will have all saved, and not all; how can this stand together? be secure then, beleeve, trust in him, hope well and be saved. Yea that's the main matter, how shall I beleeve or discern my security from carnall presumption? my faith is weak and faint; I want those signs and fruits of sanctification, <sup>a</sup>sorrow for sin, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance. Though these signs be languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified; the effects of the faith and spirit are not yet so fully felt in thee; conclude not therefore thou art a reprobate, or doubt of thine election; because the elect themselves are without them, before their conversion. Thou maist in the Lord's good time be converted, some are called at the 11<sup>th</sup> hour: Use, Isay,

<sup>a</sup> Abernethy.

the meanes of thy conversion, expect the Lord's leasure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which might be said to this effect, to ease their afflicted mindes, and what comfort our best divines can afford in this case, Zanchius, Beza, &c. this furious curiosity, needless speculation, fruitless meditation about election, reprobation, free-will, grace, such places of scripture preposterously conceived, torment still, and crucifie the soules of too many, and set all the world together by the ears. To avoid which inconveniences, and to setle their distressed mindes, to mitigate those divine aphorismes, (though in another extream some) our late Arminians have revived that plausible doctrine of universal grace, which many fathers, our late Lutheran and modern Papists do still maintain, that we have free-will of our selves, and that grace is common to all that will beleeve. Some again, though less orthodoxall, will have a far greater part saved than shall be damned, (as <sup>a</sup> Cælius Secundus stiffly maintains in his book, *De amplitudine regni cœlestis*, or some impostour under his name) *beatorum numerus multo major quam damnatorum*. <sup>b</sup> He calls that other tenent of speciall <sup>c</sup> *election and reprobation, a prejudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c.* He opposeth some opposite parts of scripture to it. *Christ came into the world to save sinners, &c.* And four especiall arguments he produceth; one from God's power. If more be damned than saved, he erroneously concludes, <sup>d</sup> the diuel hath the greater soveraignty; for what is power but to protect? and majesty consists in multitude. *If the diuel have the greater part, where is his mercy, where is his power? how is he Deus Optimus Maximus, misericors? &c. where is his greatness, where his goodness?* He proceeds, <sup>e</sup> *We account him a murderer that is accessary only, or doth not help when he can; which may not be supposed of God without great offence; because he may do what he will and is otherwise accessary, and the author of sin. The nature of good is to be communicated, God is good, and will not then be contracted in his goodness; for how is he the Father of mercy and comfort, if his good concern but a few? O envious and unthankfull men*

<sup>a</sup> See whole bookes of these arguments.

<sup>b</sup> Lib. 3. fol. 122. Præjudicata

opinio, invida, maligna, et apta ad impellendos animos in desperationem. <sup>c</sup> See the Antidote in Chamiers, tom. 3. lib. 7. Downam's Christian warfare, &c. <sup>d</sup> Potentior est Deo diabolus et mundi princeps, et in multitudine hominum sita est majestas. <sup>e</sup> Homicida qui non subvenit quum potest; hoc de Deo sine scelere cogitari non potest, utpote quum quod vult licet. Boni natura communicari. Bonus Deus, quomodo misericordiae pater, &c.



think otherwise! <sup>a</sup>Why should we pray to God that are Gentiles, and thank him for his mercies and benefits, that hath damned us all innocuous for Adam's offence, one mans offence, one small offence, eating of an apple? why should we acknowledge him for our governour that hath wholly neglected the salvation of our soules, contemned us, and sent no prophets or instructours to teach us, as he hath done to the Hebrews? So Julian the apostate objects. Why should these Christians (Cælius urgeth) reject us and appropriate God unto themselves, *Deum illum suum unicum, &c.* But to return to our forged Cælius. At last he comes to that, he will have those saved that never heard of, or beleaved in Christ, *ex puris naturalibus*, with the Pelagians and proves it out of Origen and others. They (saith <sup>b</sup>Origen) that never heard God's word, are to be excused for their ignorance: we may not think God will be so hard, ungruy, cruell or unjust as to condemn any man *indictâ causâ*. They alone (he holds) are in the state of damnation that refuse Christ's mercy and grace, when it is offered. Many worthy Greeks and Romans, good morall honest men, that kept the law of Nature, did to others as they would be done to themselves, are as certainly saved, he concludes, as they were that lived uprightly before the law of Moscs. They were acceptable in God's sight, as Job was, the Magi, the queen of Sheba, Darius of Persia, Socrates, Aristides, Cato, Curius, Tullie, Séneca, and many other philosophers, upright livers, no matter of what religion, as Cornelius, out of any nation, so that he live honestly, call on God, trust in him, feare him, he shall be saved. This opinion was formerly maintained by the Valentinian and Basiledian hereticks; revived of late in <sup>c</sup>Turkie, of which sect Rustan Bassa was patron, defended by <sup>d</sup>Galeatius Martius, and some ancient fathers; and of later times favoured by <sup>e</sup>Erasmus, by Zuinglius (*in exposit. fidei ad Regem Gallicæ*,) whose tenent Bullinger vindicates, and Gualter approves in a just apology, with many arguments. There be many Jesuites that follow these Calvinists in this behalf; Franciscus Buchsius Moguntinus, Andradius *Consil. Trident.* many schoolmen that out of the Rom. 2. 14, 15. are verily perswaded that those good workes of the Gentiles did so far please God, that they might *vitam æternam promereri*, and be saved in the end. Sellius, and Benedictus Justinianus in his Comment on the

<sup>a</sup> Vide Cyrillum lib. 4. adversus Julianum. Qui poterimus illi gratias agere, qui nobis non misit Mosen et prophetas, et contempsit bona animarum nostrarum?  
<sup>b</sup> Venia danda est iis qui non audiunt ob ignorantiam. Non est tam iniquus Judex Deus; ut quenquam indicta causa damnare velit. Ii solum damnantur, qui oblatam Christi gratiam rejiciunt. <sup>c</sup> Busbequius Lonicerus Tur. hist. To. 1. l. 2. <sup>d</sup> Clem. Alex. <sup>e</sup> Paulus Jovius Elog. vir. Illust.

first of the Romans, Mathias Ditmarsh the politician, with many others, hold a mediocrity, they may be *salute non indigni*, but they will not absolutely decree it. Hoffmannius, a Lutheran Professour of Helmstad, and many of his followers, with most of our church, and papists are stiffe against it. Franciscus Collius hath fully censured all opinions in his five Bookes *de Paganorum animabus post mortem*, and amply dilated this question, which who so will may peruse. But to return to my author; his conclusion is, that not only wicked livers, blasphemers, reprobates, and such as reject God's grace, *but that the divels themselves shall be saved at last*, as <sup>a</sup> Origen long since delivered in his workes; and our late <sup>b</sup> Socinians defend Ostorodius, (*cap. 41. institut.*) Smaltius, &c. Those terms of all and for ever in scripture, are not eternall, but only denote a longer time, which by many examples they prove. The world shall end like a comœdy, and we shall meet at last in heaven, and live in bliss together; or else in conclusion, *in nihil evanescere*. For how can he be merciful that shall condemn any creature to eternall, unspeakable punishment, for one small temporary fault, all posterity, so many myriades, for one and another mans offence, *quid meruistis oves?* But these absurd paradoxes are exploded by our church; we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptâ massâ, prævisa fide*, as our Arminians, or *ex prævisis operibus* as our papists, *non ex præteritione*, but God's absolute decree *ante mundum creatum*, (as many of our church hold) was from the beginning, before the foundation of the world was laid, or *homo conditus*, (or from Adam's fall, as others will, *homo lapsus objectum est reprobationis*) with *perseverantia sanctorum*, we must be certain of our salvation; we may fall but not finally, which our Arminians will not admit. According to his immutable, eternall, just decree and counsell of saving men and angels, God calls all, and would have all to be saved according to the efficacy of vocation: all are invited, but only the elect apprehended: the rest that are unbeleeving, impenitent, whom God in his just judgement leaves to be punished for their sins, are in a reprobate sense; yet we must not determine who are such, condemn our selves or others, because we have an universal invitation; all are commanded to beleeve, and we know not how soon or late before our end we may be received. I might have said more of this subject, but forasmuch as it is a forbidden question; and in the preface or declaration to the articles of the church, printed 1633, to avoid factions and

<sup>a</sup> Non homines sed et ipsi dæmones aliquando servandi.  
Harmoniam art. 22. p. 2.

<sup>b</sup> Vid. Pelsii



altercations, we that are university divines especially, are prohibited *all curious search, to print or preach, or draw the article aside by our own sense and comments, upon pain of ecclesiasticall censure*, I will surcease, and conclude with <sup>a</sup>Erasmus, of such controversies: *Pugnet qui volet, ego censeo leges majorum reverenter suscipiendas, et religiose observandas, velut a Deo profectas; nec esse tutum, nec esse pium, de potestate publicâ sinistram concipere aut serere suspicionem. Et siquid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre quam seditiose reluctari.*

But to my former task. The last main torture and trouble of a distressed minde, is not so much this doubt of election, and that the promises of grace are smothered and extinct in them, nay quite blotted out, as they suppose, but withall God's heavy wrath, a most intolerable pain and griefe of heart seiseth on them. To their thinking, they are already damned; they suffer the pains of hell, and more than possibly can be expressed; they smell brimstone, talk familiarly with divels, hear and see chimæras, prodigious, uncouth shapes, bears, owls, antiques, black dogs, fiends, hideous outeryes, fearfull noyses, shrieks, lamentable complaints, they are possessed, and through <sup>b</sup>impatience they rore and howl, curse, blaspheme, denye God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a wofull case. To such persons I oppose God's mercy and his justice; *Judicia Dei occulta, non injusta*: his secret counsell and just judgement, by which he spares some, and sore afflicts others again in this life: his judgement is to be adored, trembled at, not to be searched or enquired after by mortall men; he hath reasons reserved to himself, which our frailty cannot apprehend. He may punish all if he will, and that justly, for sin; in that he doth it in some, is to make a way for his mercy that they repent and be saved; to heal them, to try them, exercise their patience, and make them call upon him; to confess their sins and pray unto him, as David did, Psal. 119. 137. *Righteous art thou, O Lord, and just are thy judgements.* As the poor publican, Luke 18. 13. *Lord have mercy upon me a miserable sinner.* To put confidence and have an assured hope in him, as Job had 13. 15. *Though he kill me I will trust in him; Ure, seca, occide, O Domine,* (saith Austin) *modo serves animam,* kill, cut in peeces, burn my body (O Lord) to save my

<sup>a</sup> Epist. Erasmi de utilitate Colloquior. ad lectorem.  
sequitur sensus iræ divinæ. (Hemingius) fremitus cordis, ingens animæ cruciatus, &c.

<sup>b</sup> Vastatâ conscientiâ

soule. A small sickness, one lash of affliction, a little miserie, many times, will more humiliate a man, sooner convert, bring him home to know himself, than all those paræneticall discourses, the whole theory of philosophy, law, physick and divinity, or a world of instances and examples. So that this, which they take to be such an insupportable plague, is an evident sign of God's mercy and justice, of his love and goodness: *periissent nisi periissent*, had they not thus been undone, they had finally been undone. Many a carnall man is lulled asleep in perverse security, foolish presumption, is stupified in his sins, and hath no feeling at all of them. *I have sinned* (he saith) *and what evill shall come unto me*, Ecclus. 5. 4. and *tush, how shall God know it?* And so in a reprobate sense goes down to hell. But here, *Cynthus aurem vellit*, God pulls them by the ear, by affliction, he will bring them to heaven and happiness; *Blessed are they that mourn, for they shall be comforted*, Matth. 5. 4. a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I have been afflicted*, Psal. 119. *before I was afflicted I went astray; but now I keep thy word. Tribulation works patience, patience hope.* Rom. 5. 4. and by such like crosses and calamities we are driven from the state of security. So that affliction is a school or academy, wherein the best schollars are prepared to the commencements of the deity. And though it be most troublesome and grievous for the time, yet know this, it comes by God's permission and providence, he is a spectator of thy groans and tears, still present with thee, the very hairs of thy head are numbred, not one of them can fall to the ground, without the express will of God: he will not suffer thee to be tempted above measure, he corrects us all *numero, pondere, et mensurá*; The Lord will not quench the smoking flax, or break the bruised reed. *Tentat* (saith Austin) *non ut obruat, sed ut coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sick and weak, not reject it, but with all tenderness observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all piety and compassion support and receive us; whom he loves he loves to the end. Rom. 8. *Whom he hath elected, those he hath called, justified, sanctified, and glorified.* Think not then thou hast lost the spirit; that thou art forsaken of God, be not overcome with heaviness of heart, but as David said, *I will not feare though I walk in the shadows of death.* We must all go *non a delitiis ad delitias*, but from the cross to the crown, by hell to heaven, as the old Romans put Vertues temple

• Austin.



in the way to that of honour : we must endure sorrow and miserie in this life. 'Tis no new thing this, God's best servants and dearest children have been so visited and tryed. Christ in the garden cryed out, *My God, my God, why hast thou forsaken me* : his son by nature, as thou art by adoption and grace. Job in his anguish said, *The arrows of the Almighty God were in him, Job. 6. 4. His terrours fought against him, the venom drank up his spirit, cap. 13. 26.* He saith, *God was his enemy, writ bitter things against him, (16. 9.) hated him.* His heavy wrath had so seised on his soule. David complains, *His eys were eaten up, sunk into his head, Psal. 6. 7. His moisture became as the drought in summer, his flesh was consumed, his bones vexed* : yet neither Job nor David did finally despair. Job would not leave his hold, but still trust in him, acknowledging him to be his good God. *The Lord gives, the Lord takes, blessed be the name of the Lord, Job 1. 21. Behold I am vile, I abhor my self, repent in dust and ashes, Job 40. 4.* David humbled himself, Psal. 31. and upon his confession received mercy. Faith, hope, repentance, are the sovereign cures and remedies, the sole comforts in this case ; confess, humble thy self, repent, it is sufficient. *Quod purpura non potest, saccus potest*, saith Chrysostome ; the king of Niniveh's sackcloth and ashes did that which his purple robes and crown could not effect ; *Quod diadema non potuit, cinis perfecit.* Turn to him, he will turn to thee : The Lord is near those that are of a contrite heart, and will save such as be afflicted in spirit, Psal. 34. 18. *He came to the lost sheep of Israel, Mat. 15. 24. Si cadentem intuetur, clementiæ manum protendit*, he is at all times ready to assist. *Nunquam spernit Deus pœnitentiam, si sincere et simpliciter offeratur*, he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sin ; yet if he will forsake his former wayes, *libenter amplexatur*, he will receive him. *Parcam huic homini*, saith <sup>a</sup>Austin, *(ex personâ Dei) quia sibi ipsi non pepercit ; ignoscam quia peccatum agnovit.* I will spare him because he hath not spared himself ; I will pardon him, because he doth acknowledge his offence ; let it be never so enormous a sin, *his grace is sufficient*, 2 Cor. 12. 9. Despair not then, faint not at all, be not dejected, but relye on God, call on him in thy trouble, and he will hear thee, he will assist, help, and deliver thee ; *Draw near to him, he will draw near to thee, Jam. 4. 8.* Lazarus was poor and

<sup>a</sup> Super Psal, 52. Convertar ad liberandum eum, quia conversus est ad peccatum suum puniendum.

full of boyls, and yet still he relyed upon God; Abraham did hope beyond hope.

Thou exceptest, these were chiefe men, divine spirits, *Deo chari*, beloved of God, especially respected; but I am a contemptible and forlorn wretch, forsaken of God, and left to the merciless fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it! thou maist perform all these duties, christian offices, and be restored in good time. A sick man loseth his appetite, strength and ability, his disease prevaileth so far, that all his faculties are spent, hand and foot perform not their duties, his eys are dim, hearing dull, tongue distasts things of pleasant rellish, yet nature lyes hid, recovereth again, and expelleth all those fœculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy minde distressed, thou maist happily recover again, expell those dismall passions of feare and grieve: God did not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end; hope the best. David in his miserie prayed to the Lord, remembering how he had formerly dealt with him; and with that meditation of God's mercy confirmed his faith, and pacified his own tumultuous heart in his greatest agony. *O my soule, why art thou so disquieted within me, &c.* Thy soule is eclipsed for a time, I yeeld, as the sun is shadowed by a cloud; no doubt but those gracious beames of God's mercy will shine upon thee again, as they have formerly done; those embers of faith, hope and repentance, now buried in ashes, will flame out afresh, and be fully revived. Want of faith, no feeling of grace for the present, are not fit directions; we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. David, a man after God's own heart, was so troubled himself: *Awake, why sleepest thou? O Lord, arise, cast me not off; wherefore hidest thou thy face, and forgettest mine affliction and oppression? My soule is bowed down to the dust. Arise, redeem us, &c.* Psal. 44. 22, 23, 24. He prayed long before he was heard, *expectans expectavit*; endured much before he was relieved. Psal. 69. 3. he complains, *I am weary of crying, and my throat is dry, mine eys fail, whilst I wait on the Lord*; and yet he perseveres. Be not dismayed, thou shalt be respected at last. God often works by contrarieties; he first kills and then makes alive; he woundeth first and then healeth; he makes man sow in tears that he may reap in joy; 'tis God's method. He that is so visited, must with patience endure, and rest satisfied for the present. The paschal lamb was eaten with sowr herbs; we shall feel no sweetness of his blood, till we first feel the smart of our sins. Thy pains are great, intolerable for the time;



thou art destitute of grace and comfort; stay the Lord's leisure, he will not (I say) suffer thee to be tempted above that thou art able to bear, 1 Cor. 10. 13. but will give an issue to temptation. He works all for the best to them that love God. Rom. 8. 28. Doubt not of thine election, it is an immutable decree; a mark never to be defaced; you have been otherwise, you may and shall be again. And for your present affliction, hope the best, it will shortly end. *He is present with his servants in their affliction*, Psal. 91. 15. *Great are the troubles of the righteous, but the Lord delivereth them out of all*, Psal. 34. 19. *Our light affliction which is but for a moment, worketh in us an eternall weight of glory*, 2 Cor. 4. 17. *Not answerable to that glory which is to come; though now in heaviness, saith 1 Pet. 1. 6. you shall rejoyce.*

Now, last of all, to those externall impediments, terrible objects, which they hear and see many times, divels, bugbears, and mormeluches, noysome smells, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes; as a concave glass reflects solid bodies, a troubled brain for want of sleep, nutriment, and by reason of that agitation of spirits to which Hercules de Saxonîa attributes all symptomes almost, may reflect and shew prodigious shapes, as our vain feare and crased phantasie shall suggest and faign, as many silly weak women and children in the dark, sick folkes, and frantick for want of repast and sleep, suppose they see that they see not. Many times such terriculaments may proceed from naturall causes, and all other senses may be deluded. Besides, as I have said, this humour is *Balneum Diaboli*, the divels bath, by reason of the distemper of humours, and infirm organs in us: he may so possess us inwardly to molest us, as he did Saul and others, by God's permission; he is prince of the ayr, and can transform himself into severall shapes, delude all our senses for a time, but his power is determined, he may terrifie us, but not hurt. God hath given *his angels charge over us, he is a wall round about his people*, Psal. 91. 11. 12. There be those that prescribe physick in such cases; 'tis God's instrument and not unfit. The divel works by mediation of humours, and mixt diseases must have mixt remedies. Levinus Lemnius (*cap. 57 & 58. exhort. ad vit. ep. instit.*) is very copious in this subject, besides that chiefe remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction read Lavater (*de spectris part 3. cap. 5 & 6.*) Wierus (*de præstigiis dæmonum lib. 5.*) to Philip. Melancthon, and others; and that christian armour which Paul prescribes; he sets down certain amulets, herbs, and precious stones, which have marvailous vertues, all *profligandis dæmo-*

nibus, to drive away divels and their illusions. Sapphyres, chrysolites, carbuncles, &c. *Quæ mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aereos arcendos, si veterum monumentis habenda fides.* Of herbs, he reckons us pennyroyal, rue, mint, angelica, piony. Rich. Argentine (*de præstigiis dæmonum cap. 20*) adds *hypericon* or S<sup>t</sup>. John's wort, *perforata herba*, which by a divine vertue drives away divels, and is therefore called *fuga dæmonum*: all which rightly used by their suffitus, *Dæmonum vexationibus obsistunt, afflictas mentes a dæmonibus relevant, et venenatis fumis*, expell divels themselves, and all divelish illusions. Anthony Musa, the emperour Augustus his physitian, (*cap. 6. de Betoniâ*) approves of betony to this purpose; <sup>a</sup>the ancients used therefore to plant it in church-yards, because it was held to be an holy herb and good against fearfull visions; did secure such places it grew in, and sanctified those persons that carryed it about them. *Idem fere Matthiolus in Dioscoridem.* Others commend accurate musick, so Saul was helped by David's harp. Fires to be made in such rooms where spirits haunt, good store of lights to be set up, odours, perfumes, and suffumigations, as the angel taught Tobias; brimstone and *bitumen*, thus, *myrrha*, briony root, with many such simples which Wecker hath collected (*lib. 15. de secretis cap. 15.*)  $\Psi$  *sulphuris drachmam unam, recoquatur in vitis albæ aquâ, ut dilutius sit sulphur; detur ægro; nam dæmones sunt morbi* (saith Rich. Argentine *lib. de præstigiis dæmonum cap. ult.*) Vigetus hath a far larger receipt to this purpose, which the said Wecker cites out of Wierus.  $\Psi$  *sulphuris, vini, bituminis, opoponacis, galbani, castorei, &c.* Why sweet perfumes, fires and so many lights should be used in such places, Ernestus Burgravius *Lucerna vitæ et mortis*, and Fortunius Lycetus assigns this cause, *quod his boni Genii provocentur, mali arceantur*; because good spirits are well pleased with, but evill abhor them. And therefore those old Gentiles, present Mahometans, and Papists have continuall lamps burning in their churches, all day and all night, lights at funerals and in their graves; *lucernæ ardentes ex auro liquefacto*, for many ages to endure (saith Lazius) *ne dæmones corpus lædant*; lights ever burning, as those Vestall virgins, Pythonissæ maintained heretofore, with many such, of which read Tostatus (*in 2 Reg. cap. 6. quæst. 43.*) Thyræus (*cap. 57. 58. 62. &c. de locis infestis*;) Pictorius Isagog. *de dæmonibus*, &c. see more in them. Cardan would have the party affected wink altogether in such a case, if he see ought that offends him, or cut the ayr with a sword in such places where they walk and abide; *gladiis enim et lanceis terrentur*, shoot a pistol at them, for being aeriall

<sup>a</sup> Antiqui soliti sunt hanc herbam ponere in cœmeteriis ideo quod, &c.



bodies, (as Cælius Rhodiginus *lib. 1. cap. 29.* Tertullian, Origen, Psellas, and many hold) if stroken, they feel pain. Papists commonly enjoin and apply crosses, holy water, sanctified beads, amulets, musick, ringing of bells, for to that end are they consecrated, and by them baptized, characters, counterfeit reliques, so many masses, peregrinations, oblations, adjurations, and what not? Alexander Albertinus a Rocha, Petrus Thyraeus, and Hieronymus Mengus, with many other pontificall writers, prescribe and set down severall forms of exorcismes, as well to houses possessed with divels, as to dæmoniacall persons; but I am of <sup>a</sup>Lemnius minde, 'tis but *damnosa adjuratio, aut potius ludificatio*, a mere mockage, a counterfeit charm, to no purpose. They are fopperies and fictions, as that <sup>b</sup>absurd story is amongst the rest, of a penitent woman seduced by a magician in France, at St. Bawne, exorcised by Domphius, Michaelis, and a company of circumventing fryers. If any man (saith Lemnius) will attempt such a thing, without all those jugling circumstances, astrologicall elections of time, place, prodigious habits, fustian, big, sesquipedall words, spells, crosses, characters, which exorcists ordinarily use, let him follow the example of Peter and John, that without any ambitious swelling terms, cured a lame man, *Acts 3. In the name of Christ Jesus rise and walk.* His name alone is the best and only charm against all such diabolical illusions, so doth Origen advise: and so Chrysostome. *Hæc erit tibi baculus, hæc turris inexpugnabilis, hæc armatura. Nos quid ad hæc dicemus, plures fortasse expectabunt,* saith St. Austin; many men will desire my counsell and opinion what's to be done in this behalf; I can say no more, *quam ut verâ fide, quæ per dilectionem operatur, ad Deum unum fugiamus*, let them flye to God alone for help. Athanasius in his book *De variis quæst.* prescribes as a present charm against divels, the beginning of the 68 Psalm. *Exurgat Deus, dissipentur inimici, &c.* But the best remedy is to flye to God, to call on him, hope, pray, trust, relye on him, to commit ourselves wholly to him. What the practice of the primitive church was in this behalf, *Et quis dæmonia ejiciendi modus*, read Wierus at large, *lib. 5. de Cura. Lam. meles, cap. 38 et deinceps.*

Last of all: If the party affected shall certainly know this malady to have proceeded from too much fasting, meditation, precise life, contemplation of God's judgements, (for the divel deceives many by such meanes) in that other extream he circumvents melancholy it self, reading some booke, treatises,

<sup>a</sup> Non desunt nostrâ ætate sacrificuli, qui tale quid attentant, sed a cæcōdæmone irrisi pudore suffecti sunt, et re infectâ abierunt. <sup>b</sup> Done into English by W. B. 1613.

hearing rigid preachers, &c. If he shall perceive that it hath begun first from some great loss, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedily remove the cause, which to the cure of this disease <sup>a</sup> Navarrus so much commends, *avertat cogitationem a re scrupulosá*, by all opposite meanes, art, and industry, let him, *laxare animum*, by all honest recreations, refresh and recreate his distressed soule; let him divert his thoughts, by himself and other of his friends. Let him read no more such tracts or subjects, hear no more such fearfull tones, avoid such companies, and by all meanes open himself, submit himself to the advice of good physitions and divines, which is *contraventio scrupulorum*, as <sup>b</sup> he calls it; hear them speak to whom the Lord hath given the tongue of the learned, to be able to minister a word to him that is <sup>c</sup> weary, whose words are as flagons of wine. Let him not be obstinate, head-strong, peevish, wilful, self-conceited (as in this malady they are) but give ear to good advice, be ruled and perswaded; and no doubt but such good counsell may prove as prosperous to his soule, as the angel was to Peter, that opened the iron gates, loosed his bands, brought him out of prison, and delivered him from bodily thraldome; they may ease his afflicted minde, relieve his wounded soule, and take him out of the jaws of hell it self. I can say no more, or give better advice to such as are any way distressed in this kinde, than what I have given and said. Only take this for a corollary and conclusion, as thou tenderest thine own welfare in this, and all other melancholy, thy good health of body and minde, observe this short precept, give not way to solitariness and idleness. *Be not solitary, be not idle.*

SPERATE MISERI,  
CAVETE FÆLICES.

*Vis a dubio liberari? vis quod incertum est evadere?  
Age pœnitentiam dum sanus es; sic agens, dico tibi quod  
securus es, quod pœnitentiam egisti eo tempore quo peccare  
potuisti. Austin.*

<sup>a</sup> Tom. 2. cap. 27. num. 282.

<sup>b</sup> Navarrus.

<sup>c</sup> Is. 50. 4.

FINIS.



The first part of the document is a letter from the Secretary of the Board of Education to the Board of Trustees of the University of the State of New York. The letter is dated January 1st, 1848, and is addressed to the Board of Trustees. The letter discusses the progress of the Board of Education and the various measures that have been taken to improve the education of the people of the State. The letter also mentions the various reports that have been submitted to the Board of Education and the various measures that have been taken to improve the education of the people of the State.

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